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P.T.O.

THE THEOSOPHIST

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"TH. " IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIII.

(Year 1897.)

I REACHED Sydney at noon on the 15th and was met at the landing by Miss Edger and the leading members of the Sydney Branch and of the Australasian Section and taken to our spacious headquarters in Margaret street, where I had a cordial welcome from members who could not get to the wharf. I was put up by Mr. Scott at his boarding-house and both Miss Edger and I lectured that same evening in Protestant Hall to a full audience. The next day there was a levee at our headquarters and in the evening she lectured on "Reincarnation" and I on "Spiritualism and Theosophy:" there was again a large audience and much interest shown. On the posters and in the advertisements there was an announcement which was quite a novelty to me and I asked an explanation. It was: "Admis-

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 5-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

sion by silver coin," which meant, I was told, that persons on entering the Hall were expected to put, in a plate kept there for that purpose, any sum they liked as a contribution towards the expenses, but with the understanding that it should not be less than a three-penny bit, the smallest silver coin. This was an improvement on the old system of taking up a collection before the adjournment of the meeting. Of course, in both cases individuals would show their generosity or parsimony by the denomination of the coins contributed. I noticed that in some rare cases a coin of gold would be dropped into the plate.

At Sydney, Melbourne, Auckland and some other places they have the excellent custom of providing a luncheon at the local headquarters for the benefit of subscribers whose place of business being too far away from their homes to permit of their going to their houses for their mid-day refreshment, are in the habit of lunching at some restaurant. It occurred to some bright, practical mind, presumably a lady's, that the most active workers of a Branch or Section might just as well lunch together at the headquarters and thus have daily the chance of keeping up friendly relations and talking about current Society affairs. So it was agreed that each of those who were willing to come into the arrangement should contribute daily what they were accustomed to spend, and give it over to one of the lady members who were willing to take the management in weekly turns, and leave her to give the best lunch she could for the money. In the course of my tour I found the plan working most successfully, and I highly recommend it for adoption in all large towns where such a plan would be practicable. The reader may perhaps recollect the frequent testimony I have borne to a somewhat similar plan that has been pursued at our Colombo headquarters for many years past. The best workers are in the habit of stopping there on their way home from office and chatting for a half-hour or an hour about the Society business, as it comes up day by day. The disposal of it at Society meetings is a later affair.

A large meeting of the Sydney T. S. was held on the 17th (July), at which a resolution in favour of the appointment of Miss Edger as Branch Inspector was passed. Miss Edger and I attended a crowded meeting of the Sydney T. S. the next afternoon and in the evening we lectured together in Leigh House Ballroom—she on

"Christianity" and I on "The Life of Buddha." We held a levee the next day for three hours and in the evening, before a large audience, who applauded much, she discoursed on : "How we can help the world ;" and I on a subject that was frequently repeated throughout my tour, *viz.*, "The Divine Art of Healing ;" in which I discussed more or less cursorily the different systems of healing practised in ancient and modern times and their several underlying theories. On the night of the 20th Miss Edger and I took train for Melbourne and reached there at about noon the next day.

One of the first visitors who called to see me at our headquarters was Mr. W. H. Terry, the veteran editor of that influential spiritualist organ, *The Harbinger of Light*. It is one of the oldest and best of the publications of its class and has made the name of Mr. Terry known throughout the world of Spiritualism. In the very last number that has reached me at Adyar (for September 1905) I see that Mr. Terry is retiring from public life and that he is succeeded in the editorial chair by Mrs. Charles Bright, also a well-known Spiritualistic leader. Soon after the arrival in India of H. P. B. and myself Mr. Terry accepted membership and even office in the Theosophical Society, but later broke the connection without, however, interruption of the relations between us two. I was glad to make his personal acquaintance on the occasion of my present visit to Melbourne.

For many years past Melbourne has been an active centre of the Spiritualistic movement and many public mediums, good, bad and indifferent, support themselves by their vocation. On the 23rd of the month under review, Miss Hinge, a charming little New Zealand lassie and Private Secretary to Mr. Terry, was kind enough to take me to see a somewhat famous medium who lived in one of the suburbs of the town ; but instead of receiving communications from the denizens of the other world we had the bad luck to find her drunk and when she heard my name, she became maudlin, so we left her in a hurry.

The first lectures of Miss Edger and myself were given on the evening of the 24th in Masonic Hall, with Mr. H. W. Hunt, President of our Branch, in the chair. The next day we lunched at the house of the Hon'ble Alfred Deakin, then an F. T. S., and now Prime Minister of the Australian Commonwealth. On the 26th I lunched with Mabel Scott, daughter of Mrs. Annie Besant,

now married to a son of the late renowned dramatic critic, Clement Scott, of London. At the time of my visit Mr. Scott,* Jr., was a Senate reporter in the Victoria Parliament. I had known his wife as a young girl in London but found her now developing into a staid housekeeper, very proud of her baby and of the clothes that she had been making for her. On the wall of her sitting-room hung a great many photographs of her idolised mother. Among my callers on that day were James Miller, whose acquaintance I had made during my Japan tour of 1889, and Cavalier James Smith, a highly gifted editor and author, who has been for many years writing on Spiritualism in the *Harbinger* and who claims to have had intercourse through his medium with Jesus, Buddha and all the other deceased world-teachers and saviours, from the remotest time down to our day.

Of the four public lectures given by me in Melbourne three were on psychical subjects and practically all the great Melbourne mediums attended them. On the 28th Miss Edger and I were taken separately to see a wonderful psychometrist, Mrs. Laidlaw, a Scottish woman. She is a palmist and certainly has a great gift in that line. I was a perfect stranger to her, even as to my name, but she very clearly read in my hand a great deal of my personal history. Knowing nothing about Miss Edger, and seeing her, in a separate sitting, she told her that she would soon make a short voyage which would be successful in the fulfilment of its objects, and that, later, she would make a very long one, in the company of the white-haired gentleman who had recently visited her (myself); that during this predicted journey she would travel through far-distant countries in the tropics and that she would gain much renown by public lectures; that all the signs were favourable for her having a brilliant career in the large Society to which she was attached. When in my sitting she was reading my palm, she told me that I should by all means take with me to India the young woman whom she saw in relation with me, as she was a person of noble character and her tour in the country where I lived would be a great success. In my Diary entry of that date I find a note to the effect that Mrs. Laidlaw told me that thenceforth I should never want for money, as much would be bequeathed to me: also that I should live twenty years more which, the year being 1897, would give me a lease of life until 1917. This strangely corroborates

the prediction of the late Madame Mongruel, and substantially those of the different horoscopes that have been cast for me at different times. If Mrs. Laidlaw's prophecy should come true that would make me die at the age of eight-five. This, I should say, is not far from the mark, and it is for that reason only that I am putting this prediction on record at the present time : for, so far as I am concerned, it is a matter of small importance in which year I may have to transfer my activities to the other plane, since I shall be working as much for the Society then as I am at present. But the Masters have all that in Their keeping and I am satisfied to go or stay as may be necessary for the carrying out of Their plans.

On the 29th I attended a joint meeting of both of our Melbourne Branches and "improved the occasion" to give them some very plain talk on the subject of Brotherhood, the ideal so constantly preached but too frequently not practised among us. I have no patience with those outside critics who expect us to live fully up to our lofty ideal of tolerance and eclecticism, making no allowance whatever for human infirmities (save in their own cases) and condemn us out of hand because we are no better than the average man. Not one of us who has a share in leading the Theosophical movement has ever made the pretence that we were any better than our neighbours, any wiser, any stronger morally, and it certainly shows a perverted nature to hold us guilty because we have not been able, with all our strivings, as yet to make ourselves saints or adepts. We are like the heterogeneous soldiers of an army of varying moral strength who follow a great leader and the banner of an Ideal which is calculated to appeal to all that is best in the heart and mind of a human being. So then, as I have often said and written, I am never surprised or discouraged when dissensions between individuals or groups break out within our Society, and instead of opposing I am rather inclined to favour the separation of a large Branch into two or more when there seems a prospect that such a separation will make for the restoration of peace and harmony. Old members will recollect how I dealt with the case of the unrest that prevailed in our London Lodge in the year 1884 because of the different opinions held by the late Dr. Anna Kingsford and her friends, and Mr. Sinnett and his party, who were tenaciously loyal to the Indian Teachers and teachings. A struggle which threatened the disruption of the

Branch was imminent but the danger was averted when Mrs. Kingsford was persuaded to retire from the London Lodge and form a Branch of her own, in which she could have full sway for the giving out of her opinions about the supreme perfection of the Egyptian teachings.

My plain talk to the people at Melbourne was provoked by the existence of more or less unfriendly feelings between the two groups who had formed separate Branches. My own conviction is that these dissensions are almost inexcusable when we come to think of the heavy responsibility resting upon us as a Society which professes to be co-working with the White Lodge for the revival of ancient learning, the purification of religions and the elevation of the race. It always makes me wonder if these quarrelsome persons who let themselves be carried away by sometimes the most contemptible of motives, have ever for one moment realised what Eyes are watching them and what spiritual insight is searching the innermost recesses of their hearts. What have we, as Theosophists, to do with wars and insurrections and political animosities and commercial strife; what with race hatreds and colour lines and mutually contradictory theologies? The influence of the Society upon us individually has been strong, as is plainly shown by the exhibitions of mutual good-will and brotherliness at the meetings of Branches, Federations, Conventions and International Congresses. This is something to be proud of and thankful for since it gives great promise of the future; but while we are waiting for the consummation of our collective desires we ought to keep constant watch and ward over our lower natures and make it possible for our colleagues to live and work with us in harmony.

On the 30th I became the guest of Mr. and Mrs. Henry Roughton Hogg, two of the finest characters and most useful members in our Society, who have now been for some years residents of London and have taken an active part in the management of our affairs in the metropolis. On that same day I met at Mr. Terry's office Mr. Bowles, the Christian Scientist, and dined at the house of Mr. Stirling, F.T.S., the Government Geologist. The next day Miss Edger and I were taken by Miss Hinge to a seance at the house of Cavalier James Smith and received through his medium, discourses alleged to come from Pythagoras and Jesus Christ. The latter blessed me; an incident which I respectfully commend to the notice of all

Popes, Cardinals, Archbishops, Bishops and other clergy. It may interest some of these gentry to learn that many years ago I received in due form through his Cardinal Master of Ceremonies, Cardinal Cataldi, the blessing of the late Pope Pio Nono : which nevertheless has not interfered with the foundation and success of the Theosophical Society, in spite of his having had the reputation of having the *malocchio*.

Miss Edger and I were holding daily levees and giving lectures to good audiences. At the levee on the 3rd (August) there was a natural secess who, although an ignorant woman, gave Miss Edger a wonderfully accurate psychical reading. Like Mrs. Laidlaw, she too prophesied for her a brilliant career in the Society. I see in my entry of the 5th, in speaking of a reception given at Mr. and Mrs. Hogg's house, the remark—"These social functions are more useful than public meetings:" an opinion to which I hold after many years of experience. The fact is that a lecturer talks more or less over the heads of his audience, stirring them up perhaps and implanting in their minds ideas which may take root and produce good harvests later on ; but it is not so sure of results as when the inquirer can sit down with the teacher and get answers to the questions that spring up in his mind. Where the putting of questions after a lecture is allowed, I have found that it has taken me quite as long to answer them as it did to give the lecture, and that, while occasionally there are some utterly absurd interrogatories as, for instance, that of a person at Chicago who asked me to please tell them "Why Madame Blavatsky was born a foreigner," yet the majority are worthy of thoughtful attention and courteous reply. I know that some lecturers show impatience, and sometimes rudeness, but I am always glad to be questioned and never afraid to say that I do not know, if I really do not. One time in Europe I got credit for great candour when, in answering the question : "When the Second Logos evolved from the first Logos, was it of His own will or because it was in the nature of things ?" I replied that, having no personal acquaintance with the Logos, I could not answer the question, moreover that I was perhaps the only man in the Society who dared say, when necessary, "I do not know"! These speculations commend themselves to a certain type of mind but I, as a practical man, cannot help feeling vexed when I see colleagues wasting their lives

in that sort of kite-flying while the world around them is weltering in ignorance which they do nothing practical to dispel or to make their neighbours wiser and happier.

The 7th August was our last day in Melbourne. In the morning I went with Mr. and Mrs. Hogg to consult a woman who styled herself a "Futurist," but apparently got nothing of sufficient importance to be noted in my diary. A visit to the Museum and a lunch with friends filled up our day and in the afternoon Miss Edger and I embarked for Hobart, Tasmania, on the coasting-steamer "Moonawan," many friends coming to see us off.

Over a calm sea and in fine weather we sailed until the second morning after, when we reached Hobart. It was a bright, bracing, sunny day and the picture of the town and harbour that was spread out before us was one of the prettiest I have ever seen. On landing we were most heartily welcomed by our members, who took me to the Imperial hotel and Miss Edger to the house of Mr. Leo Sussmann, President of the Branch. Tasmania, as every student of geography knows, was discovered in the middle of the seventeenth century by the Dutch sailor, Abel Janssen Tasman, who circumnavigated the Australian continent and discovered the great island in the Southern Pacific Ocean which he called Van Dieman's Land, in honour of his patron, the then Governor of the Dutch possessions in the East Indies ; but which, in 1803, was given his own name by the British expedition under Bowen, dispatched from Sydney to form a settlement on the island, until then absolutely neglected by white men. With a few soldiers and convicts, Bowen finally fixed on the spot where Hobart Town now stands. From 1817 commenced a rapid increase in the number of free (*i.e.*, not convict) settlers who received grants of land in proportion to the capital which they brought into the colony. In 1825 Tasmania was declared independent of New South Wales ; since 1854 authority has been invested in a Parliament, consisting of a Governor as Queen's representative and two elective Houses—the Legislative Council of fifteen and the Assembly of thirty-two members. The total population is about a quarter of a million only.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.

STRICTLY speaking, psychic powers mean the powers of the soul, because this word psychic is derived from the Greek *ψυχή*, the soul. But in ordinary language this term is used rather to imply what we in Theosophy should call the powers of the astral body, or even in many cases those pertaining to the etheric part of the physical body. To speak of persons as "psychic" generally means nothing more than that they are sensitive—that they sometimes see or hear more than the majority of people around them are as yet able to see or hear. Though it is of course true that this sight is a power of the soul, it is equally true that all the powers which we display in physical life are also powers of the soul, for our bodies, whether astral or physical, are after all only vehicles. What is commonly termed "psychic power" is then only a very slight extension of ordinary faculties ; but the expression is also sometimes used to include other manifestations which are as yet somewhat abnormal among men, such as mesmeric power, or the power of mind-cure. Since the will is undoubtedly a quality of the ego, and since that is the motive force both in mesmerism and in mind-cure, I presume that we can hardly object to the application of this term psychic power in these cases. Very often telepathy and psychometry are considered to come under the same head, although these in reality merely indicate a somewhat unusual sensitiveness to impressions from without. In reality all of these powers of the soul are inherent in every son of man, though they are developed as yet only in a few, and are working only very partially even with them, unless they have had the inestimable advantage of definite occult training.

In my lectures upon Clairvoyance I have very often had to draw a decided distinction between the trained and the untrained man. Until we come to examine the matter practically we can have very little idea what an enormous difference the definite training in the use of such powers really makes to the capacity of the man. Practically all those whom we commonly think of as psychic in this Occidental country are entirely untrained. They are simply persons who

possess a little of this higher faculty, which has been born in them as a consequence of some efforts which they have made to attain it in past lives—possibly as vestal virgins in ancient temples, or possibly as practitioners of less desirable forms of magic in mediæval times. In most cases in this life they have used such powers somewhat blindly, or perhaps have made no conscious effort to use them at all, but have rather been satisfied to accept whatever impressions came to them. In India, and in other Oriental countries, these things have been scientifically studied for very many centuries, so that there any one who shows signs of such development is instructed either to repress its manifestations altogether, or else to put himself under the definite training of those who thoroughly understand the subject. The Indian mind approaches these problems from a totally different point of view. To the Hindu mere sensitiveness seems an undesirable quality lest it should degenerate into mediumship—a condition which he regards with the utmost horror. To him those powers of the soul do not seem in the slightest degree abnormal ; he knows that they are inherent in every man, and so he is in no way surprised at their occasional manifestation. But he knows also that unless carefully trained and kept in perfect control they are very liable to mislead their possessor in the early days of his experiences. The Indian student knows what he is doing in regard to those matters, for they have all been thoroughly classified thousands of years ago. There are many teachers in India who will take a man and train him quite definitely, just as here a man might be trained in athletics or in the practice of some science. You will readily realize therefore that in Eastern countries the whole thing is systematized in a way very different from that which prevails among us. All of those whom here you call psychic and clairvoyant would be regarded in the East as not very promising pupils. Indeed, I believe that many of the Oriental teachers would rather not undertake the development of a man who has already some small amount of those psychic powers, because it is found that such a man has usually much to unlearn, and is far more difficult to manage and to train than one in whom as yet no such faculties have manifested themselves. In the East they have a thorough comprehension of all these things, and therefore fewer mistakes are likely to occur among them ; for with them a man is trained in the use of his faculties from the first, and the possibility of error and miscalculation are clearly ex-

plained to him and therefore he is naturally far less likely to fall a victim to them. We know very well how in our Western countries clairvoyance has a bad reputation, by reason of the fact that there are many pretenders to its possession who are constantly unsuccessful and blundering in their efforts. There may be some of those who are simply and entirely impostors ; but I imagine that the majority have really some very partial development of this faculty, although they have often entirely misunderstood even the little that they have. Certainly no man in the East would ever come before the public, or be known in any way as a clairvoyant, until he had been trained very far on the way, so that he had passed beyond all possibility of the ordinary gross errors which are so painfully common among so-called clairvoyants here. If you grasp this fact, you will at once see how great is the difference between the trained and the untrained, and how very little reliance is usually to be placed upon the latter. I know that most psychics among us feel themselves to be infallible, and consider that the messages and impressions which reach them come always from the very highest possible quarters ; but the truth is that a very little common sense and study of the subject would show them that in this they are mistaken. No doubt it is to a certain extent gratifying to one's subtle self-conceit to suppose that one has the exclusive power of communication with some great archangel ; but if one will but take the trouble to read the literature of the subject it will soon become apparent that many hundreds of other people have also had their private archangels, and have, nevertheless, been very frequently grossly mistaken. Of course no trained man could possibly fall into such an error as this ; but then, as I have said, the vast majority of our psychics in Europe and America are simply entirely untrained. Some of them may receive a certain amount of guidance from dead people—"spirit guides" as they are often called—but it is very rarely of a definite and practical kind, and it usually tends much more towards mediumship and general sensitiveness than towards the gain of definite control and self-development. I doubt very much whether any large number of our Occidental psychics would for a moment submit themselves to the kind of training which the wiser teachers of the East consider necessary. There a man has to try persistently, patiently, over and over again, at the very simplest feats until he succeeds in producing

his results neatly and perfectly ; he is expected to build up his knowledge of higher planes step by step from those with which he is already familiar, and he is not encouraged in lofty flights which take his feet away from the bed-rock of ascertained fact. Our Western psychists would probably consider themselves much injured if they were made to work laboriously at self-control in the way which is always exacted as a matter of course in all Oriental schools of development of those psychic powers.

I suppose that many people would include among psychic powers Astrology, Palmistry and Phrenology. I think, however, that we are hardly justified in describing these as psychic, because in all of them the theory is that the results are obtained by deduction from matters of fact and of observation. The Astrologer ascertains the position of the stars at any given moment, and from that he casts his horoscope or sets up his figure, and after that it is supposed to be a mere matter of calculation to discover what influences are at work. In the same way the Palmist simply observes the lines of the hand and then gives his delineation according to the accepted rules of his science ; and the same is done by the Phrenologist from his examination of the varied configuration of the skull. Of course, I know that in all these sciences the real proficiency lies in the capacity to balance the contradictory indications and to judge accurately between them ; and I am sure that many practitioners of these arts are aided in such decision by impressions which come very much nearer to psychic faculty. To this last perhaps we might permit the name of psychic power but hardly to the sciences themselves ; so that I think we may put them on one side for the purposes of our lecture. It sometimes happens that one who practises some of these arts is in the habit of receiving impressions and communications from some astral entity—impressions which very greatly assist him in judging accurately from the facts put before him. In that case obviously such success as he may attain is not in consequence of his own psychic powers, but of the additional discernment which ordinary astral faculty gives to his departed helper.

In the same way it does not seem to me that mediumship should be recognised among psychic powers, or indeed considered properly a power at all. The man who is a medium is not exercising power, but is, on the contrary, abdicating his rightful possession of control

over his own organs or principles. It is essential for a medium that he should be one whose principles are readily separable. If he is a trance or a writing medium, that means that any astral entity may readily take possession of his physical body and utilize either the hand or the vocal organs, so that he is simply one who can be very readily dispossessed by a dead man. If, on the other hand, he is a materializing medium, whether the materializations are perfect and visible forms, or merely invisible hands which touch the sitters at the séance or play musical instruments or carry small objects about, then the quality which he possesses is simply that etheric or even physical matter can very readily be withdrawn from his body and used for the various operations of the séance. In any or all of these cases it will be seen that the medium's part is to be passive and not active, and that he may very readily be seized upon and obsessed. So that it is very evident that he cannot be described as possessing or using a power at all, but simply as able to assume a condition in which he can very readily yield himself to the power of others.

It would seem then that we may reserve the title of "psychic" powers for the definite use of will or of the astral or etheric senses—that is to say that we may include genuine and controlled clairvoyance, mind-cure, mesmerism, telepathy, and psychometry. A great deal of unconscious psychic power is also being constantly exercised, and of that I shall speak later ; but we will take the conscious exercise of powers first. The conscious exercise of these powers is only for the few among us at the present. It is by no means uncommon to find men who have considerable mesmeric capability ; and a very fair number of persons possess a good deal of curative power along various lines ; but still as compared to the total population these are only a very few. The unconscious powers are possessed by all of us, and all of us are using them to a greater or less extent.

To those then who possess and employ these conscious psychic powers I would say that all of them may be used and all of them may be abused, so that it is very necessary that great care should be exercised with regard to them. There is a very good general rule which is universally applicable with regard to all such matters, and that is the rule of perfect unselfishness. If those who possess such powers are using them in any way for personal gain, whether it be of money or of influence, then that is distinctly an abuse. These are truly powers

of the soul ; they are connected with the advancement of man and with his higher development, and it is for that higher development only that they should be employed. That is a very important point for the person possessing those powers to bear in mind ; it is the only absolutely safe rule that can be made for their use. These are in all cases glimpses of the future of the human race. If these higher powers which will one day come to every one of us are to be used by each man for himself, then that future will be a very fearful one and a very dark one. If, on the other hand, as these powers develop, men learn to use them for the uplifting and the helping of the race, then that future will be a bright and a grand one. Our record tells us that in the remote past there was a mighty race which possessed these powers to the full ; but that race as a whole used them wrongly, and in consequence that race disappeared. We of the fifth root race must also in our turn pass through the same trial, we must inherit the same powers. Their occasional appearance among us now is an earnest of the time when they will presently become universal, when they will be widely understood and widely accepted. The great question is whether having followed our predecessors so far, we shall follow them to the end, whether when we have developed these powers as they did, we also shall abuse them as they did ; for if we do that then it is certain that we shall also follow them in their destruction. But if, as may be hoped, we shall do somewhat better than they, if there shall be a larger proportion who will use these powers for the good of mankind as a whole, then it may be that the doom can be averted, and that the common sense and public feeling of the majority will condemn and curb their employment for selfish purposes. But if that is to be, if we are to have this larger proportion of those who understand and who use their powers intelligently, it is certain that we must begin now ; now that those things are as yet only in seed among us we must begin by using them unselfishly, and we must put away altogether the idea of exploiting them for the sake of the lower self. There is already very far too great a tendency in this direction ; the grasping avarice of the ignorant leads them to employ every additional advantage which they think they can gain, in order that they may make a little more money, that they may obtain a little more advancement or a little more fame for the wretched personal self. The dawn of those higher faculties must never be corrupted by such thoughts

or such feelings as these. We must remember that these higher powers involve higher responsibility, that the man who possesses them is already in a different position, because he is already coming within reach of higher possibilities in many directions. We understand this very readily in other and more purely physical matters, and none of us would think of regarding the responsibility of the savage when he commits a murder or a robbery as in any way equal to our own if we should fall into the same crime. That is simply because we have a greater knowledge than he, and so every one instinctively realizes that more is to be expected from us. Obviously exactly the same thing is true with regard to the question of this additional knowledge—this knowledge that brings with it so much more of power; for added power means added opportunity and therefore added responsibility.

In previous lectures I have already explained the Theosophical view with regard to mesmerism and mind-cure, so that I need not now repeat myself with regard to these subjects. It is very easy to see how the former might be misused—how it might be employed with great facility to dominate the mind of a person and so to influence him unduly to favour the operator. One hears sometimes of such cases in which a man desiring to obtain a position, or another one desiring to obtain money, will exercise undue mesmeric influence and so get himself appointed to some place which he is obviously unfitted to fill, or perhaps succeed in having money given to him or left to him as a legacy when it should obviously by ordinary canons of justice have passed into quite other hands. It is quite common to see advertisements in the papers of those who profess to teach mesmeric influence avowedly with the intention that it shall be used in ordinary business, in order that the person who uses it may in this way get the better of the unfortunate men who come into contact with him in the way of trade. It is at once obvious that all these are very serious abuses; and I think that we must certainly class with them that use of mesmeric power which is so frequently exhibited in public—that which makes the subject ridiculous in some one or other of many ways. On the other hand there is no doubt that mesmerism may be very usefully and profitably employed for curative purposes. As I explained in my lecture on that subject, it is usually possible to withdraw from a patient such pains as those of headache or toothache by means of a few passes without putting him into a trance condition at

all. Indeed I imagine that a very large number of the ills to which flesh is heir could be cured in this way without the use of the trance. This latter should be used very sparingly, because it involves domination of one man's will by another. Perhaps almost the only case in which it is undoubtedly justifiable is that of a surgical operation. We shall find many accounts of its successful employment in such cases in the works of Dr. Esdaile of Calcutta and Dr. Elliotson of London.

One may see equally readily how easy it would be to misuse the power of mind-cure. It is often employed simply as a means of making money ; and it seems to me that wherever that is done there is a terrible danger of impurity in the motive and unscrupulousness in the practice. I know that it will be said that those who devote the whole of their time and strength to the curing of others must themselves obtain their livelihood in some way, and that in this respect mind-cure stands only on the same level as ordinary medicine. I do not feel myself able to agree with this latter contention. In the case of the ordinary doctor we all know that he has passed through an expensive training in order to fit himself to deal with the especial needs of the human body ; and we all realize what it is that we are buying from him—the services which his skill and experience enable him to place at our disposal. But the mind-curist is often entirely ignorant, and has undergone no preliminary training whatever ; and in any case he is using a power which cannot be measured upon the physical plane, because it belongs in reality to something higher and less material. If such a practitioner has no means of his own, and is devoting the whole of his time to the work of curing diseases, there can be no objection to his accepting any gift that a grateful patient may wish to make to him in recognition of the help which he has given ; but it certainly seems to me that to fix a definite charge for services of this nature is eminently undesirable and contrary to the whole spirit of occult teaching. This is a matter which every person must decide with his own conscience ; but it is assuredly a most dangerous thing to introduce any element of personal gain into the utilization of powers which belong to these higher levels. It is certainly better to avoid in this case the very appearance of evil.

All this is true also of clairvoyance. Most undoubtedly any faculty of that nature which a person possesses may be used for good

in a great many ways. For one who possesses this faculty higher worlds lie partially open, at any rate sometimes, and therefore this power may be used to learn. For this purpose it is necessary that the clairvoyant should make a very careful study of the literature of the subject, in order that he may see what others possessing this faculty have previously learnt, that he may be guided by their experience, and may avoid the pitfalls into which some of them have fallen. Naturally a clairvoyant who does not study the subject, who makes no effort to verify his visions and to compare them with the experiences of others, is liable to be very seriously deceived, and by his wild predictions and descriptions, to bring the whole subject into discredit with those who do not yet understand it. But for one who uses this power with common sense and without self-conceit, in a scientific spirit of investigation rather than with the hope of obtaining personal gain from it, it may be a source not only of very great pleasure but also of great advancement. Not only may he obtain knowledge for himself—knowledge which he can also pass on to his fellow man, but by its means he may also learn to see when and how people need help, and to distinguish the way in which it can most successfully be given. By its means he can often see where a kind word is especially needed, where a loving, comforting, strengthening thought can be sent with the certainty of immediate result. The clairvoyant has at least a little more power for good than his fellows if he will only watch for opportunities for using it, if only he will think always of helping others rather than of gaining anything for himself. Beautiful possibilities open up before us when we think of the power that will be in the hands of all in the not far distant future; the man who is to some extent clairvoyant now is beginning even already to reap a little of the harvest of power for good which will come to us all as the race advances. So that the clairvoyant who is thoroughly unselfish and whose additional powers are carefully balanced by strong and robust common sense may do a great deal of good in the world and may gain spiritual advancement for himself in the very act of helping his fellow creatures.

It is not difficult to see that this is a power that may be terribly misused. The additional information about others which it puts in the hands of its possessor may be employed, and unfortunately is employed sometimes, for personal gain, for the gratification of curiosity and even for the levying of blackmail. You see from this how

essentially necessary it is that the clairvoyant should possess the characteristics of a gentleman, and where he belongs to the class which in Theosophy we call the first-class pitri this is, of course, the case. But unfortunately clairvoyance may be acquired by less developed souls who do not possess the instincts of the man of delicate feeling, as you may very readily see by some of the disgraceful advertisements which so frequently appear in our papers. There you will see persons quite shamelessly announcing that they are prepared to put clairvoyant power (such as it is) at your disposal in order to help you to obtain an unfair advantage over your fellows in some speculation, that they will help you to rob other men under the pretext of gambling or of betting on horse-racing. In this way they are pandering to the lowest passions of man, they are descending from what should be a higher and purer realm into the foulest mud of the most degraded physical life. Nor are these the only offenders, for you will often see announcements from those who profess to teach clairvoyance or occult science of some sort in return for so many pounds or so many dollars. These unscrupulous practitioners are able to live and to flourish simply because the public is as yet entirely ignorant of the true conditions of all such teaching. You may take it as an absolutely certain rule that no true occultist has ever yet advertised himself, and that no true occultist has ever yet taken money for occult teaching or information. The moment that a man advertises—the moment that he takes money for any service which professes to be of an occult nature—that moment he brands himself as having no true occultism to give. True teaching along these lines is to be obtained only from recognised schools of occultism, existing under the guardianship of the great Brotherhood ; and every pupil of these is absolutely forbidden to take money for the use of any psychic power. So that all these people condemn themselves, and bear this condemnation on the very face of their announcements ; and if they flourish and grow fat upon the property of those whom they deceive, the sufferers have only themselves to thank for the results of their own foolish credulity. Once more I repeat that there is one, and only one, absolutely safe rule with regard to the use of all these higher faculties, and that is that they shall never under any conditions be employed for any selfish or personal object.

C. W. LEADBEATER.

[To be concluded.]

TOLSTOY : HIS LIFE AND TEACHINGS.

[*Concluded from p. 198.*]

WHEN Tolstoy's arguments are felt to be unanswerable, refuge is frequently taken in the assertion that he is a fanatic. I think the implication is unjust, and in evidence I will briefly refer to his relations with the Doukhobors.

The arch-key to the Tolstoyan philosophy of the earth-life is the principle of non-resistance ; the abstention from the use of physical force, of violent means to attain any end whatsoever, however desirable it may appear. This, as we have seen, means the disbandment of all armies and the avoidance of military service. Tolstoy in carrying out his principles has also refused to retain or sell the copyright of his many published works. While we must, I think, admit, that some of his most deeply-rooted convictions on phases of present-day life are impracticable for many a year, it is interesting to note the common-sense side of the man in his recent relations with the Doukhobors in which he does not ignore the practical aspects of life.

These people first came into prominence in the Russian Empire about 150 years ago. In their origins they date back some centuries, and there is an historic link connecting them with the remarkable German Mystic, Boehme. Their religion is a simple, yet refined spiritual and mystic phase of Christianity with hints in it of connection with the line of so-called heretics who sprang out of the Gnostic sects which flourished both within and without the Christian church of the first three centuries of the present era. Among their fundamental principles is the absolute refusal to bear arms, or to enter upon litigation of any kind in the law courts.

The carrying out of these convictions has brought upon them at various times terrible persecution and suffering : including banishment of their families to the wild and inhospitable mountain regions of the Caucasus : where again the iron hand of tyranny has followed them and they have had to endure privations, and persecutions severe and terrible.

Such a crisis came, about seven years ago, when through the

successful intervention and agency of some members of the Society of Friends a scheme was inaugurated to immigrate large numbers of them to Canada, where some seven thousand of these interesting people are now comfortably domiciled.

Tolstoy's sympathetic interest was aroused by these incidents, and he determined to render aid ; this he accomplished by writing his well-known novel "Resurrection," and, contrary to his life practice, selling the copyright to an eminent firm of publishers in St. Petersburg, who gave a high price for it, but were prepared to give more than Tolstoy would take. It was published simultaneously in Russian, German and English, and the proceeds devoted to the suffering refugees.

Quite recently he has pointed out to the Czar and his Government a very practical course of policy, which they could adopt, much to the well-being of the down-trodden peoples of the empire, quite apart from the acceptance of his more advanced theories. Surely, these are not the actions of an impracticable fanatic !

He is the same man to-day as in the early eighties when the decisive crisis in his present earth-life occurred. He has lived a long life of self-denial, he has practised his own principles, and he stands before the world as by far the most heroic character of our times. A prince among men, loved and venerated by multitudes : by all good men and true, in every civilized country. In a materialistic age, in times of self-seeking, of brutal indifference to human suffering, he stands before the world in unique contrast to all these degrading tendencies ; possessing a highly developed religious nature, having broad human sympathies : a lover of universal humanity, a lover of, and an untiring worker for, liberty—liberty of thought, of speech, of action—utterly selfless, as simple and humble as a little child, and ardently devoted to the uplifting of his fellowmen. Such is Count Leo Tolstoy.

About four years ago Tolstoy had a severe attack of illness from which he suddenly and unexpectedly recovered and has since been actively engaged on his writings. He refers to this period as a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up wholly and easily, by the aid of his universal panacea—self-abnegation, humility and love. To the death of the body Tolstoy has for long past been completely indiffer-

ent. For him the chief interest in life lies in its spiritual essence : whether it shall continue ' here ' on the physical plane or ' there ' in the higher realms, is now completely immaterial to him, ready as he is for transition.

Just as formerly, when he regarded as his " self " his animal life, he could not contemplate any life after so-called death ; so now he cannot imagine a cessation after leaving the tabernacle of flesh.

In conclusion, many are the lessons we may draw from such a strenuous life as that of Tolstoy's.

" Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time."

For the last twenty-five years the prophet of Russia has been pouring into her dull ears those vital and practical truths which lie at the roots of all civilization worthy the name. Only the few have responded, but a retributive justice—ever mingled with compassion—has now undertaken the arduous task of teaching her. By sorest methods, by sword and fire, by all the horrors of war and internecine strife, her manhood is being placed on the altar of burnt offering, her womanhood is being wrung with speechless tortures and miseries, her children suffering the pangs of hunger and her cities the prey of the revolutionary and the regicide.

To the world at large—for his has been a world-wide message—Tolstoy is still an unpractical dreamer, and the principles which underlie his philosophy of life are considered utopian. Such has always been the reception given by the world at large to its Christs and Saviours ; crucify him, crucify him, has ever rung in their ears down the revolving ages. Only the few have been prepared to receive their message, to these it has been the glad tidings of a new era ; a stimulus to renewed exertion in the cause of Humanity, an aid to the unfolding from within it of the divine life and love, which is ever seeking expression in us all. There is also a personal application which we shall do well to heed. Let us not overlook the fact that these divine laws of the larger life of communities and nations apply equally to our individual lives ; that the Good Law as it has been named, is all-inclusive ; that it applies to all minutiae of our lives with equal force and precision as to that of the nation of which we

form part. That we personally are responsible, according to our measure, for the wrong-doing of others and for the existent miseries around us in the community of which we form part. That we in our several stations have a mission of mercy and compassion toward those who need their consoling and uplifting power, a ministry of suffering and service to fulfil. The privilege of becoming Tolstoy's according to our measure.

Suffering, pain, sorrow, anguish of heart, are parts of the present world-process of which each has to take his part—first involuntarily—then with gladness and joy of heart, under the assurance that all tends to bring us to the goal of humanity, which is oneness with the Divine life and love.

With this general sketch, I must reserve a more detailed examination of the varied aspects of Tolstoy's later writings until another occasion.

W. A. MAYERS.

AN INDIAN NIGHT.

IT was a bright, luminous night with the moon about two days to the full. We were in the middle of the stifling hot weather which forms one of the delights of the Punjab—for those who can avoid it—and even at eleven o'clock, at which hour I was accustomed to seek repose, the atmosphere still seemed to quiver with the burning heat of the day and to give no promise of amelioration. Sleep was out of the question just yet : to attempt to read was equally futile and it was not until after about an hour's gentle promenade in the compound, to and fro on the brilliantly lighted lawn upon which the black shadows of the *shishams* drew strange and fantastic outlines, that I sought my couch. I remember tossing about for a considerable time and casting some reflections upon the climate of India, before the buzz of insect life began to become less and less insistent and the centre of consciousness that I am accustomed to regard as "myself" slipped from the dense and exceedingly hot *sthula sharira* lying on the bed, to function upon another and less trying plane.

I do not know how many hours had elapsed when I next

regained consciousness. The remark that seemed to bring me back into myself was a not uncommon one.

"Wal, have a drink?"

I caught myself murmuring, more from the force of habit than from anything else, I believe (for, to my surprise, I did not feel in the least thirsty—a rare occurrence during the hot weather) :

"Thanks ; a *chota nimbu* soda will"—

"A WHAT?"

The words seemed to come with an extraordinary force and intensity and I now became aware that I was sitting at a small, round table and that I was not alone. Before me sat a short and rather bulky man, with a bald head and bright, piercing eyes, and from the expression of his face and his open mouth of astonishment it was evident that the question had come from him.

I explained that the liquid which I purposed to imbibe at his expense was composed of lime juice and soda ; but that if these ingredients were not available (for I was not quite sure in what portion of the globe I was) I should be perfectly satisfied with any non-alcoholic beverage which was immediately accessible.

"You can have anything you like *here*," he replied with something of a chuckle, "at all events anything that you can *imagine*. Personally, I stick to 'Corpse Revivers.' Wal, you prefer lime, do you? Jest keep your mind on it for a wink and it will come along."

Suddenly I became conscious of the fact that on the table before us were two glasses, one before me and one in front of my companion, and that mine contained the required *nimbu* and soda.

"How did the drinks get there?" I asked, "I did not notice anyone bring them." My companion peered at me curiously for a moment or two before replying.

"You don't seem to know your way about much," he said at length, and after a pause added : "I see now that you don't belong here. Can you do 'larger than the largest and smaller than the smallest?' No? Wal, I'll show you how."

My companion disappeared and I caught sight of what at first sight appeared to be two enormous mountains rising at some distance from me. They were similar in shape and must have been many miles in height. As I was gazing at them I suddenly perceived that

they were in the shape of a human foot and that my two mountains represented the big toe of each foot. Following them upwards I perceived in the far distance two perpendicular columns of gigantic size rising above them and disappearing from view into the dim haze of illimitable altitude. Suddenly the roar and crash of long-continued thunder broke out above me. Could it be that my short, bald-headed companion of a few seconds ago had, in a moment of time, transformed himself into this world-giant and that the terrific thunder which rolled around and half-stupefied me with its volume of sound was uttered by his Titanic vocal organs from a height far beyond the range of my vision ?

Suddenly the thunder ceased, the mountains disappeared and I caught the sound of a shrill, high-pitched little voice coming apparently from the table.

"If you look very carefully for me on the table you may just catch a sight of me," it said. But though I examined the top of the table with the utmost minuteness and tried to trace the direction from which the diminutive voice proceeded I could find nothing resembling my friend."

He was again facing me in his chair ; and I at once noticed another curious thing regarding him.

When I say "curious," it must not be supposed that, while I was experiencing the occurrences that I am now trying in some measure to describe, I was conscious of any feeling of astonishment or wonder. On the other hand everything which presented itself to my consciousness appeared to me to be perfectly natural and was accepted by me as such. It was only upon awaking and thinking over my experience that the peculiar surroundings in which I found myself gave birth to the feeling of amazement.

Around his squat little figure and his shiny, bald head was now visible to my sight a bright, luminous haze, which followed the outlines of his body and enveloped him as with a cloud. This haze contracted and expanded rhythmically with his breathing and was illuminated with brilliant and many-hued colours. Instantly my mind rushed back to the information which I had acquired from Theosophical hand-books and lectures.

"Why," I exclaimed, "I can see your aura !"

I had often read about the subject and had envied the fortunate beings who are able to discern this finer portion of a human being. But up to now I had never had the satisfaction of seeing an aura for myself. I reflected that here indeed was corroboration that had long been ardently desired.

"I must be on the astral plane," I murmured more to myself than to my *vis-à-vis*... My companion looked at me silently for a few minutes as if I had been some object of curiosity that he was seeing for the first time and I remarked that his aura expanded itself and curious, bright-yellow patches appeared in it.

"Stranger, you don't happen to be a Theosophist, do you?" he exclaimed at last.

"I've been a member of the Theosophical Society for the last ten years or so," I replied, with a certain feeling of dignity.

"Wal, I'm real glad to see you," he exclaimed, "Shake," and he put out a short, chubby hand.

"I'm real glad to see a living Theosophist. Why, I was one of the original founders of the Society when it started in the States and I paid up my dole regularly, which was more than most of them did, I remember. It was Felt that taught us how to use that hammer-head that produced our drinks. Many a long and interesting discussion did we have in New York. And we were all keen as mustard! There was O'Sullivan, that delightful chap O'Donovan, and Wilder and Massey—and Cobb and a crowd of them. And as for friendly elementals and social-minded spooks, wal, they simply romped around! I guess you aren't having such lively times jest now, are you?"

I had to confess that spooks and elementals did not, to my knowledge, play a prominent part in the present-day development of Theosophical activities.

"And there is a slump in the astral plane? Folk don't seem quite so keen on it as they were?"

I explained to him at some length that there were higher regions of nature to which the attention of really earnest Theosophists was more suitably directed.

"Yes," he said after a pause, "I thought so; but I reckon that if folk can't keep their wits about them on the astral plane they will certainly be wool-gathering on 'the higher.' It's a good many years since I joined what we used to call the majority and I've kept my eye

open a bit. I can tell you I'm a bit disappointed in your T.S. It's almighty dull in these parts and there are precious few that come over that are worth a cent. Most of them are so stupid and sleepy that you can't get a single sensible syllable out of them. Why, during the African war, one of your generals arrived over here with a thud—he'd been smashed up with a pom-pom shell, I believe. He'll be a pal to me, says I; he'll know a thing or two and its long since I've had a real live general to yarn to me. But, darn me, if he wasn't as bad as the rest! He was as drowsy as a drunken Dutchman. I tried every way I knew to wake him up and at last in sheer desperation I took to cussing him. I can cuss a bit, I can tell you—or used to be able to. Great Scott! If I had said a fraction of what I let him have, to the meekest American devil-dodger he would have been at my throat before you could say Chi-ca-go!"

"I hope that the means you employed proved effectual," I remarked politely.

"Effectual? Not they! He just uncurled himself a bit—for he was all plaited up like a Jerusalem artichoke—droned out something about 'Stellenbosching,' and then went to sleep again! I can tell you it was sort of sickening. I gave him up. "Yes," he went on, "It's sort of lonely over here. There's mighty little going on and, as I said, I'm disappointed in your Theosophical Society."

"But what has the Society to do with it?" I asked, for I had ailed to catch the drift of his remarks.

"Wal, it's this way. After I had slicked over here I spent a tidy bit of time getting the hang of the place; learning how to work currents and to tackle little Natures.* Besides that you have got to find out what's astral and what's not. You can jump through a solid wall as easy as wink; but if you run your head up against an astral house you'll soon want a cure for headache. When I comprehended what a few wide-awake people there are here—unless you make them yourself, which aint much fun—I reflected that the T. S. would soon alter all that. There were dozens of them learning how to operate their astral bodies when I left and I expected that soon there would be one or two that I could get the news of the day from. Besides, I calculated that all who came over would be sociable and would take an interest in things; and I planned out a top-hole Theosophical Acad-

* Nature-spirits.

emy for them with all sorts of fancy apparatus and a museum with a complete set of elemental essence, classified and numbered, for reference. Wal, I hung about a lot waiting for members and was prepared to give them a way-up time in my Academy and help them no end. But, hang me, if your Theosophists aren't more asleep than the rest of them ! They are all bunched up like Bologney sausages, dreaming away in a fancy world of their own, and if you do manage to get at one of them, all they do is to moon about and murmur ' tattvas ' and ' tanmatras ' or such-like rubbish. There are no tattvas here,—leastways not as far as I have seen."

This conversation perplexed me not a little ; for I understood that certain portions of the information given in Theosophical publications were expected to be of the greatest benefit to members on their leaving their physical bodies in putting them *au fait* with their astral surroundings. I intimated as much.

"Not much !" replied my loquacious companion. "The fact is they don't seem to take any interest in the astral plane at all. They don't know anything practical and it strikes me that your teaching aint up to modern standards. Look here, I tell you what I'll do : I'll take you off to see a Theosophist that came over last fall and you can see for yourself what a muffled-up useless mummy it is. Jest catch hold of my magnetic cord and hold tighter than a limpet."

I now became aware of the fact that hanging from his left side was a kind of tube about three feet in length. It had a glistening, white core running through it around which was what appeared to be an outer casing of a bluish-grey colour. The inner core sparkled and coruscated with light. I took hold of it with one hand and at once experienced the sensation of a sharp electric shock which sent pins and needles right up my arm. But a still more curious thing happened. I found that as long as I was touching this magnetic cord I was able to perceive the most fantastic and grotesque figures. They appeared to surge and battle around us, now approaching so close that they seemed to be pressing us down ; now retreating a short distance and apparently gathering strength for a fresh onrush. The most weird faces were among them : awful and hideous compounds of animal and human forms ; and, most startling of all, exaggerated copies of human organs,—great eyes as large as moons floating by themselves, whose pupils dilated and contracted as they advanced and receded

and which gave expression now to the wildest terror and now to the most sickly loathing.

My companion paid not the slightest attention to these shapes : indeed, he appeared not to be conscious of them. At his direction I again grasped the cord tightly with both hands.

I at once became conscious that I was moving and soon the feeling of motion became so intense that I had the greatest difficulty in preventing myself losing consciousness. We seemed to be rushing through space with the velocity of a rifle bullet ; and the wind whistled as we flew. I have done some fairly rapid scorching in a motor-car, —but that was child's play to this. If one was to take the sensations of a Gordon-Bennett winner and combine them with the sickly lurch of a rapidly descending lift and then raise them both to their thousandth power it might give in imagination some slight approximation to what I felt as I took part in that terrific journey. I was unable to breathe and a sickly, stifling oppression closed in upon me and numbed alike my faculties and my feelings. I realised the awful torture of a sunken sub-marine. Ever and anon fearful shapes and terrifying faces would appear and gibber at me out of the pitchy blackness. And through it all ran the unutterable sensation of being adrift in boundless space, without support or foothold, and of dropping, dropping through the illimitable abysses of infinitude.

My *cicerone* was presumably habituated to such voyages. At all events he gave no sign of being in any way incommoded and kept up a continual stream of observations and explanations for my benefit, only a very small portion of which I was able to catch. I remember dimly that he said something about "yojanas and yojanas" and seemed to explain our journey by the necessity of "going round the Egg when you can't go through it." Later, he entered into a long and highly metaphysical exposition regarding the universe ; stating that everything existed in everything else and that even the sense of motion was illusory—*Mâyâ*, he called it. One of his sentences has remained firmly fixed in my memory : "Everything is nothing and nothing is everything." He repeated this several times and added that though I might be able to understand it perfectly clearly *then* I should not be able to do so after my return to my physical body—which is perfectly true.

At length, after what appeared to be centuries of travelling, my

friend announced that we had reached our destination and, upon looking round, I found that we were both sitting exactly as we had been before we started, with the same table and the same drinks before us ! But a new peculiarity now manifested itself. The table, my companion's body, the earth which supported us, were all now transparent to my gaze ; and, in whichever direction I looked, I became aware of an enormous number of objects lying one behind the other and stretching to untold depths. At each glance enough objects to fill a full-sized museum came within the field of my vision.

"What you want is more practical work," stated my companion impressively. "You don't experiment enough and common people aint convinced. Get the astral plane clear and definite before you begin to tackle regions you can have no conception of. My advice is to *experiment*—EXPERIMENT—EXPERIMENT !"

While he was uttering these last words he placed his hand over my head and I felt a thrill pass down my spine as of a strong electric current. It became stronger and stronger until at last I could bear it no longer and I lost consciousness.

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I was again in my bed, hot, uncomfortable and—very thirsty. The moon had disappeared behind the belt of dark trees that fringed the horizon and all was peaceful. I lay still thinking over the remarkable experience that I had just brought through. Who was my midnight companion and what was he ? Was he

"A spirit of health or goblin damn'd ?"

And what of the Theosophist whom we went to see and of whom I retained no recollection ? If any member of the Society, more instructed than myself, can throw any light on these points I shall be deeply grateful.

My *sposa* has called my attention to the fact that the names of the persons mentioned by my dream-companion are all given in the first volume of "Old Diary Leaves" as being present at the original formation of the T.S. in America ; and that in the same book it is also stated that a Mr. Felt was interested in elementals and had undertaken to instruct the members of the young Society in the method of their evocation. This seems to amount to a strong presumption—may one not say proof ?—that my astral *cicerone* was not a mere creation of

the dream-imagination, and I cannot help asking myself, in the words of Bernado :

“ Is this not something more than fantasy ? ”

C. STUART-PRINCE.

EQUILIBRIUM.

EVERY life to be successful must have a central thread running through it upon which events may be strung as beads upon elastic. This main line, represented by some high ideal, some definite purpose, some determined course of action, is the only thing that will preserve harmony amid chaos, bring order out of disorder, and put any clear meaning into life itself. If one follows the changing phenomena of existence, he will be puzzled and discouraged, tossed hither and thither or have events tossed at him ; it is only when he seizes either the real noumenon underlying all, or a noumenon that he has created for himself and holds to it through all changes, that he is able to keep equilibrium or accomplish any definite work.

Those who have recognised the fact that there is a vast scheme of orderly progression existing throughout the universe, who have knowledge of the revolutions of the planets and their relation to each other, of the specific workings of the various kingdoms, of the succession of races and the allotted task of each, of types of individuals and their corresponding duties, know that there is a line of connection running through all, and that one thing evolves out of and merges into another as evolution proceeds.

2666

The law of evolution is the great thread upon which are strung systems and worlds and the inhabitants of these, and it is only by understanding this law that we can see clearly and definitely what course to pursue. In trying to understand, we must first make an effort to locate ourselves, for every man is his own centre of equilibrium, and until this point is established he has no basis from which to reason. If he does not think of himself as the centre from which his own evolution is to proceed, he will be lost in a maze of facts, and in trying to attach himself to one thing or another will become depen-

dent, then cast adrift, or shifting, as one after another the objects to which he clings pass from beneath his hold. Growth is a widening from the centre outward, not an accumulation from without.

A tree adds ring upon ring to itself as the years go, but the newest circle is at the centre, not the circumference. And the analogy holds good in regard to man ; he does not evolve by robing his mind in the opinions that gather about him from outside, but by drawing upon the inner essence of thought, by which his mental body is nourished as the tree is nourished by the sap. To be sure that which feeds the sap comes from without, but only after its individual form has been broken up and reduced to its chemical constituents. And so with thoughts and opinions, after they have been subjected to analysis—mental disintegration—their qualities may be assimilated by the mind and nourish the inner growth.

Until one has learned to reason from analogy and to classify the multitudinous phenomena of the universe under a few simple headings, he will only be confused and disheartened by trying to conceive of the larger workings of the Cosmos and of the intelligences that guide these. His separative manner of thinking will cause him to place the phenomena that he considers, range above range in ever widening distance and remoter grades of consciousness, until his brain and heart sink beneath the survey and he feels himself hopelessly removed from that supreme consciousness of all towards which he yearns. This conception has to be broken up and an entirely different process of thought instituted. From the form, the matter side of things, he must turn to force, spirit, and consider consciousness, for while the characteristic of matter is separateness, that of spirit is unity ; force is on the side of spirit, and it is only by association with varying classes of matter that it appears in division. He has pictured the forms as separate from each other, he must now lose sight of these forms and consider the living essence of each. Thinking of divine consciousness as at the heart of all things, he may take himself as a focusing centre, and turning thought inward, reach in imagination this innermost source. He may then think of the varying grades of consciousness—as expressed by the forms—as circling out from this centre. The lower grades—those which in his normal state are sub-conscious, because in him they represent results of evolution through forms in the preceding kingdoms—will not extend far, but if

he reaches out to the circumference of his circle, he will be able to trace the most extended consciousness—that which in him now is superconscious, because it represents experience in a form that he has yet to evolve—vibrating its subtle impulses back to the common centre and interpenetrating all the other grades. Seeing this, his mind will cease to stretch out into space in contemplation of higher things, but will rather go inward to the centre to seek understanding of whatsoever it may be.

By doing this he will realize that the consciousness of the highest archangel is at the nearest point in connection with himself as at the farthest and the depressing sense of distance and aloofness will disappear. The fact that he cannot consciously grasp this consciousness will not deter him from knowing that it is nevertheless there, for if his faith falters, he has only to think outward again to the circumference of his circle where he has in imagination placed the exalted consciousness of this being and trace this particular circle inward to the centre. Reason will tell him that if he has an understanding of anything it is because his own consciousness responds to the consciousness of the thing considered, therefore to that extent, the two are identical. Realizing in this way that he cannot conceive of what is without except by what is within, he will come to the conclusion that the source of all consciousness is within and that if he longs to come into conscious relation with any particular being, he must withdraw inwardly until he finds it. The chief importance of this line of thought is that it gives one a definite focus for all effort, pins him, as it were, to the spot and relieves him of that uncertain stretching out into space that fatigues the brain and engenders doubt.

Having realized the thread upon which form is strung, the next step in gaining equilibrium is to locate the exact point at which one's own particular form appears, and find out how rational development may best proceed. And here it is well to remember that the enduring, the eternal, that which we call spirit, is present at every point. This is said to be beyond attributes, but in trying to conceive of it, we give it names. The name that will be best suited for the present purpose is harmony, for by persisting in harmony, one keeps a firm hold on unity and this is the characteristic of the essence of life. To go from point to point harmoniously in the process of the evolution of form is to be at one with that which we call Divinity and

brings about a realization of the Divine through all external changes. If it were not so, union with the Supreme would appear an impossible attainment in face of the vast processes of evolution still before us. To go forward in a state of equilibrium, of harmony, is to be conjoined with the Eternal at every step ; and this means more than may appear, for equilibrium is brought about by an equalization of the trinity of forces comprising the One Force. Let us call these Life, Love, Intelligence, and exemplify the assertion.

We are dealing now with the human kingdom and may find examples there. Every man represents a triangle of the principles mentioned. The well-balanced man will be an equilateral triangle ; in him, health, vitality, strength—whatever one chooses to call it—will be toned down, softened by love and both will be directed by intelligence ; there will be a balancing of the three forces, and harmony, righteousness, justice, appropriate to his place in evolution will prevail.

In other men, the principles will vary. One will be full of Life, strength, but have less love, less intelligence ; this will give us a thoughtless, cold-hearted but vigorous type. Another will have the love principle well developed, but show less strength, less intellect ; this one will be meek, generous, self-sacrificing, but with little regard to fitness and the real well-being of himself and others. A third will have a large share of intelligence but little love, little vitality, this is a coldly-intellectual type. And so on, through the various main types of individuals. However, the point to be grasped is that to be at one, in harmony with the Eternal Principle of Life at every point in his evolution, a man must keep the three principles in himself equal. Remembering that the one whom he seeks is All-strength and All-knowledge as well as All-love, his effort will be to manifest these three in proportion, and so mirror the greater in the smaller, be at one with the Highest at every point and so continue his evolution in peace.

Now, in locating oneself in the scheme of things, it is well to grasp clearly what the work of the human kingdom is, for those who guide the larger workings of the universe follow a definite system. We have been told by the more advanced ones that the work of the human kingdom is the evolution of intellect, and accepting this statement, one may look upon it as the main strand of the great thread upon which to centre attention. In doing this he will learn not to be tossed backward and forward by events, to sink or rise as they appear

maleficent or agreeable, but taking them as they come in heterogeneous array, to put intellect to work upon each, extracting something therefrom and storing away knowledge. In this way, a steady and continuous line of progression will emerge out of all experiences, and looking back along this line, the accompanying phenomena will cease either to trouble or to hold attention. In accepting intellect as a main line of development, we are not to lose sight of the previously mentioned trinity of principles ; a tri-colored bead might move along an elastic cord that was different in color at intervals, without for that losing its own shades. And so with the individual, as he follows the great line of the development of intellect, he may keep his three qualities in harmonious proportions. Later will come the period of the definite evolution of the great Love principle, when as divine man, he will follow this as a main line of development. Then depths of pure love, of which he has now but little conception, will unfold within him, and from that point, looking backward, he will see how small in comparison was the amount that he displayed in the human kingdom where intellect was the dominant power.

Now, in considering the evolution of intellect, it is wise to take a general survey of that portion of the great thread which lies between the animal kingdom and the kingdom of divine man, and try to realize at what point one stands. We have been told that seven great races mark the period of human evolution on the earth and that the fifth subdivision of the fifth race is now in the ascendancy. This means that the advancing race is nearer to the kingdom of divine man than to the animal kingdom, that it is in the fifth stage of intellectual development. Rational effort, therefore, would be to fix attention on what we are approaching rather than what has been left behind, and in trying to understand something of the higher kingdom we will steadily evolve toward it. We have historical models of men far advanced in the ranks of humanity, and also of those who have completed the work of the human period, men whose strength, love and knowledge is borne witness to by the words and deeds recorded of them ; it is by comparison with some of these that we can find out where we stand and keep ourselves from retrogression.

But individual progress is not dependent upon the sub-race to which one belongs, other methods must be employed to determine that. Types low and high in the scale of being are found in the

representative race, those who have retrograded as well as those who have advanced, and in the former class, a powerful intellect often accompanies great moral degeneration. Aside from the information as to races, given by scientific investigators, there are rational methods by which one may find out his place in evolution, for if one marks out a central point, he can decide as to which side of this he stands. The central point might be found in this way : We are considering intellect as between sensation—the work of development in the animal kingdom,—and spirituality—that of the kingdom of divine man. At the central point will necessarily be found the human being, equidistant from these poles, who represents intellect balanced between sensation and spirituality. It will be quite easy to determine if one stands there, and if not, to analyze oneself and find out at which side of this intellectual equator he stands. If he faces himself candidly, he can decide as to whether animal or spiritual qualities prevail in him, and to what extent. The qualities that are making for progression beyond this point will be marked by growing unselfishness—the sign of spirituality—rational unselfishness, for he is developing reason as a main line, and to be unselfish without this qualifying attribute might mean a forgetting of definite purpose, an acquiescence to forces making for retrogression, an unreasonable waste of energy and a miscomprehension of truth.

Now, if one has made such an analysis and has decided as near as he can at about what point he stands, the wisest thing that he can do is to try to equilibrate himself at that point, and the very first thing that he should do is to think out clearly what position his intellect enables him to fill. To take an example, if he is literary or artistic, his duty is to one or the other line of service. The phenomenon of his body is only an instrument for the expression of a force working along a certain line of development ; it is his duty to sustain and expand this force, and to combine with others of similar type, so that the volume of force may become greater. The consideration should not be whether he is financially successful or whether he is appreciated, but whether he is living up to his highest capability. There is no merit in deliberately neglecting one's best talent for the mere purpose of bettering his material position. To be sure, Karma sometimes interferes and forces one out of his highest path, but his duty is to struggle back to it as soon as possible and so right himself

in natural order. There is no merit in such an one becoming a craftsman or a day laborer or anything of the kind, unless forced to it by the absolute necessity of himself or of those dependent upon him. There is a far subtler reason for his not declassing himself than that, sometimes put forward, that he is depriving another who naturally belongs there, of the place ; it is that he is allowing himself to retrograde in evolution, and by so doing, is lessening the volume of force with which he should be associated. Some of the best intellects of the day are making that mistake in their philanthropic work, are devoting their lives to the slums, to the *forcing* forward of the child-intellects of humanity, while they neglect the class of which they are the lawful leaders. And the consequence is that their higher intellect is becoming blunted by non-use, and their astral bodies deteriorated by constant contact with incongruous vibrations. What would one think of a general who insisted upon being a sentry, or of a colonel who degraded himself to the position of a private, because of his brotherly love for one or the other of these ? Who is to lead the advance column if the officers go to the rear ? Who is to plan the campaign if the Brigadier-general deserts his tent to dig breastworks ? This is a matter for serious consideration in the department of intellect. There are those who belong at the front, who should be leading or co-operating with or sustaining the advance wave of the race to which they belong, and who, instead, are neglecting their rightful duty through sentimental misunderstanding or ignorance of the scheme of evolution. If they took their rightful places, leaders for the lower classes would arise who are more closely allied to them in natural position, and therefore more capable of understanding them ; the higher intellects, by being leaders of these leaders—according to grade—would then be interlinked in orderly succession, and the whole process be more harmoniously conducted.

ANNIE C. MCQUEEN.

[*To be concluded.*]

HINDU SYNTHETIC CHEMISTRY.

SIDDHANTA SCHOOL.*

THE Ancient Aryan Rishis long centuries ago being highly civilized, their country with its rich natural productivity being an elysium for them, and as a self-contained nation with no foreign aggression—having enough to sustain themselves with no national drain, and being very highly intellectual—began in their early primitive manhood to solve high problems concerning *man*, which yet baffle many an crude scientist and philosopher, such as, "Why should man be created and be born as he is?" and many other questions.

When such questions were suggested the whole matter relating to man was solved in a masterly manner by the Ancient Rishis as follows :—

Q. By what and when is a man said to live or die ?

A. By the presence of life, rather breath, within him. If the short space of breath *flits* away he is said to die. Then evidently life or soul is in the form of breath within the body.

Q. Can that life be seen or demonstrated, separately, as it is without matter (*Prakriti*) ?

A. Decidedly not. Matter and soul (*Prakriti* and *Īśa*), are co-eval, co-existent and correlative. The whole Universe (*Akhaṇḍa*) itself is a huge *Īśa* and *Prakriti* combined *inseparably* within itself.

Q. If this *Prakriti* and *Īśa* or matter and life can be attempted to be preserved intact without natural decay and destruction, can death be averted ?

A. Yes, for a long time.

Q. By, what means ?

A. The end and aim of the Siddhānta was to prescribe and define the nature of matter and its properties. Then how can matter

* Mr. C. S. Narayanaswamy Aiyar (Electrician) of Triplicane, writes us as follows, in regard to this article : "I herewith send you a copy of the epitome of the Chemico-Philosophical, or Siddhanta School of Philosophy, which has been gleaned and supplied by me on his request to Dr. Praphulla Chandra Roy, of the Calcutta University, the author of the "History of Hindu Chemistry," for your perusal, opinion and publication in the *Theosophist*."

and life be preserved intact without destruction was the hardest problem for the Rishis, who solved it among themselves and left their world-wide experiences for the benefit of their progeny ; experiences which we are not able even to comprehend, much less to follow, as, having been forgotten, they are enigmatic. (Thus rose the Siddhântic-Vedântic Philosophies of the East).

Q. In an animal being can life be located in a certain particular spot or organ ?

A. No. It is all over the body and everywhere. (This and the bigger *Akhanda* Soul theory gave rise to the Atomic theory of the Sankhya and Vaisheshika systems of Philosophy).

Q. How does death come ?

A. (1) Either by the cause of natural decay, (2) diverse diseases appertaining to flesh (of which there are said to be 4,448), or (3) accidents.

Q. If flesh or matter can be made not liable to decay and disease, can life be preserved and death avoided ?

A. Yes, for a long period, by means of preventive and effective medicines. This was the process of *Kāya Siddhi* (making sure of body) of the Siddha School, which process extended to two periods of six years each, or twelve years, which prescribed elaborate kinds of internal and external medicines for the body, and for the soul the *practice* of Yoga simultaneously in the same period, so that a re-chemical birth of the body should take place. (This gave rise to the old Aryan synthetic chemistry subservient of religion).

Q. Will not natural decay and destruction overtake us and death result ?

A. Yes. But decay can be largely prevented by taking in only the constructive materials from the Universe and by not draining the internal vitality from the human system, and by bringing about a chemical *change* in the body itself when the life is in, by the *Kāya Siddhi* process, and thus creating a higher condition of matter or body and a greater adhesive tenacity of *Ītra* with *Prakriti*: thus destruction can be averted. This gave rise to the Siddhânta School regarding matter and Vedânta School regarding life or Soul, by blending both the Vedas and the Vedangas derived from the ancient Rishis and Munis.

As chemistry rose, developed and was *practised* with all its eighteen angas when it was known to all the intelligent ones of the country, at a time when the literature of the Siddhanta School was written in the colloquial languages of the different countries, when there was no deterioration of words in the languages themselves, then this science was made subservient to the highest end of man, to attain the final Beatitude, by the realization of *Self first, World second, and the Godhead last*. Thus rose the *Siddhas* who were called by this name first, as long as they were men moving in society and travelling in different countries ; and when they were studying the *Tatvic* results they were known as *Ĵñānis* ; and when they became meditative men in *Samādhi* of Self and the Greater Soul, they were called Rishis and Munis respectively ; and lastly, after they had realised all these they were called *Chinmaya Swarūpis* or *Swarūpa Ĵñānis*. Thus spread the *Siddhas* and their sixty-four *Mathams* all over the Aryan country, from below the central Asian territory to the Indian Ocean.

As Ancient Chemistry was thus a Religio-Philosophic science, this was made subservient to the finer senses and higher ambitions of man to obtain *Salvation then and there*, meaning in *one birth*, as this sect of people never would believe in transmigration of souls or life before or after births and deaths (unless in the limited sense of begetting progeny by oneself and thus being born once more on another soil and dying once after). And this cult is yet being handed down by the few only initiated in it traditionally. There is a very vast literature unexplored and not thrown out to the world at large, towards the benign broad interest and intention of our great forefathers, existing in the Tamil and Telugu languages of the South—not destroyed, but handed down.

Without chemistry no *Kāya Siddhi*, i.e., fortification of the body and unification of body and soul together could be attained, and without chemistry no *Gulikai Siddhi* (making of mercurial balls) could be effected (of these *Gulikai* there were twelve main kinds and a thousand and one minor kinds). Probably this was called the *Philosopher's stone* by the Western ancient philosophers. And without the two above *Siddhis* no *Ĵñāna Siddhi* could be attained, and without *Ĵñāna Siddhi* no *Moksha Siddhi* could be achieved. This was their cult and line of progress in whichever country it spread and established itself.

For the attainment of *Kaya* and *Gulikai Siddhis* ancient synthetic al chemistry has been brought about and perfected.

* * * *

After understanding by personal self-experience all the things in the world and after the observation of physical and chemical changes in the outside world, the Siddhas took the chemico-metallurgical medicines inside the body to prevent diseases first, then the preventive medicines to arrest decay and destruction, and then the chemical constructive materials and medicines to fortify the body and unify the soul with it, and to *prolong* existence simultaneously (to any length of time they wished). And at last after achieving all these by regulating and perfecting their existence they began to meditate upon the subtle and evanescent *Self* internally, and the outer world, with the acquired, vitally strong, new constitution which gave them wonderful, all-pervading and far-reaching powers. As an aid to the self-realising meditative process they brought about the *perfected Gulikai Siddhi* to its help. For this they had to make the volatile mercury which is called the essence or the vital fluid of the Earth, or the higher Soul, which is taken to be the *S'iva*, or the *S'iva Bindu*, to stand the test of fire of any high degree, and then to make it acquire, absorb, contain, develop and evolve higher potential powers, by the most laborious and tedious process of *Āraṇa*, and made this the *Elixir of their transformed life*. They made two of these mercurial balls with different potency and energy, by names *Savarupi* and *Kamaline*, one to be tied in the hand as the right or the positive pole, and the other to be kept in the mouth, as the left or the negative pole. The high energy thus evolved in oneself was made to rotate and circulate and thus the meditative or thinking power (*Dīrghadrishṭi*) was made to penetrate and fly into the other beings of weaker power and in far off regions also (*Īśānadrishṭi*). After self-realisation they began to study the phenomenal nature of the Universe or God, &c.

Thus the Siddhāntic chemical science helped to find out the end of the Vedāntic Philosophy, the Yoga and Moksha of Man. And thus all the different known religions and philosophic systems of the modern period of the world rose from this Pierian fountain of the Siddhānta-Vedāntic School of the Religion of Self and God. The more we study the different religions and their precepts, the more we understand that this ancient school is at the bottom of them all,

Chemistry Proper.

Classification of the world. The world, which has neither beginning nor end (*Anūdi*) comprises the five *Bhūtas* or *component elements*, Earth, Water, Fire, Air and Ether. The Universe (*Akhanda*), is divided into the three classes of *Dhatu*, *Māla* and *Jīva*; each of the above are again subdivided into the following six classes :

1. *Dhatu* or the Mineral kingdom—

- (1) Salts (25 kinds in all of *Kshātra*).
- (2) *Uparasas* (112).
- (3) *Pāshānas* (64).
- (4) *Lohas* (9 in all of the Metals).
- (5) Mercury (the King) *Rasa*.
- (6) Sulphur (the Queen) *Gandhaka*.

2. *Māla* or the Vegetable kingdom. Divided into six classes as per taste ; *viz.* : salt, bitter, pungent, sweet, astringent and sour. These are again subdivided into 3,300 main classes or genera, from the smallest shrub to the highest banyan.

3. *Jīva* or the Animal kingdom ; divided into six classes as per *Bindu* and *Nada* or seed and soil of diverse kinds, and again subdivided into 8,400,000 kinds of *Jīvanāsis*.

From *Dhātu*, *Mūlam* is produced, and from *Mūlam*, *jīva* evolves. The Universe (*Brahmānda*) is the highest and biggest known Soul, imparting life to everything in it. Among the *jīvas* man stands the highest from the ant upwards to the elephant. He is created after the model of God or the Universe, in a miniature form, increasing from an infinitesimal atom in the womb (in which life and matter co-exist), to a full-grown man, by absorption, assimilation and development, who becomes worn out by self-draining and decay and at last dies, as every other being is subjected to the same natural cause. But he stands the highest of the creation, as being endowed with subtle and high powers of intellect, and the lower creation is of service to him.

The Indian tests for the classification and arrangement of things, are those of water and fire, the natural tests.

- (1) A salt is that which is soluble in water and is dissipated when on the fire.

- (2) *Uparasa* is that which is neither soluble in water nor dissipated by fire.
- (3) *Pāshāna* is that which is dissipated by fire but is insoluble in water.
- (4) *Loha* is that which is insoluble in water but which melts, yet does not waste away by fire.
- (5) Mercury and Sulphur, both insoluble in water and vapourised in fire. These two have some more distinct properties of their own in addition.

Thus the Siddhas, *taking the created or natural things as they are* produced, towards realising their end, have classified, after practical experience in the field, all the chemicals and minerals, first *under the Panchabhau tika system*, second, *of allies and opposites*, and thirdly, *under male and female classes*. Under the above category, when certain chemicals are mixed in certain proportions artificially with certain basic salts, and treated on fire, certain and sure results are obtained with the help of this synthetic science.

Their aim was first to fix and bind the salts with the help of *uparasas*, and to turn them into alkalies or *sannams*, secondly, to fix and alkalize the *pashanas*; thirdly and lastly with the help of all the above to alkalize the metals and any other known substance, one based on the other. All these different steps and laborious ways had to be necessarily gone through, simply to fix and bind mercury and sulphur and to turn them into oxides and sulphides of metallurgical medicines for the *Kāya Siddhi* process, to change the natural body into a mercurial indestructible body by the five primordial elements or five *bhūtas*.

All these were done by pure synthesis and not by analysis. They, anticipating *Science in Religion and Philosophy*, have perfected and fixed the sure and certain end (*Siddh*, accomplished; *anta*, end) which should be attained by one and all at last, in every department which concerns matter and soul or *Man*.

C. S. NARAYANASWAMY AIYAR.

WHAT HUMANITY NEEDS.

THE work which the Theosophical Society has turned out in barely a generation of its existence, during which it has run the gauntlet of many adverse criticisms, and undergone many seismic shocks from within and without, which at one time, rendered its very safety a question of doubt, [Save to the Founders, H. S. O.,] has produced silently but perceptibly a remarkable effect in the world of thought, leavening it in a manner unprecedented in the spiritual history of any former period. From being an organism of the simplest kind ushered into the world by two unpretentious souls, with head and heart consecrated to the good of humanity by showing them the great treasure-house of occult wisdom, it has expanded by its inherent force of growth, with an ever-increasing inner vitality nursed by the basic truth it has come to proclaim. Amenable to reason it has developed with the rapid stride of thought which is the ruling characteristic of our age. Slowly but surely the great truths of occultism incontestably laid down in that monumental work "The Secret Doctrine," are being verified by the official science of the West, with the result that though its advanced thinkers have as yet come to no definite conclusions about atoms, elements, the primordial matter of the universe, the hypothetical ether and the law of gravitation, there are not lacking signs of a coming *rapprochement* between science and Theosophy. To the aid of the latter, the guide of man on the physical, astral and mental planes, have been lent, directly or indirectly, the services of Sir Oliver Lodge, Sir W. Crookes and last but not least, of Lord Kelvin—intellectual and truth-loving every inch—who, in the teeth of the repugnance of their fraternity, have declared that on the borderland where the subliminal is fused into the supraliminal—thanks to the late Mr. Myers for showing the way—there is a chance of learning something definite of the hidden side of Nature. Materialists of the type of Professor Lankester have tabooed the word "spirit," or anything that sounds like its equivalent, from the magic circle of their high-soaring intellect, and not seldom are expressions freely given out to the effect that it is mental impotence to base scientific investigations on anything beyond knowledge

gained by the physical senses. Men of his type, of whom the West boasts not a few, are unaware of the fact that in denying the very Energy from which everything has emanated, they deny themselves ; and this not very laudable attitude of mind will never bring them a whit nearer to the object of their investigations. Their present attempt to go, full sail, into every inch of details on one side of the universe, leaving the other completely ignored, is like weighing things in a pair of scales of which one side alone is used, allowing the other to kick the beam. Every fact was established as truth only after an examination and comparison of the two-fold antithetical principles which govern all the domains of Nature, and what can it be but the perversity of the human mind, tinctured more or less by conceit, which while wondering at the mighty resourcefulness and inconceivable powers at her disposal, shuts her eyes to the subjective side which makes Nature what Nature is. Is it sound reason to admire the picture and to say that there was no need of an artist to paint it ? Is it logic to see an electric light and refuse the existence of the dynamo at its back ? May it be that this extraordinary development of the human intellect, in our age, at the expense of the sublimer faculty which can only solve the riddle of life, is due to the after-effects of some karmic antecedents in which the abuse of exceptional gifts may then have been in evidence, and which now holds a screen before its eyes not permitting it to peer beyond it ? The law of evolution works at a very slow pace, each latent faculty of man in periodic succession becomes actual power, and then his permanent acquisition throughout eternity ; now emotion, now intellect, now will ; power, action and spirituality, rule alternately the destiny of our globe. Signs are not wanting that if the present efflorescence of the mind is not allowed to degenerate into selfishness, as is threatened, it will pave the way for the Kingdom of Heaven whose denizens we are and which is our own by our divine birth-right, as makers of thought, because Nature herself has ordained that we shall live more in Heaven than on Earth. Had the latter been our home we might have sojourned here for incalculable periods of time, not the few decades now allotted to us to see, to observe, to understand, to garner, and to depart.

Let us take the world as we find it in its ruling, paramount thought, which is the life and essence, the all-in-all of that which was in the

past, that which is in the present, and that which shall be in the future ; the globe on which we dwell is the result of thought, our daily acts and functions through which we incessantly whirl is thought concretized ; the spheres, moral, mental and spiritual in which we eke out our days are but the lengthening shadows of our thoughts ; our ties of consanguinity and the pilgrims who associate with us here are attached to us because of these very thoughts, and by them we have brought, as it were, the conditions in which we find ourselves. In short, the whole drama of Evolution, of Spirit involuting into matter, and again evolving out of it, in two contrary processes, is the magical effect of the thought of the ONE without a second.

Starting with this almighty power of thought we shall try to see what sort of stuff the human thought of the day is turning out from its loom. In the mental world as in the physical, the leaders of thought are the upper ten of society, and as fashions are infectious, so are thoughts. We happen to live at this time amidst peculiar surroundings and amidst a humanity whose mind is under the guidance of a definite trend of thought which receives its first impulse from the West which holds in its hand the governance of the globe. The world thinks now as it is made to think by the West which, in the main, is responsible for its karma, because it is responsible for the thought of the present humanity. To make the most of the *out*, leaving the *in* to take care of itself, is the keynote of the Western thought, and this lopsidedness shuts out the best and noblest side of evolution, from the sight of men. To this may be traced the feverish scamper after riches, amongst the potentates of Europe, for acquiring lands abroad, and maintaining large armies by paralysing the resources and material greatness of the countries they are called to rule. The paraphernalia of these "white elephants" at various courts entails heavy expenses on their coffers, not to speak of the spirit of defiance and mutual rivalry and jealousy which is ever on the increase under the plausible show of peace through sophistry. Far from being meritorious this policy of avarice and aggressiveness launches the mind of man into deeper depths of selfishness, giving his future a hue too dark and sombre for words. If we can throw the search-light of the past on the existing state of affairs, and if the adage, "Coming events cast their shadows before" has an iota of truth in it, we may safely conclude that there is a great desirability of reform to retrieve the human

mind from the hopeless chaos into which it is allowed to be dragged at the sacrifice of its divine susceptibilities. The present Rajasic activity of the West is overstepping its proper bounds, and thanks to the all-just Providence that, for the future well-being of the Aryan Race, it has now received a timely check in the Far East, which will serve as a salutary lesson to read aright the immutable Law of Righteousness which governs all the kingdoms of Nature. Some such disappointment, now and then, will go a great way in averting the threatened imbroglio into which Europe is launching. But the thought which works so much mischief is leavened with self-aggrandisement which sacrifices the higher for the frivolities of the lower, and many coming generations which await birth in the evolutionary march, will be much hampered by the undesirable momentum they will be the recipients of in their own days. If we go a little deeper into the question we shall find that the spirit of assertiveness and the tendency of the present-day science have driven away much that is calculated to give a healthy tone to the thought of the race. Nature will stand longer in the world of manifestation than the kings who govern it; let the latter, therefore, be more compassionate and broad-minded that she may beget better and nobler offspring than she has hitherto done. With but few honourable exceptions the ruling motive of the human mind in the West is an inordinate hankering after pelf and a feverish anxiety to make the most of the body at the expense of the Lord of that body. In their heaven-and-earth-moving efforts to come by money, with a culpable indifference to the great law of karma, the Law of God's Justice, which teaches that no man can get more or less than he deserves, we see huge gulfs opening in social positions and distinctions between classes, with individuals literally rolling in riches, whose income is calculated by half-a-dozen pounds or dollars per second, and those starvelings who could hardly call this pittance their own during a whole life-time. So glaring do the differences grow that it seems a hopeless task year in and year out, to devise means of bridging the ever-widening chasm between the swelling millionaires and the dissatisfied poor who prowl about for a morsel as wolves do, for prey in winter. Surely, this does not speak well of a civilization which boasts of annihilating time and space by steam and electricity; that is proud of weapons that can destroy the largest number of men in the

shortest time possible ; that proclaims from housetops its impartiality and sense of justice in according franchise to the weaker sex ; which thinks that its literature and scientific attainments have beaten everything of the kind in any former age, and that its methods for succouring the weak and afflicted are the most efficient hitherto seen ; which exults that its politics and that huge system of manufacturing lies euphemized as diplomacy are the very pink of perfection, with so very little to teach man of his inward aspirations and of his mission on earth, where his stay is so short that all this rush after the frail and fleeting gives one but a poor idea of its long life or stability. So long as it does not allow the yearnings of the soul to qualify its various pursuits, by teaching its children to link the life here with the one that is inevitably theirs by the very law of cause and effect, there is very little chance that the present civilization will hand over much of sterling merit to the future race.

Europe and America are now repeating for themselves the experiences of Rome and Greece, the mutual jealousies and rivalries of various states are prophetic of coming disruption which is sure to make one of them ride over the necks of others, as Athens, Sparta and Rome did in their own time, and that one, in its turn, being destined to be supplanted by some destructive agency which may now be in embryo. The sore need of the hour, in the haphazard speed at which the West hies on in her material advancement, is to superinduce a counteracting energy, a sort of compensating balance to the wheel of her civilization, by which whatever is best, beneficent and meritorious in her may not be swept out of existence when Karma-Nemesis garners the ripe harvest of her past. All former civilizations were the issues of their predecessors and our own is no exception to the general rule, and it, in its turn, is in the formative stage to be the pioneer of some other that is to succeed. It is ours who live in the bosom of the Infinite, just at the time when the intellect of man is at its highest, to find out the Imperishable in the Universe by its concentrated force, in such a way as will make mankind immune from the ravages of unsatisfied desires and brutal passions that are threatening to burst volcano-like and spread desolation around, to give tone and firmness to the civilization whose seeds we now are sowing.

Profiting by the past lessons which tell us that to secure permanence to our intellectual achievements some of which are pre-eminently

bright, and which should be the lasting heritage of our race ; the rulers and the ruled, the leaders of thought and their followers, must bear to each other the respective position of the father and the son ; protection and obedience mutually imparted by the one to the other being the guarantee of the continuance of a healthy state of morals and spirituality which shall culminate in an elysium of our highest hope, for the upliftment of the Great Orphan which has been endlessly and hopelessly struggling for its advance, but sad to say, finds itself ever and ever in the vicious circle of the "Grand Illusion." Utopion as all this may sound, why not call before the mind's eye the lurid pictures of the past and read therein the disastrous consequences brought on the heads of ever-suffering humanity, by selfishness on the one hand and smouldering dissatisfaction on the other. Whatever is not founded on the rocks of Righteousness and Compassion is doomed to perish in the long run, whitewash it as we may, as often as we like. Why did Alexander and Cesar and Napoleon fail to consolidate their world-wide empires ? What was at the bottom of the demolition of the most powerful kingdoms of Persia, Egypt, Greece, and, last but not least, of Rome itself. Should destruction be the order of the day, and if time be the devastator of all things worldly, could we not establish, by dint of our developed minds, a new order of things, a new course, unlike the many preceding ones which have been tried and found inefficient, to give to man a systematized training in the higher ethical laws by opening his eyes to the reality of the unseen world, to relieve him from the strain of afflictions and aimlessness under which he has laboured for hundreds of centuries ? If the empires and governments of the world, instead of building on usurpation and unlawfulness, were to rear an edifice of Truth on the principles of sympathy and altruism, with an intuition that human beings are consolidated in Spirit Immortal, the ravages of avarice and ambition which have brought to an untimely grave many a civilization of the past and threaten to do the same in our own time, would be intercepted and there would be a continuity of the grandeur of the human mind, which has often come to a sad end by reason of its being allied with sordid motives. The whole gist of evolution is that man must be great in his mind and spirit and this higher growth is too often nipped in the bud. In the generation in which we live there has been an extraordinary mental progress which would

have been durable had it the substratum of spirit underneath, but in the face of reiteration of similar causes and concomitants of a like nature, we are under a grave apprehension, that this legacy of intellectual brilliance will not be continued to any appreciable length of time. Owing to the taint of selfishness the present glow will end in the usual sombre darkness, and the same scenes will have to be re-enacted in the drama of Life. Sudden disturbances of Nature, by water and fire, will sweep away in a trice all that which has taken centuries in its development, and when the next wave of humanity rolls its voluminous body on the boundless ocean of infinity, it will have to begin its toils afresh. What we most desire, and what right evolution demands is that we should transmit our present intellectual attainments to our successors so that the irksome task of beginning again at the lowest point, may be spared, and the operations of Nature be very much simplified.

The pages of history stand as living witnesses before us to attest that a nation which can produce deffest intelleet like that of a Cicero, a Livy, or a Marcus Aurelius had to surrender the best of what it had to the hands of rude barbarians whose only oratory was their bow and arrow and whose great philosophers were those who could wear the purple of emperors after wading through rivers of blood. Those mighty monarchs of Persia whose boast it was that their palaces were roofed with solid silver and whose dining plates were sterling gold, the walls of whose harems were studded with rubies and emeralds, had all their luxuries and riches wallowing in dust at the hands of those nomadic hosts whose most delicious repast was a few dates and a wheat loaf, whose coats were patched with a few tattered remnants, and whose headgear was what Nature gave them. Ask of the Macedonians how they destroyed the Hellenic States, which had no element of union and solidity within them, and left not a vestige to show the greatness of "the age of Greece, mother of art and eloquence." Mysterious are the Laws of Karma which rule that nothing like injustice, unrighteousness, the trampling of innocent thousands under the feet of the unscrupulous wicked will be allowed to stain the fair realms of Nature for long, where Good and God alone are supreme masters. How many centuries did it take to fill up the hiatus left by the great thinkers, artists and writers of these powerful countries, and of what use was their keen all-conquering

intellect to those savages whose highest logic lay in their swords and javelins. From the destruction of the Roman Empire down to the Middle Ages what mental achievements have we to place on record? How many Homers and Herodotuses has the world produced in the interval? Why did the mind of man slacken in its activity; why were there not brilliant thinkers in those days? Because Karma had to adjust the balance of Righteousness so much disturbed by the covetousness and moral turpitude of those who had forgotten the fact that there was a mighty Dispenser of Justice who never can brook lawlessness in the moral government of His children.

Turn we now to the unprecedented psychic advancement of the Atlanteans whose power over the elements and whose wonderful gift of aerial navigation are not within reach of the Aryan race, with a mighty civilization which had weathered the stress and strain of many centuries, with vast irrigation schemes and with means to give happiness and comfort to their people from the soil. When better times changed to give way to self-worship and self-sufficiency, when constant intercourse with elementals had paved the way to establish the supremacy of evil, how did Nature take measures to sweep out of existence a vast continent whose presence was so detrimental to man's moral and spiritual instincts. Thousands of years have rolled away and yet the developed unit of our present humanity cannot call a tithe of the psychic power of an ordinary Atlantean his own. These undesirable breaks in evolution, the result of man's avidity and irrepressible selfishness to tickle his own personality have a warning voice, which we, with so much experience of bygone ages, would do well to listen to carefully, lest we fall in the very pit which threatens to open wide at our feet to swallow up that which is best in us.

Once more the cyclic wheel of time has put in the way of man a golden opportunity for maturing God's rarest gift to him, the perfection of his mind, which has already triumphed over many hitherto inscrutable forces of nature, with promise of greater achievements in the near future; but if, with this signal prowess of the mind there be not a genuine spirit of humility and receptivity we are sure to be thrown down the heights which we now have climbed. The accession of knowledge will be in proportion to our love of mankind, and to continue the remarkable successes of the last quarter-century it must

be our inward impulse to extricate the masses now hopelessly immersed in poverty and starvation by the seemingly interminable contest between Capital and Labour which tends much to throw our times out of joint.

SEEKER.

[*To be concluded.*]

THE CHRISTIAN CANON.

SAITH H. P. B. in her tremendous work, "The Secret Doctrine :—" "For such allusions to the septenary constitution of the earth and man, to the seven rounds and races, abound, in the New as in the Old Testament, and are as visible as the sun in the heavens to him who reads both symbolically."

Saith H. P. B. again : "All this notwithstanding, the esoteric element as now found in the two Testaments is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean and Egyptian symbolism."

Saith H. P. B. yet otherwhere : "Those who labour under the impression that the occultists of any nation reject the Bible in its original text and meaning are wrong. As well reject the 'Book of Thoth,' the Chaldean 'Kabalah' or the 'Book of Dzryan' itself. Occultists only reject the one-sided interpolations and the human element in the Bible, which is an occult and therefore a sacred volume as much as the others."

For such as need the shelter of authority here surely is enough to make the study of the Christian Canon a quite legitimate field of theosophic effort. For the writer of these pages authorisation is not necessary, however pleasant it may be to find so wise a teacher cordially approving a course I long have followed. I owe the Bible much ; so, many of our people owe their knowledge of Theosophy purely to Eastern Scriptures, to the *far* Eastern Scriptures I should say, for our Christian Bible, too, is of the splendid series of sacred volumes of the East, as we who use it printed in our English tongue too readily forget. For them—for one reason or another—the Bible had no message. The pitiful inadequacy of Biblical instruction, with its dead-letter

statements or its forced, isolated allegories ; the ethics of the Christian Faith, based wholly on the *ipse dixit* of the Christ, instead of being rooted in the very nature of the Scheme of Things ; the attractions of a science that purported to prove all things, and give man solid facts to rest upon—any of these, or all, or fifty other reasons, rendered them blind to the beauty, deaf to the soft song of Wisdom in this guise : and when at length the message came from “Gîtâ” or “Upanishad” it broke on them with all the splendour of new day, and head and heart alike went out in a great gladness to those wondrous, all-transforming books.

For me it was the Western message—whether in Gospel, Prophecy, Epistle, Psalm, of the accepted Scriptures of the Christian Church, or in the systems of philosophy given by Hellene, Kelt or Teuton, or yet again in the great poems of these peoples, tinctured—aye, dyed in grain as these art-treasures are—by this philosophy and this religion : it was the Western message which, ringing upon head and heart, evoked response from both. And when in due time I too turned to the study of the further Eastern lore it came to me as an old friend new garmented, and familiar in its unfamiliarity ; it was the sameness, not the difference that gave delight ; and ever since, East has flashed light on West for me, and West on East, or, still more truly, East and West have blent in one, and like an exquisite opal, as I turn the doctrine this way and that it flashes and ripples from colour unto colour, but ever the stone upon my hand is one.

I must be frank though, to prevent a misconception. The teaching of the Church did not enlighten me. I, like so many others, gave up her sacraments, her services, after long, patient waiting for the miracle that came not. For in my early boyhood, one ‘glorious night of stars’—I can recall it now, can find the spot at a certain turning in a hillside road, the limitless expanse of blue above me, and the bright hosts that marched across it suddenly spoke to me so clearly : and ever after, Fear, that had come into the world with me and dogged my days—and very specially my nights—laughed quietly and passed. The Fatherhood of God and my own Sonship had become fraught with living meaning. So, through the weeks and years of my soul-hunger I hoped and hoped for exposition of this thing ; I think I waited full seven years before I gave it up, and turned to private study of the mystic side of Christian doctrine. The rightness

of the step soon proved itself. Help came, as later on I know it came to others, in ways so natural that the strangeness of them, the continual miracle, passed unperceived; and before long I was deep in metaphysics, and found myself in touch by correspondence with noble men and women in far lands where help in the direction of my energies was of inestimable value. Slowly the definite philosophic bases of the Christian Faith disclosed themselves, the splendid outlines into which I have ever since been joyfully piecing detail upon detail. My debts are legion, for I have found help here and there and everywhere; if I had not very early arrived at the philosophy of gratitude I later found S'rî Râma laying down to Hanumân, I should have wasted myself in longing to receive impossible returns. But "Call not thy friends nor thy brethren nor thy kinsmen" (Luke XIV., 12) comforted me exceedingly, and I tried to pay my debts by doing what I could, not for my helpers but for the needy at my door. I did not then see clearly that so the help was indeed repaying to the Self the kindness of the Self; that is, my brain-bound consciousness but vaguely apprehended the "orders" sent down from a clearer region; but it was wise enough to act upon the hint instead of chopping logic over it; and with the acting came the appreciation of the truth. The story of the 'talents' again, in a small way! I knew enough of ratiocination to respect the processes of logic highly—so highly as to keep them safe in hold until I had the necessary facts to reason on; but I did not sit and wait for facts to come—I went to meet them. "To him that hath shall be given," appeared so entirely sensible a statement, so perfectly accordant with the common and readily observable phenomena of growth, that always I endeavoured to create the nucleus, the "nest-egg" of the treasure I desired to lay up for myself, whether in heaven or less desirable regions. It is so rank a truism that *Ex nihilo nihil fit!*

In this endeavour, then, to pay my debts, I have found, over and over and over and over again, that no explanation of even the tiniest difficulty satisfies minds that really want to know, unless you can trace it back and back, or up and up, or in and in, if you like, to the very Beginning of Things—to the Great First Cause, or the Darkness out of which that Son-Sun blazed. No wonder my favourite proverb is, "All roads lead to Rome."

I have found no littlest fact of life that does not stretch afar

through Earth, Water, Fire, Air and Ether, as stretched those Roman roads over hill and plain and valley, upwards and onwards to the last Veil of all, and so within, into the darkness of the silence and the Rome of Spiritual Science, the Silence which encloses upon all sides the uttered Word; the Darkness that rings round what we call Light, the Father of all Fatherhood, the One and Only—these documents of the Christian Faith preach it as definitely as the documents of other great religions; preach it so plainly and so matter-of-factly that if one have not seen it, felt it, understood it, it must be the old story—

“Use and want make dull the marvel;”

the very nearness has concealed the doctrine as trees conceal the wood.

There is the Darkness in Genesis I., 2, whence the Light outbroke—that will appeal to some. Is it the Darkness of John I., 5? Some think not, reading that as applicable to the form side of things; for me I take it as the same, getting a richer meaning so. And again in Matt. XXVII., 45, I find a glorious significance in the Darkness that was felt “over all the earth.”—I do not read it as the unseasonable gloom of an eclipse.

To Bible students many a passage will come up where the term Darkness may be used to symbolise the All, the Absolute, whence He, the Lord of all things, hath emerged; but the symbol fails to move some minds, so, let us try again.

Take I. Kings, verse 27—“Behold the heaven and heaven of heavens cannot contain Thee,” How like the “I remain,” of the Lord Krishna to Arjuna!

Try that fine passage in Ephesians IV., 4-6, “There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” The whole chapter is a great one, and well worth study by theosophists.

Again, in Philipians, II., 13, “It is God that worketh in you;” and again,—but such passages are legion. They satisfy a class of minds, even as those earlier quoted do, but there must be directer doctrine still, to drive the truth home to yet others; so turn we to the place where this grand, fundamental doctrine is taught, perhaps most explicitly of all, to Matt. XXV., 31, *et seq.* It is well known, this

passage; it has furnished themes for lamentable discourse on hell-fire and eternal torment, and other such bewilderingly witless versions of God's Government of this His world; it will yet furnish matter for the uplifting, philosophic sermons of the nobler Christian times that come. Yet how could any one ever miss the meaning of so crystal clear an utterance? "I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me. I, I, I, I, I; me, me, me, me, me; never "my brethren;" never "my people;" never "the creatures I have made." Never aught separate, but the Lord himself; the One light of all lights. He and none other it is whom we regarded or did not regard "when hid in human semblance." Is the teaching of the "Gîtâ" plainer? Is the marvellous "Pistis" one whit more definite? No; and were there but this one passage to rely on, were all the mystic utterances of Peter and Paul, and James and John, in their Epistles, swept away; were the famous Chapters XIV., XV., XVI., XVII., of the Gospel named of John, with their elaborate treatment of this theme, lost to the Church, this single statement were enough to base the firm-built, three-fold Faith upon—a logical, coherent, self-consistent scheme of ethics, worship and philosophy.

● "Upon *this* rock I will build my church," said the Master, Christ Himself. Noting the play on the words "Peter" and "rock," men sometimes fail to see the deep significance of the Master's question and the disciple's answer: "But whom say ye that I am?" "Thou art the Christ, the son of the living God." *Nome Nârâyāṇya*. Those who can understand that exquisite greeting can understand good Peter's homage and his Lord's reply. On that rock He will build, for there is no other possible foundation than the essential oneness of man and the Most High.

Q. F.

BĀLABODHINI.

[Continued from p. 218.]

ACCORDING to the teachings of the Mahānārāyanopaniṣad, Brahman is said to have three aspects as stated below :—

"The FIRST or the SAGUNA aspect of Brahman includes (1) the Īśa who is the cause of the *origin, etc.* of the Universe ; and (2) the Jīva who is the cause of the *origin, etc.* of the *samsāra* or the wheel of transmigratory existence. This *Saguna* is said to rest in the *first* or the *Avidyā pādā* of the *Nirguna* Brahman which is said to have four *pādās*. The SECOND or the NIRGUṆA aspect of Brahman rests in the *second, third* and *fourth pādās* which are respectively termed the *Vidyā*, the *A'nanda*, and the *Turiya pādās*. The THIRD or the NIRGUṆĀTĪTA aspect of Brahman which, in the S'ruti, is said to transcend the three *pādās* of the *Nirguna* aspect, is even above the afore-said *four pādās*. This *Nirgunātīta* is said to be the unknowable and the unknown."

Again the Mahānārāyanopaniṣad says :

"Brahman is said to be *Sākāra* and *Nirākāra*. *Sākāra* is said to be two-fold, *viz.*, *Sopādhika-sākāra* and *Nirupādhika-sākāra*; of those two, the first—*Sopādhika-sākāra* is *Saguna*, and the second—*Nirupādhika-sākāra* is *Nirguna*. *Nirupādhika-sākāra* is also two-fold, *viz.*, *Nitya-sākāra*, and *Mukta-sākāra*; of these two, the first (*Nitya-sākāra*) is capable of being realised by means of *Paroksha jñāna*, (*i.e.*, it can be grasped intellectually); and the second (*Mukta-sākāra*) is called *Aparokṣānubhava-saṁrīpam*. *Nirākāra* is the one which is said to be the *Nirgunātīta* or the unknowable and the unknown. (The above can be better understood with the help of the diagram on page 47 of "Vedānta and Theosophy").

The Adhyātmopaniṣad is now commented upon from beginning to end as follows :—

The One Unborn Ātma who has placed himself in the cavity of the heart within the body is Brahman the Eternal Being. Though the Earth is his body, though he pervades the Earth, it does not know him—because he is motionless he is said to be within every-

thing. In like manner, the elements of Water, Fire, Air and Ether; *Manas*, *Buddhi*, *Ahaṅkāra*, and *Chitta*; *Aryakṛta* or the *Mūlaprakṛiti* having the three *guṇas* (i.e., the original vibrations) in equilibrium; the *Akshara* or the *Īśvara* who is free from decay until his final liberation; and *Mṛityu* or *Yama* (the lord of death) who binds all *Ĵīvas* by his noose, do not know the Eternal and Intelligent SELF although He pervades them all. This SELF is the inner soul of all creatures, the sinless one, the effulgent and divine *Nārāyaṇa*.

1. The natural misapplication of the terms "I" and "Mine" to the body and the senses which are other than *Ātman*, is known as superimposition. The learned should, by means of meditations on Brahman, remove such superimposition.

In the above para. the word "learned" would alone have been sufficient to convey the idea. Why then the use of the phrase "by means of meditations on Brahman?" The doubt is cleared in the next para.

2. After knowing the *Pratyagātmā* * (or the individual Higher SELF) who is the witness of *Buddhi* and its functions, the aspirant will reject the idea of SELF in the body and all else that are other than SELF, by means of *Akhaṇḍākāra-eritti* † which dawns upon him in consequence of his practice of *Akhaṇḍākāra-dhyāna-yoga*, ‡ wherein he identifies himself with that SELF which is a part of the Universal Self. It therefore becomes necessary that one should practise such Yoga after the dawn of the theoretical knowledge of the identity of *Ātman* and Brahman.

The means of removing superimposition is again stated as follows :—

3. Reject the impressions of the world, the body and the S'āstra, and thereby remove the superimposition.

* This word *Pratyagātmā* is used in the theoretical Advaita system to denote the Universal Self, whereas in this practical system it stands for the Higher SELF which is said to be the witness of the lower self. The detailed definitions and mutual relations of the Universe, the *Ĵīvatman* or the lower self, the *Pratyagātmā* or the Higher SELF, and the *Paramātmā* or Universal Self are clearly set forth in the *Ĵvachintamani* which teaches the first principles of this system of Vedānta (See pages 620, 665 of Vol. XXII. of the *Theosophist* for its English translation).

† *Akhaṇḍākāra-eritti* can best be rendered into English as "the unbroken vision of Cosmic consciousness," and *Akhaṇḍākarasa* as "the one unbroken essence of Cosmic Consciousness." *Cosmic* refers to one solar system, and *Kosmic* covers all the solar systems.

‡ For fuller details see verses 8 to 32 of Chapter XV. and the footnotes on page 30, of the *Rāma Gītā*—English translation.

A doubt is here raised :—The mind (or the lower *manas*) can be neutralised by the aid of the mere theoretical knowledge of Brahman. The practice of Yoga is therefore unnecessary. The answer follows :

4. After knowing, through the aid of *S'ruti*, reasoning and experience, that the SELF is all-pervading, the mind of the Yogin is neutralised by *Samādhi* Yoga constantly practised in his own SELF.

Although (*Sarūpa-mano-nāśa* or) the neutralisation of the form side of the mind is accomplished while enjoying *Jīvanmukti*, yet, one should attain the enjoyment of *Videhamukti* for accomplishing (*arūpa-mano-nāśa* or) the neutralisation of the formless side of the mind. Next follows the answer to the question—what should be done for such accomplishment ?

5. Never allowing to be overpowered by sleep, worldly talk and sense impressions, and never forgetting the *Paramātmān*, (one should) contemplate, by placing the (Higher) SELF, on the (Highest) Self or *Paramātmān* having *Akhandākāra-vṛtti*, as the *Kevālātmān* (or the Absolute) which is *Akhandāikarasa-svarūpam*.

6. (One should) shun at a distance, as if it were a *chandāla*, the thought of the body which is generated out of the impurities (or the secretions) of the parents ; give up the idea of "I" and "Mine" in that body and then attain the highest aim of one's existence by becoming Brahman.

Thus far has been described the *Tyāgirēka* (negative) method by which the body is ignored. The *Anāya* (or the affirmative) method, by which the Brahman is attained, will now be described.

7. Just as the Ether in a jar is dissolved in the universal Ether, even so, O Sage, dissolve the *Pratyagātmān* into *Paramātmān*, with the thought of their unbroken relationship, i.e., by means of *S'abakānurvīdha Samādhi* and then be silent for ever, i.e., be well grounded in *Nirvikalpa Samādhi*.

In the next two verses will be taught that the idea of self in the gross body as well as the very subtle body itself will cease to exist in the case of the man who is well posted in the practice of *Brahma-nishtha*.

8 & 9. Having ever become himself the very form of that Brahman which is self-resplendent and which is the source of SELF, let the aspirant give up the macrocosm (or the universe) and the microcosm (or the body) as if it were a dirty pot, by permanently

transferring the idea of SELF rooted in the gross body to the super-conscious Self or *Chidātmā* who is Eternal Bliss, and by thus neutralising the *Linga* or subtile body, always be that *Kevāka-chaitanya* or super-consciousness itself, by neutralising the subtile body—nevertheless the gross body will continue to exist—and thus avoid future birth.

10. Having realised by means of *Samādhi* Yoga, the fact that "I am that Brahman" in which this world exists, like a town seen reflected in a mirage, become, O thou sinless one, an accomplished man by continuing to live in that realisation.

11. He who is freed from the darkness of *Ahankāra* (or I-am-ness) attains Self-hood and becomes stainless, partless, ever-blissful and self-effulgent like the full moon freed from the grip of *Rahu* (or the obscuration brought about by the shadow of the Earth during eclipse).

Now the question, What is then *jīvanmukti*? is answered in the next verse.

12. When the actions of the senses are controlled, the thoughts (that disturb one's equilibrium) are controlled, and when such thoughts are controlled, the impure *vāsanās* cease. The cessation of impure *vāsanās* is itself liberation. This is what is called *jīvanmukti*.

In the next verse it is taught that *aśubha vāsanās* (or the impressions of impure thoughts) are neutralised by *śubha vāsanās* (or the impressions of pure thoughts).

13. He in whom has dawned the idea of Brahman alone (being present) in all space, time and causation, will succeed in neutralising his *aśubha-vāsanā* by means of such concentrated *śubha-vāsanā*.

The next two verses teach that *Brahma-nishthā* should, under no circumstances, be ever neglected :

14 & 15. One should not be in the least negligent of *Brahma-nishthā* (or the meditation on Brahman). Knowers of Brahman say that such negligence is death itself. Just as *śaiśālā*—moss spread on the surface of water (in the tank) and temporarily shoved aside, again spreads over that surface in an instant—even so the *Mâyā* envelopes the wisest man also, if he neglect *Brahma-Vidyā* for a moment.

The next verse therefore teaches that *Nirvikalpa-Samādhi-Yoga* should always be practised.

16. He who attains *Kaivalya* (the mere condition of the SELF) while encased in the body, becomes *Kavala-chaitanya-svarûpa* even after giving up the body. Therefore, O sinless one, for the accomplishment of *Kaivalya*, become *Nirvikalpa* by being well posted in *Samâdhi*.

The next verse answers the question—When will the knots of ignorance attached to the heart be broken ?

17. When, by the practice of *Nirvikalpa-samâdhi-yoga*, the secondless Self is directly cognised, then and there the knots of ignorance attached to the heart will be broken.

It follows from this that the mere theoretical knowledge alone is not sufficient for attaining *Kaivalya*. But it may be doubted that because *Ahankâra* and other knots of ignorance are so firmly attached to the heart it is next to impossible to break them. This doubt is cleared in the next verse.

18. One who remains confirmed in *Brahma-nishtha* after having firmly established the SELF in the secondless-Self, and after having removed the idea of SELF in all the modifications beginning with *Ahankâra* and ending with the body, will, in the ordinary intercourse of life, be as indifferent to the aforesaid modifications (*Ahankâra, etc.*) as one would be towards pot, cloth, etc. He will, in other words, be devoid of the idea of SELF in the body, senses, etc., and consider them as being *this* or *that* apart from SELF (*i.e.*, himself).

But again it may be doubted thus : As all objects from Brahman downwards to the very grass are true, it is impossible to reject them as untrue and then to accomplish the direct cognition of the secondless Self. The answer follows :

19. Although all the worldly objects are, for the ordinary intercourse of life, true in the world-bound state, yet, they are untrue from the standpoint of the real and enduring liberated state. So, for one who is well-grounded in *Samâdhi-yoga*, it is not impossible to reject them as untrue and to directly cognise the Highest Self who is full, secondless and partless.

Another doubt is raised : but how can these *Brahma-nishthas* cognise the secondless and Highest Self, when there are other intervening deities like Brahman, Vishnu, Rudra, etc. ? The next verse clears this doubt :

20. This *Brahma-nishtha*, who has identified himself with the

Self, is himself Brahma, Vishnu, etc., and all the Universe. There is nothing else beyond that Self. In other words, what is true from the standpoint of the knower is untrue from the standpoint of the ignorant, and *vice versâ*.

Doubt: Because all this world is merely superimposed on the SELF just as the snake is superimposed on the rope, why should the aspirant trouble himself with their removal? The next verse clears this doubt.

21. Although all the material objects are, like *the snake and the rope* and so on, superimposed on the SELF, yet they can be effectively rejected by the aspirant only by the fourth means, *viz.*, *Nididhyâsana* or concentrated meditation—after he has had the first three, *viz.*, *Darśana*, *S'ravana* and *Manana*. There is no use of the conviction alone that they are superimposed. One becomes the Supreme Self—the full, the secondless, and the changeless—only after rejecting the world by means of *Samâdhi-yoga*.

G. KRISHNAS'ÂSTRÎ (*trans.*).

(*To be continued.*)

THE PRESIDENT'S MOVEMENTS.

Col. Olcott has taken passage for Europe on the German Mail ss. *Princess Alice* which sails from Colombo on the 25th March, and touches at Genoa on April 12 and at Naples but not at Marseilles. His present plan is to go straight through to England and then after spending some time there, to cross over to France in time to prepare for the International Congress at Paris at the beginning of June.

OBITUARY.

It is with regret that we have to announce the death of Mr. O. Cundasamy Moodelliar, Proprietor of Messrs. Thompson & Co., printers and publishers, and a very worthy man. The deceased was 49 years of age, and, earlier in life was connected with the Printing Department of the *Madras Mail*. He afterwards started a printing press of his own on Broadway, under the firm name of Messrs. Thompson & Co. (The Minerva Press), which is now in a prosperous

condition. *The Theosophist* has been printed by this firm since its first appearance in Madras. During the past year or two, the proprietor was unable to give full attention to the work, owing to ill-health. As a special department in the establishment has now been set apart for printing *The Theosophist*, it is hoped that in future the results will be more satisfactory.

ERRATUM.

Mr. Fullerton writes us in reference to his article on "Religion and Sectarianism," that, "A rather unfortunate blunder occurred in one place, apparently due to too much learning on the part of the printer. The words 'Homoousion' and 'Homoiousion' were interchanged, thus making them mean exactly the reverse of what they do mean. I had given them correctly." We notice also that the printers dropped an o from the word 'Homoousion.'

THE ADYAR LIBRARY.

RECEPTION TO DR. SCHRÄDER.

On December 9th a reception was held at the Headquarters of the Theosophical Society, to welcome Dr. F. Otto Schröder, Ph. D., M.R.A.S., the newly-installed Director of the Adyar Library. In addition to the residents at Headquarters, the ten Pandits of the Library and various members of the Adyar Lodge, there were present the following learned Sanskritists : Professor M. Rangacharya, M.A., R. Kuppuswamy Iyer, B.A., B.L. ; T. Rajagopalachariar, M.A., B.L. ; T. S. Narayana Sastriar, B.A., B.L. ; S. Vasudevachariar, B.A., L.T. ; Panchapa Kesa Iyer, M.A., L.T. ; A. Varadachari, B.A. ; Appakannu Achari ; Pandit Tirumalachari ; Pandit Narasimhachariar and others.

The proceedings opened with the recitation of a Sanskrit prayer with violin accompaniment, which was followed by some well rendered airs on the vina by Mr. V. C. Seshacharri and a few entertaining replications on the gramophone.

Colonel Olcott in introducing Dr. Schröder remarked that the Adyar Library which started its life in 1886 with a small beginning—the nucleus of the Oriental department being the 300 Manuscripts presented by Pandit N. Bhashyacharya—had now assumed dimensions which required an able Director, in order that its rich contents might be properly worked out and placed before the public for their due

appreciation. Valuable additions are now frequently made, prominent among these may be mentioned the entire library at Tiruvallangod, which was secured some time ago and has now become a part of the Adyar Library. What the ancient Tanjore Rajas were able to achieve in three centuries for their Library, one of the biggest libraries in all India, had been surpassed by the acquisition of a vast collection of important Sanskrit and Pali Manuscripts for the Adyar Library within a short space of twenty years. Whereas the Tanjore Library had 12,376 Manuscripts, the Adyar Library already owned 12,487 Manuscripts and 13,188 printed books. Having been for some years on the lookout for an Oriental scholar like Dr. Thibaut, the Colonel said that by opening correspondence with some of his Western friends he had, through the kind offices of Mr. Bertram Keightley, secured Dr. Schrâder, as Director of the Adyar Library. Born in 1876, Dr. Schrâder received a good education in several of the important Universities of Germany, such as Kiel, Göttingen and Strasburg. He held high credentials from such eminent Oriental scholars as Professors Deussen, Oldenberg and Leumann. He took his degree of Doctor of Philosophy in 1902, the subject of his dissertation being the state of Indian Philosophy at the time of Mahāvira and Buddha. The Colonel added that he had reason to congratulate himself and the public on the acquisition of such an eminent scholar as Dr. Schrâder, who was not only well versed in Sanskrit literature but also in Pali and Prâkrit.

Professor M. Rangacharya then delivered an eloquent address, in the course of which he observed that it struck him there were three things which combined to make the acquisition of Dr. Schrâder a great success. First and foremost, was the sympathy with which, he understood, Dr. Schrâder was strongly imbued, for India and her great Sanskrit literature. Next he adverted to Dr. Schrâder's great ability, evidenced by the valuable testimonials he possessed. Last and most important of all, were the favourable auspices under which the learned Doctor was going to commence his career at Adyar. The environments of the Theosophical Society, its great toleration and broad sympathy, and above all, its very atmosphere, were calculated to ensure in a large measure the achievement of much useful work. Professor Rangachariar in conclusion offered to Dr. Schrâder a most cordial welcome on behalf of not only the Sanskrit scholars of Southern India but the enlightened public as well.*

* We are indebted chiefly to *The Hindu*, of December 11th, for several paragraphs embodied in this report.

An address of welcome to Dr. Schröder, in Sanskrit, prepared by a representative body of Madras Pandits, was then read by the Senior Pandit of the Library, T. Yajnesvara Dikshita—an English summary of the same being read by the Librarian, Pandit G. Krishna Sâstri. A Tamil address in verse, by Seshagiri Iyer (with English translation) was also read, and an original Sanskrit address (extemporaneous) was delivered by Pandit Narasimhachariar.

Dr. Schröder, in acknowledging in both Sanskrit and English, the addresses of welcome offered him "observed that in accepting his appointment as Director of the Adyar Library, his long cherished dream of profiting by India's noble Sanskrit literature and serving her and her sons was realized. He assured those present of his hearty sympathy and said that he would strive his best to justify the kind expectations which they had formed of him."

The proceedings closed with a violin performance by Hindu girls of good families, after which light refreshments were served.

REVIEWS.

THE STUDY OF SHIAISM.*

The purpose of this little book is, as the author says in his Preface, to draw attention to the value and beauties of a religion almost unknown to most European writers, *viz.*, the doctrine of the Shiâs, or followers of the Kaliph Ali, called *Shiaism*. The Introduction contains a short theory of Religion, an outline of the life of Ali, and some general remarks on the history of Shiaism and its literature. The author then proceeds in Chapter I. to expound the theoretical side of Shiaism, *i.e.*, the doctrine of the Five Principles (Osool-a-Khamsa): (1) *Touheed*, or the perfect belief in the oneness or unity of God; (2) the conception that God is All-justice; (3) the idea that all prophets were sent by God for the guidance of humanity; (4) the conception of "Leadership" (Imâmat)—here an interesting survey is given of the twelve Imâms of the Shiâs predicted by the prophet—; (5) Ma'ad "returning," *i.e.*, the belief in the day of Resurrection (punishment or reward of the dead by God) as well as in "a day wherein God shall destroy this universe without ruining it" [Sic]. Chapter II. deals with "the Practical Reli-

* By N. S. Khakân Hosain, Ram Narayan Bazar, Cawnpore, India. Published at Christ Church Mission Press, Cawnpore. To be had of the author at Re. 1 per copy.

gion of the Shias," Chapter III. is on "Some Voluntary Performances," Chapter IV. on "The Ethics of Shiaism," Chapter V. on "Different Hadeeses on Different Subjects," *i.e.*, traditional sayings of the Prophet, and the Imāms. I cannot forbear quoting at least a few of these Hadeeses. "A wise man is that who has killed all his desires" (Proverbs of Ali.) "The heaven is ready for the abstinent even if they may be Negro slaves" (Alkafi). "Men are opponents of what they do not know" (P. of Ali). "Do not make thy stomach a grave of animals" (Alkafi). "I came to find out my Lord by my failures in my attempts" (P. of Ali).—The book is a valuable introduction to Shiaism and highly to be recommended to every student of the history of religions.

O. S.

ANCIENT IDEALS IN MODERN LIFE.

We have great pleasure in acknowledging the receipt of the Tamil translation of the above book embodying the course of lectures delivered by Mrs. Besant in 1900 on the occasion of the 25th Anniversary of the T. S. held at Benares. It is issued from the Hall of Theosophy, Madura, and the translator, Mr. P. Narayana Aiyer, President of the Madura Branch, T. S., has done excellent service to the Tamils by giving them a lucid and correct prose version of this Series of valuable lectures. The book is on sale at the *Theosophist* Office—Price including postage, boards—annas seven ; calico—annas ten.

G. K.

NOTES DE PALÉOGRAPHIE INDIENNE.

Professor Kirste of the University Graz, Austria, has been kind enough to send us a copy of his "*Notes de Paléographie Indienne*" (*Extrait du tome I. des Actes du XIV. Congrès International des Orientalistes*), dealing with two interesting discoveries of his. By examining the Jaina manuscripts of the fifteenth, sixteenth, and seventeenth centuries, Prof. Kirste has found an explanation of the striking fact that two absolutely different sounds of the Sanskrit language, namely the guttural *n* and the lingual *d*, are represented in the Devanāgarī alphabet by two letters so similar as ण and ढ respectively. As in the development of languages two words of different origin and meaning frequently merge at last into a common form (comp. *e.g.*, the two meanings of Eng. "case"), even so the two very different letters which originally represented the two sounds in question, have merged ultimately into

the form ढ which, indeed, is used for both the guttural n and the lingual d in the Jaina texts. Later on, however, the necessity was felt to distinguish the two sounds also in writing, and so the dot, *i.e.*, the Anusvāra, was added to the ढ wherever it stood for the guttural nasal. Prof. Kirste further shows that छ which in the present Devanāgarī alphabet is used to represent the aspirated च, *i.e.*, च (Eng. *ch*) + aspiration (h), was originally the sign for च + छ (ch + chh). So we owe to Prof. Kirste two important supplements to the monumental work of the late Prof. Bühler, the "Indische Pakeographie."

O. S.

OCCULT CHEMISTRY.*

The celebrated article by Mrs. Besant, bearing the above title, which appeared in *Lucifer* of November, 1895, is now issued in pamphlet form for convenience of reference. Every Theosophist will want a copy. It is accompanied by a Diagram which illustrates the results attained by the breaking up of an atom of each of the three gases, Hydrogen, Oxygen and Nitrogen, until the ultra-minute particles of various shapes, on the four etheric planes appear. It is stated that "the observations recorded have been repeated several times and are not the work of a single investigator, and they are believed to be correct so far as they go."

W. A. E.

ILLUSIONS.

BY MABEL COLLINS. †

This is a neatly gotten up booklet of 70 pages by the author of "Light on the Path." The author says of this essay, in her Preface, "Some of the experiences are those of a psychic who has been able to bring across the threshold a memory of something just then seen, or something which has just then occurred, and which illustrates or explains the subject." The essay is divided into sections which treat of the following five 'Illusions' :—

First : That man is imprisoned in the body.

Second : That the unborn are unknown.

Third : That there is any secret in the mind or memory of man.

* The Theosophical Publishing Society, London. Price six pence.

† Theosophical Publishing Society, London. Price 1s. 4d.

Fourth : That the earth exists apart from man.

Fifth : That Nature is indifferent to man.

The reader will find the narrations of psychic experiences which are given in illustration of these live 'Illusions' quite interesting.

W. A. E.

INDIA : PAST, PRESENT AND FUTURE,

By HENRY S. OLCOTT.

[*Adyar Pamphlet Series—No. I.*]

It is proposed to issue from time to time, reprints of important lectures and magazine articles in pamphlet form for the convenience of readers. This is a reprint of a lecture delivered at Amritsar in 1880, to which the author has recently written a preface touching upon the progress of India, which will be read with interest.

THE INFLUENCE OF THEOSOPHY.

ON THE LIFE AND THOUGHT OF MODERN INDIA,

By GYANENDRA NATH CHAKRAVARTI.

[*Adyar Pamphlet Series—No. II.*]

This masterly essay which appeared in December *Theosophist* is now reprinted at the request of many. These two pamphlets deserve to be very widely circulated.

A SKETCH OF THEOSOPHY AND OCCULTISM,

By A. P. WARRINGTON.

This most instructive summary taken from the author's contribution to "The Encyclopedia Americana," has just been reprinted in convenient form for the general reader, by the "Americana Company."

Also received two small pamphlets : *The Mental Art*, and *Jesus-Mas or Christ-Mas* ; both by Samuel George, Power Book Co., Wimbledon, S. W., England.

THE BRIHAT JATAKA OF VARAHA MIHIRA,

By N. CHIDAMBARAM IYER.

This work, the second edition of the English Translation of which has just reached us, is an admirable standard treatise on Astrology, by

a member of Vikramarka's Court. The first edition appeared in 1886 and if the translator were alive, this second edition would have been brought out much earlier with considerable additions.

The late Mr. N. Chidambaram Iyer was well known to the inner circle of thinkers both Indian and Foreign. He received a complete western education half a century ago and like many others imbibed materialistic views of the Occidental sciences and became a Sceptic and an Iconoclast of a confirmed and virulent type. The conversion of such a powerful antagonist back to true orthodoxy was a marvel of marvels. It was not disappointment in life or ambition to succeed that led him to bid farewell to his cherished views of scientific scepticism as is often the case with men of weak mental calibre. The accidental meeting with an astrologer of great ability, the keen disputations they held for years, the searching examinations and the startling answers of the astrologer, the subsequent study of the science in all its departments all confirmed him in the true belief of the infinity of intelligence surrounding humanity.

The able controversy he conducted against the foremost statesman of the day, the late Raja Sir T. Madhava Rau, in demonstrating and defending the truths of the science of Astrology and his coming out successful from the contest, making the Raja more or less a convert are still fresh in the minds of men living. Mr. Chidambaram Iyer joined the ranks of the Theosophical Society after his conversion and his valuable contributions in the domains of Astrology, Hindu Astronomy and Sociology have been considerable. He devoted a large portion of his income and perhaps all the leisure he could command to the pursuit of his astrological studies and even in his last days when his health had been shattered he doggedly persevered in those researches as a solitary scholar.

We have given a short account of the translator as it, in our opinion, will give the best proof of the truth of the science and ward off the many useless criticisms levelled against it by men who do not take the least trouble to examine it.

No doubt the difficulties attending the study of Astrology are various. A knowledge of Astronomy is the first requisite. The isolation of the effect due to a particular cause out of a combined action of a plurality of causes or the inverse problem in such a vast subject as human destiny through a succession of births may well nigh stagger even the best of Mathematicians. Further, the confusion into which the Almanacs have fallen since the days of Vikramarka, the

careless way in which nativities are cast by ignorant men, the lack of patronage of Astrologers all add to the difficulties of accurate predictions. Even at the present day men are not wanting who are well versed in science, men who will make the most accurate predictions. For not long ago the Dindigul Astrologer startled the world with his wonderful prediction that His Majesty the King Emperor would not be crowned at the time first announced, owing to a certain sudden physical affliction of a serious nature, which was subsequently verified to the very letter.

Slowly and steadily the light of the East is dawning on the West! Hypnotism, Astral physics, and sending messages through mere space were once the laughing stock of the Occidental savants. But now these have become sciences and are being practised by doctors, scientists and mechanics. And Astrology itself has made a steady though slow advance, and in the fulness of time it will regain its proper place in the Courts of Kings and assemblies of learned men.

The work treats of a great variety of subjects, the time of conception and of pregnancy, nature of progeny their number and sex, duration of life, success in life, horoscopy of women, plants and animals, lost Horoscopes and how to find them, with a preliminary chapter explaining the terms and the elementary principles of the science. The copious notes and the masterly introduction leave no difficulty unexplained. The revision which the whole work had undergone during the life-time of the author with a view to bring out a new edition, and the amplification and the complete recasting of the very important chapters on Ayurdayas, Dasas and Antardasas, with a tabular statement of the different kinds of the Nabhasa Yogas especially enhance the value of this edition.

We hail the appearance of this second edition which has been brought out owing to the deep interest which the venerable President-Founder of the T. S. has always taken in the science and the Translator, and the large facilities afforded by him in financing the publication.

A word of praise is due to Messrs. Thompson & Co., Madras, for the neatness of the get-up.

T. V. S.

"*Plague in India.*"—This is the title of a paper read in May last, before the 'Indian Section of the Society of Arts,' by Charles Creighton,

* London : George Bell Sons, York House, Portugal Street, E. C. Price three pence.

M.D. (reprinted in pamphlet form). Any one who attempts to solve the plague problem has a herculean task before him. The Doctor gives herein an account of his widespread personal observations, and states the opinions of others and the various conflicting theories that have been advanced. The pamphlet contains a map, showing the chief plague areas in India, and numerous statistics. An interesting discussion, participated in by various speakers, followed the reading (See *Cuttings and Comments* in this number of the *Theosophist*), and Professor W. J. Simpson, after congratulating Dr. Creighton on the character of his paper, said in the course of his remarks, that

What was wanted in this crisis was something worthy of the great nation that ruled over India and was responsible for its welfare, and this would not be obtained by sending out two Assistant Bacteriologists to India where fifty were needed, nor would it be obtained by combating plague by an unorganised and totally inadequate administrative plague department.

He alluded to the powerful and mysterious character of our unseen foe, and said,

it was expected to be met and controlled in a haphazard sort of way, without very much expense, without proper organisation and without strenuous effort, and because the whole thing was a disastrous failure the blame was laid on the people, their customs and their prejudices. He earnestly hoped that a more enlightened policy would prevail.

MAGAZINES.

The Theosophical Review, December, continues Prof. Alberto Gianola's paper on the "Pythagorean Sodality of Crotona," in which are briefly mentioned the strict rules of discipline for members of different grades in the fraternity. It was not the aim to mortify the flesh, but "The body was to be kept sane and beautiful so that the spirit might have as perfect an instrument as possible; hence the gymnastic exercises of every kind performed in the open air and the minute prescriptions with regard to hygiene and especially with regard to food and drinks." We pass over a few articles to notice the "Proposed Enquiry concerning 'Reincarnation in the Church Fathers.'" It appears that Mr. Mead has received a letter from a critical friend who thinks time is being wasted in "publishing studies in the *Review* on abstruse subjects.....of no interest to the vast majority of its readers;" and that the energies of Mr. Mead could be better employed "in making a collection of passages from the Church Fathers to prove that the doctrine of reincarnation was a fundamental dogma of the Christian faith." In response to this, Mr. Mead proposes that his colleagues

send him all the exact references which they may have noted, "either in the writings of the Church Fathers themselves or in other books referring to the subject, which are considered, or claimed, to teach reincarnation." These will be afterwards verified and translated. Passages from the Bible may also be sent, as well as from "extra-canonical and apocryphal Christian literature and from the Christianised Gnosis,....." References against reincarnation may also be included, but strictest accuracy is insisted upon, minding punctuation, capitals, etc., and giving "the title and author of the work, place and date of publication, also, if it is so stated, the edition of the text of the Church Father to whom reference is made, or of the translation ;" write "on one side of the paper only." Further particulars may be found in the article. "The Higher Fatalism," by W. Gorn Old, is a very interesting paper in which astrological influences are considered as modifying human life and progress. A. R. O. pleads for a very free definition of "Brotherhood," considered theosophically, and Mrs. Sarah Corbett contributes a dialogue on "Effort."

The Theosophic Gleaner, for December, has some very sensible Editorial Notes on "Universal Brotherhood." Mr. G. E. Sutcliffe contributes his second paper on "Theosophy and Modern Science," which deals with the "Occult Significance of the Planet Uranus," Mr. Rustam P. Masani writes on "Persian Mysticism," and Mr. N. K. Ramasami Aiyar on "The Logic of Religion." "Evolution of Consciousness," a lecture delivered by J. J. Vimadalal, is concluded. The remaining articles are "Lest we Forget ;" "Old Wine in New Bottles ;" and "How Ideals Guide Nations' Destinies," the whole comprising a very good number.

Theosophia (November) opens with an Article on "Theosophical Study," by Dr. J. W. Boissevain. Along with an article by Madame Obreen-toe Laer—"About Theosophy"—is a photogravure of the writer. "A Dream Lesson" is by M. W. M. "The Bearing of the Cross of Christ," by 'The Seeker,' is a translation from *Theosophy in India*. Mr. A. G. Vreede writes about "The Seal of The Theosophical Society," and there are notices of 'Foreign Periodicals,' by Lena C. de Beer.

The N. Z. Theosophical Magazine, for November, gives the first part of an article on the "Problem of Good and Evil," by Marion Judson ; "Thoughts about Theosophy," by Kabir Harrison ; and "The Three Paths," by L. B. de L.

Theosophy in Australasia, republishes from *The Theosophist* "The Awful Karma of Russia ;" concludes Mr. Hunt's lecture on "The

Powers Latent in Man " and quotes extensively from Mr. Sinnett's very interesting article in July *Broad Views*, on " Former Lives of Living People."

December *Lotus Journal* concludes the notes of Mrs. Besant's lecture on "The Great Brotherhood," and furnishes much other very interesting matter, prominent among which is Mr. Leadbeater's continued narrative of a tour in "The Yellowstone Park, with a magnificent coloured plate of "The Grand Cañon of the Yellowstone."

Broad Views :—The December number is exceptionally interesting and contains a good article by Mrs. J. A. Charles on "Faust The Manu." Mr. Sinnett's "The Variegated life of the Future" is worthy of the attention of the theosophical student.

Révue Théosophique (November) :—This number has many interesting articles. Mrs. Besant is represented by one on "The Divine Kings" in which she shows the ideal role of royalty. Dr. Pascal continues his article on "The Subconscious Self," and the translation of the third Chapter of Mrs. Besant's "Pedigree of Man" is completed. We are glad to notice in the "Echos" the report of a very successful meeting of members of the T. S. on the occasion of the official New Year of the French Section.

Theosophie (Antwerp) continues its translation of Mrs. Besant's "Destinies of Nations." We notice also a curious description of a visit to the Astral Plane by "Martin."

Also received *The Vahan*, *Theosophic Messenger*, *Theosophy in India*, *Central Hindu College Magazine*, *Notes and Queries* all containing matters of interest, and the following which we cannot read: *Sophia*, *La Verdad*, *De Gulden Keten*, *Theosophisch Maandblad*, *Theosofisk Tidskrift*, *De Theosofische Beweging*.

Modern Astrology.—The Christmas number of this interesting periodical, which was founded more than fifteen years ago, appears under the title of "The Astrologer's Annual for 1906." This number is more than usually attractive, is complete in itself, and contains a brief and simple statement of Astrological principles, shorn of technicalities. It should have a wide circulation.

The Arena for November. This Magazine nobly battles against Governmental corruption in cities, and is the advocate of social progress and political improvement. The Editorial notes concerning the notorious frauds in the conduct of insurance companies are worthy of special attention.

Mind, for November, is as usual replete with valuable reading

matter from its numerous and talented contributors. Concerning the 'New Thought Movement,' of which it claims to be the exponent, it says :

The term 'New Thought' is in a way a misnomer. There is nothing intrinsically new about the view of life so designated, though it is new to many people. . . . Its basic principles, though called by other names, perhaps, underlie the bulk of the reformation and progress of the day. New Thought is not a cult. It draws no lines of demarkation. It separates itself from no good thing. It stands for the impartial investigation of all systems of thought and all human experience, and the acceptance of all the truth which can thus be discovered. It antagonizes, excludes, nothing that the sun shines upon, or the mind of God, in creating, called "very good."

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

THE BUDDHIST RUINS IN JAVA.

An Ancient Temple. If most people were asked to name those countries of the world in which are still to be found splendid architectural remains of bygone civilisations, the names of Egypt, India, Syria, and Mexico would at once be forthcoming ; but few would place the island of Java on the list ; yet not one of those could show ruins more numerous or more splendid. This may seem an exaggeration, but the same opinion has been universally expressed by the most eminent writers on the subject. As to the date of the rise and fall of a civilisation which has left behind it such splendid memorials authorities are much at variance, but for the most part they are placed between the beginning and the eighth or ninth centuries of our era. Certain it is, however, that at one time the island must have been ruled by Hindu or Buddhist people far advanced in the arts of architecture and sculpture.

THE TYANDI BARABUDUR TEMPLE.

Among the finest and best preserved of these ruins is the great temple known as the Tyandi Barâbudur, situated near the centre of Java, in the Sultanate of Djokjakarta. Originally designed probably as a dâgoba, or resting place, for a portion of the ashes of Buddha, this building rises in the form of a terraced pyramid, the part at present above ground being about 350 feet square by about 120 feet high. The terraces at present visible are seven in number, the whole being surmounted by a dome 30 feet in height. Each of these terraces is covered on the inner wall formed by the terrace above, and in the lower terraces also on outer walls running round them, by a series of bas reliefs, which for extent, variety, and artistic merit have probably not their equals in the world. Running in a double tier round the lower galleries and in a single tier round the upper ones, they are estimated to have a total length of over three miles, and represent by a continuous series of pictures not only the birth and life of the Lord

Buddha in his final incarnation, but also a large number of the "jâtakas," or previous lives, of the Master in the gradually ascending forms of animals and of men in various positions in life, and record his good deeds in each of those lives.

Thus we have the story of the Bodhisâtva when on earth in the form of a hare. Indra, the Lord of Heaven, in the form of a traveller, weary and hungry, comes down to test the virtues of the various beasts. He receives fish from an otter, a dish of curds from a jackal, and fruit from a monkey; but the poor hare, having nothing else to offer, presents his own body to the hungry traveller and throws himself on to a fire to be roasted. Interrupted now in many places by the work of a thousand years of earthquakes, tropical storms and fanatical Mahomedan destroyers, this wonderful picture story runs up through gallery after gallery to where, in the central dome, entirely closed in and hidden, stood the final image of the Master, free from any ornament, crown, or aureole, the Buddha raised above all earthly desires or passions.

SOME OF THE DECORATIONS.

In the whole of the series at present on the ground there were originally no fewer than 2,141 complete bas-relief pictures, of which 988 are still in a fair state of preservation. There were, in addition, in niches round the terrace walls, 411 statues of Buddha larger than life, besides smaller ones past counting. The whole of this work is done, not in soft stone, easy to manipulate, but in the hardest and most intractable kinds of lava and trachyte. Alfred Russell Wallace, in his classical work on the Malay Archipelago, remarks: "The amount of human labour and skill expended on the Great Pyramids of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java." There is, however, one peculiar point in the construction which tends to show that the builders were not as good Engineers as they were Sculptors and Architects. Round the entire base there runs what looks like a broad pavement of cubes of stone laid, but not cemented, together. This broad pavement has been removed in sections, each section being replaced in turn, and underneath was found another terrace, larger than any of those now visible, and having its walls partly but not entirely, covered with 160 more bas-relief pictures in fine preservation. These were photographed and covered in again.

7,000 CUBIC YARDS OF BLOCKS.

The total mass of squared blocks of stone covering this hidden terrace amounts to 7,000 cubic yards. The conclusion is inevitable that this hidden terrace was meant for the original lower terrace, but that with the building partly completed and the first set of sculptures still unfinished, the builders found that their foundations were too weak for the huge structure, and were obliged to sacrifice one terrace to strengthen them. Had not this been necessary the building would have stood up even more colossal than it is. The temple of Barâbudur is only one among many in Java. At the village of Prambanam, also near Djoljakarta, are the ruins known as "Chandi Sewa," or the "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 41, and a fifth

or inner one, of 28 ; in all 296 small temples in five concentric parallelograms. In the centre is a large and beautifully ornamented cruciform inner temple. Most of the smaller temples are in ruins, but some are still fairly perfect.

TEMPLES TO HINDU DEITIES.

At Loro-Jongran, close by, are fourteen small and six large temples to Hindu deities ; Siva, Durga, and Ganesh being still represented by finely carved statues. At Gumong Praw an extensive plateau reached in former times by four flights of stone stairs, each of over a thousand steps, on the North, South, East, and West are remains of nearly 400 temples and, to quote Wallace again, " the whole country between here and Prambanani, a distance of sixty miles, abounds with ruins, so that fine sculptured images may be seen lying in ditches, or built into the walls of enclosures." The above buildings are all of a religious character, but others may have been used for lay purposes, such as the so-called " Water Castle " in the city of Djokjakarta itself, where may be seen the remains of high-walled enclosures with broad tanks, now overgrown with weeds, but still showing their stone terraces and the stone steps leading to the water, having probably originally formed the pleasure of some Hindu potentate, or possibly, from their very high walls, of his harem. In other parts are many ruins of forts, palaces, baths, and aqueducts, and at Medjo Agong, over a large stretch of country, every road and pathway shows a foundation of finely laid brickwork, the paved streets of some old city of which only traces now remain.

THE UNKNOWN VALUE OF THE ARCH.

One thing is noticeable in all this architecture : like the ancient Greeks, the builders knew nothing of the extreme utility of the arch in masonry, consequently few roofs remain, but in some places, as at Mendocet, near Bârabudur, complete roofs remain, made by horizontal courses of masonry, each overlapping the one below it till they meet at the apex. Of course, the roof for this has to be very high for the breadth spanned, but for small spans the system serves its purpose fairly well. From the above descriptions it will be seen that if some of the energy spent on Pompeii and Egypt could be spent on excavations in Java, discoveries of the greatest importance might be made. It is to be hoped that the money will some day be found for this purpose.

Professor Charles Richet, of the Faculté de Médecine, Paris, and President of the English Society for *Limitations of Science*, Psychological Research, has recently given expression to his ideas (in " *Potentia* ") concerning the relation of science to the occult—to those phenomena which extend beyond the range of common observation, and into realms generally considered unknown. He says :—

We have no right to neglect these phenomena on the pretext that they do not square with the great laws established by modern science. All-conquering science, of which we are so proud, is still only at the rising stage. But our impotence to imagine a state of soul different from our own, whether in the past or in the future, is profound. We imagine that men have always thought, and will always think, as we do. We do not want to know—and that is the very proof—that glorious truths are about us, which do not burst

before our eyes because our eyes are blind. The weight of the atmosphere and the rotation of the earth did not appear evident to Galileo's contemporaries. Every fresh discovery seemed at the outset ridiculous, and found its opponents particularly among the *savants*. Magendie denied surgical anaesthesia, and so on through a long list which might be cited. He says "we ought not to laugh when told of 'phantoms,' but carefully study, analyse and examine the facts. And further :—

At the risk of being regarded by my contemporaries as a madman, I confess my belief in phantoms, less because I believe I have myself seen in the most unquestionable conditions these awful and disturbing realities, than because I cannot refuse to accept certain testimonies. In a remarkable book "The Phantasms of the Living," a quantity of facts are adduced from observers of assured good faith. From the attentive perusal of all these documents, rich in detail, it is seen that at the moment of death or of danger to a friend or relative the phantom of the dying made its appearance. To cite only one case out of a thousand, I may mention the narrative of a young English Lord who, at the moment of going to bed, saw before him the shade of a friend of whom for a long time he had heard no word. Immediately he put down in his note-book the initials of this friend, with the hour and the date, adding the words, "God forbid!" On the very same day at the very same hour the friend was perishing by shipwreck. Probably every one of my readers has heard similar narratives around him. They cannot be denied. It is impossible to attribute them to chance, and still more absurd to suppose fraud.

But in regard to the 'materialisation' of human forms which occasionally appear at the side of 'mediums,' he writes :—

Sometimes the outline is vague, misty, and indistinct, sometimes it is partial—head, hands, or bust; sometimes it is the whole human form, with the clear appearance and almost the reality of life, something that withstands a touch like a real human body, as in the frequently cited case of Katey King, observed by Sir William Crookes. We may no more doubt the scientific sagacity of Sir William Crookes than his good faith. He declares that in his own laboratory, at the side of Florence Cook, the medium, he saw Katey King appear and disappear. Other excellent observers have seen similar forms. Can we imagine that Sir William Crookes, Rusel Wallace, Gibier, and Zollner—to take only the most distinguished names—were deceived by able impostors?

Again, concerning these phantoms of the deceased, he says :—

If that were proved, if the dead really returned among us, it is conceivable that the whole face of the world would be changed. Suppose for a moment that all have clear certain, indisputable proof that they do not entirely die, that death instead of being death, is but the gate of life, *mors janua vitæ*, and that a future is reserved for all human souls surviving the decomposition of the body, then our terrestrial life would take a totally different direction. Law, morals, and science would be upset.

We must dissent from the learned professor's conclusions on this point. The laws of the universe are immutable and all phenomena occur in harmony therewith, though human laws might be made more just and the fields of morality and science expanded as more light is shed upon them. Pseudo-science might be shaken to pieces, but real science would remain and be largely re-enforced. The Professor points out the folly of denying things we do not understand, citing numerous examples by way of illustration. He concludes with the following :—

We must be at once both modest and bold—modest in the construction of theories and bold in the study of facts.

And the facts exist. He who will devote himself to long, bitter, and painful study, in which every step is marked by exasperating uncertainties, will one day be rewarded for his pains; he will be enabled to see, behind the normal, commonplace world of events of every day, a new world, occult to-day and scientific to-morrow.

Mr. Malabari's Editorials.

The *Madras Mail* in a leading Editorial, does no more than justice to Mr. Malabari. We copy the following paragraph :—

"The monthly Editorial Note in *East and West* by Mr. B. M. Malabari is nearly always illuminating and remarkable. That old and tried publicist has in his later years cultivated a detachment from the toil and moil of active controversy, and has developed a calm and independent style of criticism which is sometimes very refreshing after the heated ferment of the Bengali and Mahratti Press. He can be a hard hitter when he likes; and he spares neither the Government nor the leaders of the people, as occasion demands. But his comments are always fair and straightforward, and very often he opens up points of view which have not been discovered by others. His sturdy impartiality and independence are, indeed, valuable assets in Indian public opinion. It is no secret that the Government have often sought to do him honour. They have conferred distinctions on many others of their Indian critics who have proved their honesty of purpose, and the latter have received these distinctions in the spirit with which they have been offered. But Mr. Malabari will have none of them. It is not a question of policy but of temperament. Similarly, he prefers to live as a poor man, hankering after nothing in this world except a quiet, simple life, with a keen eye nevertheless on all that goes on in the world."

* * *

A correspondent writes to the *Strails Times* as follows :—

Invulnerability. The men sent out by the Kedah authorities to hunt down the Situl gang robbers, or pirates, have, it is said, succeeded in killing the ringleader. Like many other Malay bad characters, he was popularly supposed to be invulnerable, and I am gravely told by a Malay friend that the punitive expedition found him absolutely invulnerable to bullet or spear. Bullets simply bounded off his body like peas off a drumhead, while, when he was thrust at with spears, they either snapped or had their points blunted directly they touched his skin. He would not have been killed at all, if one of his pursuers, wiser than the rest of the party and versed in witchcraft, had not thought of the expedient of a spear made from the spike of a stingray's tail. He was stabbed eventually with this and so killed.

Some incidents which corroborate the above are recorded in "Isis Unveiled" (Vol. I., p. 379). We copy the following therefrom concerning an Abyssinian "Sorcerer."

Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trilling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle quivering in the air, and then after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired.....the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

* * *

In the *Berliner Klinische Wochenschrift* another *A Long Sleep*. one of those remarkable cases of prolonged sleep is reported on by Harbst. Six years previous to her relapsing into this abnormal condition she enjoyed the best of health and it was only shortly prior to her prolonged slumber that she complained of a severe headache and felt drowsy and would occasionally sleep a whole or a half day. In January 1886, the sleep became permanent. She slept in all for seventeen years, during which time she took her nourishment and drinks. She was always raised to the sitting posture when being fed, and she would only partake of fluids and solids reduced to small particles. She made an easy subject to look after, as when for instance she was thirsty she would smack her lips, and continue this until she was given drink. When the bowels were about to be moved she would groan and so attract attention.

During the period of 19 years' sleep, she suffered from several attacks of cold, and once had an attack of influenza, during which period of illness she refused food, and vomited on an occasion. She always kept her eyes closed and motion was unimpaired, she being able to move from side to side and move her limbs.

She suddenly awoke one morning and called to her sister, and said she had only slept one night, and felt surprised to see her brother not in uniform, he having been a soldier at the time, she fell asleep. She remembered every thing clearly that happened up to the time, she fell asleep 19 years previously. She had gained weight during the prolonged condition of sleep, and stated on being questioned, that she had not dreamt during this period. Speaking and locomotion were at first difficult on waking, but were soon regained.

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A contributor to *The Progressive Thinker* suggests the following as a statement of what all Spiritualists believe in common : —

*What
Spiritualists
Believe.*

1. The continuity of life after death.
2. The possibility of communion between the unseen world and this.
3. The fact that death makes no change in the moral character or spiritual nature of the individual.
4. That happiness, or misery, in the future state depend upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in this world.
5. That evolution is the law of life, and that every spirit must eventually pass out of its ignorant, benighted state into one of light and knowledge and consequent happiness.
6. That there is no limit to growth and progress, intellectual and spiritual, in the life beyond.
7. That such growth and progress are the result of conscious effort, of individual exertion, and are directly proportioned to the degree of such effort and exertion. And lastly, that the mission of Spiritualism in this world is the demonstration of immortality, the inculcation of humanitarian principles, the teaching of a lofty system of ethics, and the dissemination among men of the truths of universal brotherhood.

The editor of *Light* says, in regard to this statement :

The question of the existence of a Creator is left open by saying 'that the Spiritual philosophy neither affirms nor denies,' and does not attempt to decide between those who believe in Supreme Intelligence and those who recognise only Immutability Law. Perhaps, this is wise, as a basis of belief held in common but to us Law pre-supposes Intelligence.

*The Faith of
the Brahmo-
Samaj.*

In the Annual Report of the Brahmo-Samaj we find the following 'Principles of Brahmoism' :—

1. There is only one God, who is the Creator, Preserver, and Saviour of the world. He is Spirit; He is infinite in power, wisdom, love, justice and holiness; He is omnipresent, eternal and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God is to be worshipped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. To love God and to carry out His will in all the concerns of life constitute true worship.
5. Prayer and dependence on God and a constant realisation of His presence, are the means of attaining spiritual growth.
6. No created object is to be worshipped as God, nor is any person or book to be considered as infallible and as the sole means of salvation; but truth is to be reverently accepted from all scriptures and the teachings of all persons without distinction of creed or country.
7. The Fatherhood of God and the Brotherhood of Man and kindness to all living beings are the essence of true religion.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness and holiness is true salvation.

* * *

*The causes of
Plague.*

In the discussion which followed the reading of Dr. Creighton's paper on "Plague in India," before the 'Indian Section of the Society of Arts,' in May last—which is noticed in our Review columns—Dr. W. Scott Tebb (Public Analyst for Southwark) said that in his opinion the chief cause of plague was, as shown by Dr. Creighton.

The presence of filthy conditions in and around houses, and it was these foul conditions, whether of soil or air which were not only responsible for plague, but also for typhoid, typhus, cholera, and small-pox. The theory that certain diseases were due to a micro-organism had tended to obscure and to throw into the background the fact of their insinitary origin. For his own part as the result of experience he had come very much to doubt the rôle played by certain so-called "pathogenic organisms," that was to say, whether they were the actual cause of the disease in question. Take the comma bacillus of Koch. That was at one time, confidently stated to be the cause of cholera, but Pettenkofer, Klein, and others had shown that this bacillus might be eaten with impunity and without producing any deleterious results whatever. Then there was the so-called "typhoid bacillus" of Eberth. In 1880 this was heralded as a great discovery, but it had since been shown by Reimlinger and Schneider that this bacillus is practically ubiquitous. Thus it occurs in the alimentary canal of those unaffected with typhoid fever, it occurs in potable waters, in the soil, and contributes to the microbial flora with which we are normally surrounded; in fact the bacillus is so widely diffused, that if it were the actual cause of typhoid fever the human race would long since have been exterminated.

He said the Indian Plague Commission of 1901 came to the extraordinary conclusion that "a clean room may constitute as dangerous a nidus of infection as a dirty room." This, Dr. Tebb styles "a truly hopeless doctrine, and one, he was sorry to say, for which bacteriology was mainly responsible." He thinks plague and small-pox can only be thoroughly eradicated by attending to sanitary surroundings, "and by making the people clean in their habitations and in their towns"—a most reasonable conclusion.

*The Eight
Command-
ments.*

The Central Hindu College Magazine selects and publishes "The Eight Commandments of the Central Americans, before the Christians came amongst them," but disclaims any guarantee as to their authority. We quite concur in Mrs. Besant's opinion of them, that 'they are distinctly good and beautiful.' The following is a copy :

"Thou shalt have no God or Lord, or Idol or Angel worship, except the one Great Spirit, Creator and Ruler above all. And thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt deal with all men, women, and children, as justly and as kindly as if with thine own mother, who fed thee from her own breast when thou wert helpless and had no strength. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

To the sick and helpless, to the stranger that cometh from afar, to the widow that is destitute, to the child that hath no father, thou shalt be both father and mother to them. Take them to thine house and feed them, and give them skins and clothes to wear, and if they be lost thou shalt go with them and show them the way. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not tell a lie or speak falsely against any man, woman, or child ; or break thy word of promise, even though death come unto thee to induce thee ; unchangeable as the rising and setting sun shall be the words of thy mouth. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not take or possess that which is another's or suffer thy children to do so, or their children after them. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt respect the times of woman and when she is bearing unto thee thou shalt not lie with her, or give her heavy labour, or angry words, or fret her, but be obedient to her, doing whatsoever she asketh thee to do, for it is her time and she is thy queen. Thou shalt teach this to thy young men and young women, and to them that come after them, that their children may be shapely, strong and brave.

The seventh day is the moon's day, every seventh day thou shalt not labour, or hunt, or fish ; but dance, and sing and sit in silence, and hear the words that the Great Spirit speaks inwardly to the souls of men, women and children. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not flatten the head to make a seer or prophet, to drive the judgment of the brain away to the prophetic region. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

GENERAL REPORT
OF THE
THIRTIETH
ANNIVERSARY AND CONVENTION

OF THE
THEOSOPHICAL SOCIETY,

HELD AT ADYAR, MADRAS, INDIA,
DECEMBER 27TH AND 28TH, 1905.

WITH OFFICIAL DOCUMENTS.

PRESIDENT'S ADDRESS.

Brothers : I bid you all a heartfelt, loving welcome to our common home on the occasion of the Thirtieth Anniversary and Convention of the Theosophical Society. I hold in my hand a copy of the original postal card Notice, signed by myself as President *pro tem.*, and dated at New York, October 13th, 1875, for convening the members for the purpose of passing on the Bye-laws framed by a Special Committee, and for electing officers and organising the Society. The meeting was held on the 16th of October, the Bye-laws were adopted, the permanent officers were chosen and on the seventeenth of November the organisation was completed and my address as President was delivered. Our Thirtieth Anniversary, therefore, which we are now celebrating, occurred on the seventeenth of last month, and on that day a perpetual memorial of the fortuitous event was erected in these grounds in the form of the majestic carved granite portal which stands at the mouth of the Avenue of Palms which leads from the now completed Library building to the Indian village to which I have given the name "Vasantapuram" as a token of brotherly love to Annie Besant who has done so much to make known to the world the

treasures of Aryan literature and the claims of the Aryan race to the love and homage of mankind.

Since the Convention of 1908 met at Adyar many improvements have been made in our grounds and buildings, and the place is now worthy of being the headquarters of the Theosophical Society. I have been highly gratified in receiving from all the delegates and members in attendance expressions of appreciation and satisfaction with the present state of our property and the arrangements made for their comfort. I should be ungrateful did I not mention how much I am indebted for this success to those who have had charge of details, *viz.*, to Mr. T. Srinivas Ayengar and Mr. K. Bashyam Ayengar for the arrangement of the buildings; to Mr. J. Srinivas Row for the organisation of the plan for feeding the Indian Delegates; to Pandits G. Krishna Shastri, K. Desikacharya, T. P. Prasramacharya, and C. Raghunathacharya for securing the gateways from the ancient ruined temple in the Arcot District and to Mr. T. Srinivas Ayengar for valuable help in carrying out the really stupendous task of getting the stones transported from that locality to Adyar without accident. I think it safe to say that without such real help from influential Indians it would have been almost impossible for us to have secured these architectural prizes. An idea of the difficulties to surmount will be gathered from the fact that the two great columns of our present entrance gate, the Gate of Lions (*Sinha Dravam*, in Sanskrit) weigh between six and seven tons each, and that they had to be removed from their plinths and transported a distance of four miles over a bad road and across the dried beds of two rivers to the railway station. To complete the record, I will add that the three stone portals that we now possess have cost the Society nothing, the Vasantapuram one having been given by our esteemed colleague, Señor José Xifré of Madrid, the middle one by the late Princess Bai Sahib Harisinhji, and the third, the entrance gateway, by myself as a souvenir of the two Founders.

FEDERATION.

I reiterate the expression of satisfaction, made in my Report of last year, with the growing tendency to create Federations between Branches and Sections: every such event is a step in the right direction, while I think it impossible to overestimate the importance of the two International Federations which have been held during the

past two years at Amsterdam and London. At the latter gathering delegates from many countries addressed the meeting in their respective mother tongues. It was perhaps this which suggested to the managing committee charged with the preparations for the Third International Congress, to be held at Paris in the first week of next June, to open the session on the day of Pentecost—a most appropriate decision, in my opinion. The First and Second Congresses were presided over by Mrs. Besant, the Third I have consented to preside at.

BRANCH ANNIVERSARIES.

Two of our important Oriental Branches—those of Bombay and Colombo have celebrated, during the year their twenty-fifth anniversaries. I had the great pleasure of presiding on the former occasion and, as may be imagined, there came into my mind a rush of memories of those earliest days when the Founders arrived in India and took up their residence at Bombay, the meeting of some of our oldest colleagues adding to the vivid recollections of the olden time which came crowding in upon me. Among the acts of thoughtful kindness shown me was the taking of me to the “Crow’s Nest” Bungalow in which the Founders lived during the two years immediately preceding their removal to Madras. Again I walked through the rooms occupied by H. P. B. and myself, by Damodar and our other helpers, and in fancy could see myself again passing through the interesting, sometimes thrilling, scenes of 1881 and 1882. The Bombay Branch could, at their anniversary celebration, point to their quarter-century of loyal and constant work. As, when the Founders left them to come to Adyar, the Branch members gave them a handsome souvenir in the form of a piece of silver, again, at this year’s anniversary they gave me for Headquarters the large and artistic silver vase which I have now the pleasure of exhibiting to you.

INCORPORATION.

During the past year the momentous step of incorporating the Theosophical Society, under Act XXI. of 1850 of the Viceroy and Governor-General of India in Council, and thus making it a legal entity has been accomplished. It is widely known that from the moment when the Society began to accumulate property it has been my desire to make it a legal body so as to remove all chance of complications with my private affairs at the time of my death. But

all attempts had hitherto failed to realise the object in view. At last, with the all-important help of our colleague, Sir S. Subramania Aiyer, K.C.I.E., a Judge of the High Court of Madras, and recently Acting-Chief Justice, the technical difficulties were overcome and a Memorandum of Association drafted which in the opinion of this distinguished jurist gives us a legal status in all countries where the principle of international comity in such matters prevails. As copies of the documents in the case have been supplied to the General Secretaries of Sections and their full text was published in the *Theosophist* of April last, I need not enter into details on this occasion. This matter being disposed of, the only anxiety of a pecuniary character which weighed upon my mind was the disposal of my small private estate, and this has since been done by my executing on the 17th December of the current month, a transfer of my cottage at Ootacamund and the proprietary rights of the *Theosophist* Magazine and Bookshop, to the Society on terms which were laid before the General Council at a meeting held during the present Convention and unanimously accepted. All suspicion of private interest being thus removed, I may venture to express the hope that our Branches and members will do their best to increase the business so that, under the terms of the transfer, it may yield enough income to support my successor in case he should not be in the enjoyment of a private income.

OUR SECTIONS.

Of the three inchoate Sections reported in my last Annual Address, one, the Cuban, has been fully formed and duly chartered; those of South Africa and South America have not yet been able to perfect their organisation although their reports are encouraging. In the Italian, German and New Zealand Sections there has been some friction of personalities which has more or less impeded the development of our movement and, in fact, we have had some difficulties in other parts of the world, but, on the whole, these have been tided over and the prospects for the future are brightening. A study of the statistics in the report of the Recording Secretary supports this conclusion.

GROWTH OF THE SOCIETY.

The returns from the various Sections show that we have issued sixty-one new Branch charters during the year, or seven more than

were issued in 1904. A slight error however has crept into the calculations in the past owing to the fact that "centres" were, sometimes by Sectional officers, included in the number of Branches and were again counted when charters were issued. This is now corrected and the eliminations reduce the number of charters issued since the formation of the Society by twenty-six, as will be seen by a comparison of the following lists :—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1904.

1	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904
1		2	10	25	52	95	107	124	186	168	179	206	241	279	304	352	394	408	428	492	542	570	607	656	714	761	815

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1905.

1	1875	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902	1903	1904	1905
2																												
11																												
19																												
42																												
88																												
99																												
117																												
128																												
156																												
169																												
199																												
231																												
271																												
298																												
344																												
382																												
401																												
419																												
473																												
516																												
548																												
585																												
637																												
693																												
781																												
789																												
850																												

Another point in this connection must also be noted. In every Society there are losses of members, and dissolutions of Branches, and the Theosophical Society is no exception to the rule. Those who have studied our statistics are of course aware that while the above list gives the number of charters that have been issued, it is not, and was never intended to be a note of the number of existing Branches. That is considerably less. From the lists of Branches sent in by the General Secretaries of the different Sections it is found that, as near as may be, the number of living Branches is 479, and as in the Indian Section there is a number of "dormant" Branches which may revive at any time, the charters being still held by officials, by adding their 100 "dormant" Branches, there is a total of existing Branches of 579.

Deducting that from the 850 we find that 271 Branches have since the beginning disappeared. Counting now the 85 Branches of the Judge secession, (75 in America, 9 in Europe, and 1 in Australia, 85 in all,) and deducting them, we find that for one reason or another 186 Branches have lapsed from internal causes since the Society was formed thirty years ago.

The figures given are approximately correct. They are liable to slight alterations, as the Sections, through change and illness of officers, and for other reasons, do not all send regular returns. But they are practically correct.

NEW BRANCHES IN EACH SECTION.

America has added five new Branches and one has been revived, four have been dissolved ; leaving seventy-one active Branches.

India has twenty-nine new Branches and thirteen revived, while two are dissolved, leaving two hundred and seven active, and one hundred dormant. The dormant branches are not struck off the list as they may revive at any time. There are three hundred and nine Branches on the Indian List.

The British Section has added two new Branches during the year, one being dissolved, and has now forty-four, (including the independent Scottish Lodge forty-five).

The Scandinavian Section adds three new Branches, making a total of twenty-four, with the original Swedish Lodge.

The Australasian Section gains one new Branch and loses one, and has twelve active Branches as before.

The Netherlands Section adds six new Branches, totalling twenty.

France gains three new Branches and one is dissolved ; total twenty-two.

Germany adds five new Branches and has eighteen altogether.

Five new Branches were formed in Cuba and the new Section has eleven Branches in all.

Italy adds one Branch and loses two, a total of eighteen.

Two new Branches have been formed in South America, and there are now nineteen Branches in the non-Sectionalised countries.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION :—Vivelius Lodge T. S., Detroit, Mich ; Fort Wayne T. S., Fort Wayne, Ind ; Montreal T. S., Montreal,

Canada ; Peabody T. S., Peabody, Mass ; Meirose Highlands T. S., Melrose Highlands, Mass.

INDIAN SECTION :—Anamali, Situmarhi, Chuda, Karnal, Rishra, Mombasa, Africa, Barnipur, Kandukur, Shimoga, Chitaldrug, Sultanpur, Chickmagalore, Hassan, Tumkur, Nandod, Kodaikanal, Palamcottah, Udaipur, Vinukonda, Kolar, Bijapur, Mainpuri, Quetta, Aurangabad, Bangalore City, Rangoon, Burma, Budlignon, Edamandal and Darjipara.

BRITISH SECTION :—Anglo-Belge (Brussels), Wakefield (Yorks).

SCANDINAVIAN SECTION :—Aarhus, Denmark, (and Christiania), (Norway).

NETHERLANDS SECTION :—Zwolle, Arnhem, Leiden and Delft, Batavia, (Java) ; Ngimbang, (Djombang).

AUSTRALASIAN SECTION :—Bendigo T. S., Bendigo, Vic.

FRENCH SECTION :—Kaison Allée (Nantes), Tunis, and L'Aube (Marseilles).

GERMAN SECTION :—Besant Lodge (Berlin), Karlsruhe, Kerning Lodge (Stuttgart), Stuttgart III, and Freiburg (Breisgau).

ITALIAN SECTION :—Blavatsky (Rome).

CUBAN SECTION :—H. S. Olcott (Havana), Progreso (Duruty) Kriya, H. P. Blavatsky (Santiago de Cuba), and Jesus (Alto Songo Provincia de Santiago de Cuba).

NON-SECTIONALISED PARTS :—Dharmah (Pelotas, Rio Grande del Sud, Brazil) and Hiranya (Montevideo, Uruguay).

THE ADYAR LIBRARY.

A great stride in advance had been taken during the past year in the appointment of a Director. This was the one thing lacking to place it on the footing of assured usefulness. As you all know, I have been waiting for years to find a suitable person for the post, and once, when at Oxford on a visit to the late Professor Max Müller, consulted him upon the possibility of finding a person of the necessary scholastic ability joined with a sufficient sympathy for our work to give a reasonable certainty that we could work together on a footing of mutual goodwill. Thanks to the timely help of Mr. Bertram Keightley, I was brought into correspondence with Herr Otto Schrader, Ph. D., of Strasburg University, and a five years' agreement between us was finally entered into, Dr. Schrader reported for duty on the

28th November last, and on the 9th December was welcomed to his field of work by the leading Sanskrit Pandits and other scholars of Madras. That you may appreciate the qualifications of Dr. Schrader for the post, I may mention that he brought me credentials of the most appreciative kind from those renowned Orientalists, Dr. Paul Deussen, Professor in the University of Kiel ; Professor H. Oldenberg, of the same University, while Professor Leumann of the Strasburg University says of him :

“Dr. Otto Schrader of Hamburg has passed at Strasburg a considerable part of his four years of University study (1898—1902). His favorite branches of learning - by the side of some others, as classical Philology, Geography, etc.—were and are still *Philosophy* and *Indian Philosophy*. So I have become (during the time mentioned, by personal intercourse and later on by correspondence) intimately acquainted with his faculties, his mental development and his character. And I may state that among the young friends that I have acquired from out of my pupils Dr. Otto Schrader stands first. He is well trained for mastering subjects bearing on his lines, he possesses a productive mind and great ease in communicating what he knows to pupils or to the public, and he is a perfect gentleman. So I am sure he will hold any post connected with his studies to the full satisfaction of those who call for his services.

(Signed) ERNEST LEUMANN,

*Phil. Dr., Professor of Sanskrit in the Strasburg University,
Co-editor of Sir Monier Williams' Sanskrit-English Dictionary.*

We have every reason to anticipate much benefit to the Library from the new Director's association with it ; the more so as he has become a member of the Society since his arrival at Adyar.

The first Pandit of the Library was, as you know, the late N. Bhashyacharya, a scholar of great ability, versed not only in Sanskrit and Pali but also in Telugu, Hindi, Hindustani, Canarese, Marathi, Bengali, English, and, to some extent, Persian. He could lecture as fluently in Sanskrit as in his mother tongue, Tamil. He became a Fellow of the Theosophical Society in 1886 and shortly after accepted the appointment of Pandit. He not only did all he could for the Library in speaking and writing, but also presented to it

his own choice library of Oriental books. To our great loss, he died on the 22nd December, 1889. From the obituary notice contributed by his nephew to the *Theosophist* for February, 1890, we learn the interesting fact that he was astounded on discovering that his own views on the operation of natural law, derived from his original researches in Sanskrit literature, coincided perfectly with the teachings given by Madame Blavatsky in the "Secret Doctrine."

The Library has grown around the nucleus formed by the contents of the two large cases containing the working library used by the Founders in New York and brought by them to Bombay. This collection was installed in a bungalow adjoining our first place of residence, in Girgaum Back Road, Bombay, which had been hired for the purpose and which was opened for the use of members on the 5th January, 1880.

THE ADYAR LIBRARY REPORTS.

*To The President-Founder, T. S. :—*Passing over to you the Annual Report of the Librarian, Mr. G. Kṛiṣṇa S'āstrī, I ask you to notice that it is as detailed as possible under the present circumstances. My idea of giving, as had been done up to 1901, a full review of the different subjects, as Alankāra, Upanishad, Sāmkhya, etc., has not yet proved practicable, owing to the great number of recent acquisitions of manuscripts which for the most part are still to be examined before an exact statement can be given.

As to the present *value* of our Library, I should say that the sum of Rs. 45,000 as estimated by Mr. Kṛiṣṇa S'āstrī, would, in all probability, be found insufficient. For merely the larger collections which have been acquired by the Library are throughout of a considerable age and of a very respectable origin, so that it is, *a priori*, improbable that they do not contain, for the most part, valuable and rare MSS. I shall be able to give you details after having familiarized myself with the different systems of South Indian writing, the study of which I am beginning now.

I am glad to tell you that the *state* in which I have found the Library, has by far exceeded my expectations, and that every European visitor, in my opinion, will be equally surprised at the cleanli-

ness which appeals to the eye in every Section. That there are, in some other respects, certain amendments to be made, is a matter of course in so young an institution as this one. In every case, the development of the Library to its present state warrants us in entertaining high hopes for its future.

ADYAR LIBRARY,
25th December 1905, }

DR. OTTO SCHRADER,
Director.

*To the Director of the Adyar Library :—*I have the honour to submit the following report on the progress of the Adyar Library for the year ending 31st December 1905.

In my half-yearly report copied from the *Madras Mail* of the 24th July and republished in the *Theosophist* supplement for August last, I have stated thus :—

“The progress report of the Adyar Library for the half-year ending the 30th June shows that the Library now possesses 12,847 MSS. and 13,188 printed volumes. The Tanjore Palace Library, which is said to be one of the best Manuscript Libraries in India, had 12,376 MSS., when Dr. Burnell prepared its catalogue in 1880 under the orders of the Madras Government. Evidently there has been no addition to its MSS. since that time. On comparing figures, it is found that the Adyar Library has within a period of less than 20 years, been able to collect 12,847 MSS., while the Tanjore Library had been able to secure, even with so much of Royal Patronage, only 12,376 MSS., within a period of 300 years.

The MSS. and printed books in which the Adyar Library is specially strong are those that bear chiefly on Science, Religion and Philosophy. It is also rich in the collection of works in Chinese, Japanese, Siamese, Burmese, Pali and South Indian Languages, besides numerous works in all the important European Languages.

The Library extension building has given it a very fine spacious room upstairs and three splendid rooms downstairs, with a little over one mile and a half of shelving for MSS. and books, or with a third of the extent of the shelving of the “India Office” Library.

During the first half of this year, eight tours were undertaken for

the collection of MSS.—two by the Librarian, one by the Senior Pandit, three by the Junior Pandit and two by one of the temporary Pandits : over 60 collections of MSS. were examined in the course of these tours. Five of them were secured as presents to the Adyar Library and seven were purchased. These twelve collections include 1,553 codices containing nearly 3,000 works (both originals and duplicates). During the past year 67,898 Granthas have been copied as against 35,253 in the preceding year. The work of preparing descriptive slips having been begun this year, the copying work is at present being done by one copyist on a small scale."

During the latter half of the year under report 12 codices of Palm leaf MSS. have been presented to the Library by different Pandits. Four collections of Palm leaf MSS. were also brought by the owners and offered for sale. The first of these four consisting of 5 codices and 13 works has since been examined and purchased for a small sum. The examination of the remaining three, consisting respectively of 84, 41 and 27 codices has just been completed and they are likely to be purchased early next year if their respective owners, Sathakopacharya, Desikacharya and Krishnamacharya accept the terms offered.

My predecessor's last report (for 1900) states that in 1892 we had only 515 MSS. and that at the end of 1900 we had 3,762 MSS. and 9,141 printed works which he then valued at Rs. 35,000. In 1904, the figures for MSS. and printed books stood at 6,462 and 11,737 respectively, and at the close of the current year they stand at 12,852 and 14,124 including duplicates. The large increase in the number of MSS. is also partly due to the fact that the Pandits, while preparing their descriptive slips, have discovered several works included in many codices that had not been properly judged. The increase in the collection of MSS. since 1901 has been very rapid. By comparing figures we find that within the last 5 years the MSS. have more than trebled. From 515 in 1892 to 12,852 in 1905 is indeed a very big jump. Nevertheless the figures are not imaginary, but actual. Table A giving details of the descriptive slips prepared by the Pandits during the current year (attached hereto) gives 7,736 as their number. Such slips have been prepared this year for only half the number of entire MSS. in the library. The remaining half will be finished next year.

The value of the contents of our Library has been roughly estimated by me at Rs. 45,000 as follows :—

	Rs.
Paper MSS.	8,000
Palm leaf MSS.	10,000
Printed Books in all languages	21,000
Burmese MSS. (<i>Palm leaf</i>)	3,000
Books of Senor Salvador de la Fuente	3,000
Total...	45,000

This valuation exceeds my predecessor's estimate for 1900 by Rs. 10,000 only, whereas our collection has since increased a little over threefold. Regarding the literary worth of our collection, we are unable, before the completion of the descriptive slips by the end of next year, to prove it by facts and figures. But this much can be safely asserted, that the undermentioned larger collections of MSS. are decidedly reliable and worth a great deal.

1. Pandit Bhashyacharya's MSS.
2. The Negapatam MSS.
3. Tiruvalangod Library Collection.
4. Judge Ranganatha S'astri's MSS.
5. Rev. Foulke's MSS.
6. Chiruvamani MSS.
7. Dr. Vaidis'vara S'astri's sister's MSS.
8. The Bangalore collection.

These among other several minor collections, have been described in previous reports.

Notwithstanding the fact that the whole staff was engaged in the preparation of descriptive slips, the copying and comparing work did not suffer very much. 53,892 Granthas of useful MSS. have been copied ; and 13,918 Granthas compared by the Senior Pandit, Yajnesvara Dikshita on his working days—Saturdays and Sundays.

Registers maintained in the Library show that the establishment has done satisfactory work and that the attendance and work (See Table B.) have been on the whole good.

They also show that during the year under review (up to the 15th instant) more than 775 visitors (not counting the Indian Ladies, School boys and those who are unable to write) have visited the

Library. 288 MSS., 1,250 books and numerous magazines have been consulted by those who came for reading and reference.

The number of new books admitted into the Library during the year was 2,387 including 1,728 Vols. of Spanish and French Books and Pamphlets in the collection of the late Señor Salvador de la Fuente and 11 new Vols. of the Encyclopædia Britannica.

It is needless for me to give details of the nature of the work that is now being done by our Pandits as I have fully dealt with them in my report for the year 1903. Our President sanctioned the necessary establishment asked for in that report and the Pandits, after finishing the urgent copying and comparing work, entered upon the work of judging MSS. early this year. They began their descriptive slips in May last and have turned out good work.

On the completion of the extension of the Library building our MSS. and printed books had to be entirely re-arranged and they have now taken their places on the 622 shelves in the following order :—

Upstairs, 108 SHELVES.

Fuente's books	... 32 shelves.
Duplicates	... 17 "
Miscellaneous *	... 59 "

Former Western Section—(21 SHELVES).

Duplicates	... 15 shelves.
Miscellaneous	... 6 "

Eastern Section.—(WESTERNMOST ROOM, 159 SHELVES).

Printed Sanskrit books and pamphlet cases	... 44 shelves.
Paper MSS. (Sanskrit)	... 22 "
Tamil	... 11 "
Telugu	... 3 "
Canarese	... 2 "
Malayalam	... 1 "
Bengali	... 1 "
Gujarati	... 2 "
Mahrathi	... 1 "

* The word "Miscellaneous" is here used to include such things as albums, scrap books, &c.

Catalogues and other Miscellaneous books of reference	...	6 shelves
Burmese Palm leaf MSS.	...	7 "
Siamese Books	...	1 "
Burmese and Pali Printed Books	...	1 "
Magazines of the Eastern Section	...	2 "
Duplicates of Sanskrit Printed Books	...	14 "
Different MSS. and copper-plates, etc., in the showcase	...	1 "
Chinese Books	...	14 "
Arabic and Parsî MSS. and Books	...	2 "
Persian Literature	...	2 "
Miscellaneous	...	22 "

Middle Room—(144 SHELVES).

Palm leaf MSS., Telugu	...	7 shelves.
Do Tamil	...	11 "
Do Sanskrit	...	118 "
Paper MSS. Bengali	...	4 "
New collection judged but not purchased	...	4 "

Western Section—(THE EASTERNMOST ROOM 190 SHELVES).

Printed English books and Pamphlet cases	...	160 shelves.
Current English and other Magazines in the special rack	...	10 "
Miscellaneous	...	20 "

Before completing the work of preparing descriptive slips we cannot get accurate information regarding the nature and full value of the contents of the Library. The card catalogue for the English books was completed by that able lady, Miss N. E. Weeks, before she left the Headquarters. Cards for all Sanskrit, Tamil and Malayalam printed works have now been prepared. 183 Telugu MSS. have been judged for the first time and their descriptive slips prepared. One Moulvi named Mahomed Shahabudien Sahib, was engaged for cataloguing the small collection of Arabic and Persian MSS. and books. He prepared 23 slips for MSS. and 55 slips for printed works.

Our thanks are due to Mr. Shotaro Kimura, a young Japanese gentleman who, during his short stay at the Headquarters, prepared 410 descriptive slips, for 6 out of 14 Shelves of our Chinese collection ; and to the following gentlemen who presented to our Library the number of MSS. noted against their respective names :—

T. Yajnesvara Dikshita	...	...	...	130
V. Krishnamachârya	...	...	...	207
T. P. Prasannachârya	...	...	...	224
Vakulabhûshanamayya	...	...	...	47
B. V. Subrâya	...	...	...	149

G. KRISHNA SASTRÎ,
Librarian.

*Table A giving details of the descriptive slips prepared by the
Pandits during the year.*

No.	Names.	No. of days worked at slips.	No. of slips finished.	Daily average.	REMARKS.
1	V. Krishnamacharya ...	90	789	9	* All these MSS. had to be judged for the first time.
2	T. P. Prasannacharya ...	166	1,606	10	
3	C. Raghunathacharya ...	154	1,674	11	
4	K. Desikacharya ..	155	1,809	9	
5	N. Venkataramana Sastri ...	117	914	8	
6	V. Krishnamurti Sastri ...	100	1,201	8	
7	V. Narâyana Raya Sastri ...	30	183*	6*	
Total...		...	7,730	...	

Table B showing the other items of work turned out by the Pandits up to 15th December 1905 (besides descriptive slips) with their attendance, leave without pay, etc.

Number.	NAMES.	No. of days worked during the year.	Particulars of other work.		Tours in search of MSS., leave of absence without pay, and other remarks.
			MSS. judged.	Printed tickets prepared for MSS.	
1	V. Krishnamacharya	...	520	174	Two months' tour for MSS. and one month's leave without pay.
2	T. P. Prasannacharyn	...	608	672	Forty days' tour for MSS. and twenty-two days in search of Yali Pillars, also three days' tour with the Librarian.
3	C. Raghunathacharya	...	1,228	386	Ten days' leave without pay and twenty-two days' tour in search of Yali Pillars.
4	K. Desibacharya	...	440	330	Eight days' leave without pay and twenty-two days' tour in search of Yali Pillars.
5	N. Venkatarama Sastri	...	410	199	Two months' leave without pay.
6	V. Krishnamurti Sastri	...	538	422	Joined duty on the 17th January 1905. Three days' tour with the Librarian in search of MSS.
7	V. Narayana Raya Sastri	...	183	183	Joined duty on the 9th November 1905.
8	K. Gopala Iyer	...	...	...	Prepared double cards (1 for the work and another for the author) for all Sanskrit, Malayalam and Tamil printed works in the Library and also posted the entries in the final Register for 28 Shelves of printed Sanskrit books.
Total....		...	4,327	2,366	

OUR LITERATURE.

"Theosophy in relation to Human Life,"	Mrs. Besant.
"Indian Nation,"	" "
"The Path to the Masters of Wisdom,"	" "
"Occult Chemistry," reprint from Lucifer,	" "
"Work of Theosophy in the World,"	" "
"Thought Forms,"	Mrs. Besant and C. W. Leadbeater.
"Love's Chaplet,"	Mabel Collins.
"A Cry from Afar,"	" "
"Illusions,"	" "
"Notes on the Pedigree of Man,"	A. Schwarz.
"The Bible of Humanity,"	Seeker.
"First Steps in Theosophy,"	E. M. Mallet.
"Vegetarian v. Meat Diet,"	D. D. Jussawalla.
"Extracts from Writings of Clement of Alexandria."	
"Studies in the Bhagavad Gîtâ," } (Part III., Path of Initiation,)	'The Dreamer.'
"Golden Verses of Pythagoras."	
"Table of Upanishad Vidyas,"	A. Govindacharya.
"Spring of Ethics,"	T. V. Srinivasaiyer.
"Dates of the Kali and Satya Yugas,"	D. Gostling.
"Theosophy,"	F. C. O. Beaman, I.C.S.
"Usefulness of the T. S. and its Branches,"	Asutosh Mukherji.
"Vegetarian Savouries,"	Mary Pope.
"The Simple Way—Lao-tze," reprint of Tao Teh King,	W. G. Old.
"Occult Essays,"	A. P. Sinnett.
"The Mystery of Time,"	Florence Farr.
"Khishtab, Zarecast, Afshar and Zindeh Rood."*	W. F. Bilimoria.
"A Golden Afternoon and other Stories."	

FRENCH.

"The Evolution of Life and Consciousness,"	L. Revel.
"Science and Religion,"	M. Largeris.
"Time and Space," (Guehirol),	Gaston Polak.
"On the Threshold."*	
"The Spiritual Guide."*	

* Those marked with an asterisk are translations.

- "Nine Upanishads." *
 "Is Theosophy Anti-Christian." *
 "The Necessity of Reincarnation." *
 "Theosophy and its work in the World." *
 "False Ideas about Death." *
 "Theosophy in Daily Life." *

GERMAN.

- "Schiller and Our Age," Dr. Steiner.
 "The Path of Discipleship." *
 "The Story of the Year." *

ITALIAN.

- "Towards the Unity of the Human Race," M. S. T.
 "Towards Occultism," "
 "Some Notes on Theosophy and the Theosophical Teachings,"
 A. V.
 "The Pythagorean Sodality of Crotona," Gianola.
 "The Religious Idea of Marcilio Ficino," Giuliana.
 "The Fundamental Unity of Religions and Philosophies,"
 Cancellieri.

- "Bhagavad Gítá." *
 "La Philosophie Esoterique de l' Inde." *
 "The Astral Plane." *
 "Les Grandes Initiés." *
 "First Steps in Occultism." *
 "La Sagesse à Travers les Siècles." *

SPANISH.

- "Primeras Nociones de Tesofia," F. Diaz Falp.
 "Glimpses of Occultism : Ancient and Modern." *
 "The System to which we belong." *
 "Vegetarianism and Occultism." *
 "Our Relation to Children." *
 "An Outline of Theosophy." *

SWEDISH.

- "The Search for God." *
 "On the Other Side of Death." *

* Those marked with an asterisk are translations.

DANISH.

"The Mystic" (Printed in Iceland).

"In the Outer Court." *

"Karma." *

"Path of Discipleship." *

FINNISH.

"The Secret Doctrine,"

Pekka Ervast.

"What is Death,"

" "

"Theosophy and the Theos. Society,"

" "

"Reincarnation." *

Several Pamphlets.

MARATHI.

"The Value of Theosophy in the Raising of India." *

Published by Belgaum T. S.

TAMIL.

"Brahma Sutrārtha Dipika," 1st Part,*

A. Siva Rao.

"Vichara Sagarām," *

" "

"Buddhist Catechism," *

H. S. Olcott.

MAGAZINES.

English (Monthly):

The Theosophist,

" "

The Theosophical Review,

" "

Vāhan,

" "

Broad Views

" "

Theosophy in India.

" "

Central Hindu College Magazine.

" "

The Buddhist,

" "

Theosophic Gleaner,

" "

Fragments,

" "

Journal of the Maha-bodhi Society.

" "

Theosophy in Australasia.

" "

New Zealand Theosophical Magazine.

" "

The South African Theosophist,

" "

Modern Astrology,

" "

Theosophical Messenger,

" "

* Those marked with an asterisk are translations.

	English (Monthly.)
<i>Theosophical Forum,</i>	" "
<i>The Lotus Journal,</i>	" "
<i>Teosofisk Tidskrift</i> (Swedish),	" "
<i>Revue Théosophique</i> (French),	" "
<i>Bulletin Théosophique,</i> ..	" "
<i>Theosophie,</i> ..	" "
<i>Sophia Revista Mensual</i> (Spanish),	" "
<i>La Verdad,</i> ..	" "
<i>Iniciation,</i> ..	" "
<i>Sophia,</i> ..	" "
<i>Theosophia,</i> (Dutch),	" "
<i>De Gulden Kelen,</i> ..	" "
<i>Theosophischer Maandblad,</i> ..	" "
<i>Omatunto,</i> (Finnish),	" "
<i>Lucifer</i> (German),	" "
<i>Der Vdhan</i> (German), trans. and original,	" "
<i>Le Bulletin Théosophique</i> (French),	" "
<i>La Nuova Parola</i> (Italian),	" "
<i>The Message of Theosophy,</i>	English (Quarterly.)
POLYGLOT.	
<i>The Punjab Theosophist,</i>	Vernacular (Monthly.)
<i>The Cherag</i> (Gujarati),	" "
<i>The Pantha</i> (Sanskrit),	" "
<i>Sandaresu</i> (Sinhalese),	(Bi-Weekly.)

DUTCH.

From the Dutch Section we receive a list of 36 Books. Some original, many are translations of Mrs. Besant's, Mr. Leadbeater's, Mr. Sinnett's and other works, for the enumeration of which we have not space, and the names of many we cannot translate.

The Indian Section also reports 42 of or standard works translated into the various Vernaculars, the particulars are not given ; and two original treatises.

FINANCIAL.

The report of the Treasurer for the current year should have the close attention of the General Council and Members of the Society, it shows that, properly speaking, our expenses exceed our income from regular sources, that we have no adequate Reserve Fund from which to draw enough to make good our deficits from year to year, and that we are virtually living from-hand to mouth, a very bad

and unsatisfactory system. There being no fixed revenue surplus, when we are overtaken by an unpreventable disaster like the erosion of our river bank and the jeopardising of our property, we have absolutely no choice but to borrow from any convenient fund and repay as future occasion may permit. This is no new thing with us for, in fact, all through our early years any sums which happened to be lacking were supplied by the Founders out of their private means. Within the past few days it has been suggested to me by a wise Delegate that we should raise about two lacs of rupees, invest the money in Government three and a half per cent. paper and add it to the Permanent Fund. Since Mrs. Besant has been able to raise already four and a half lacs with the prospect of ultimately swelling it to ten lacs, it ought not to be a very difficult matter for us to carry out the scheme as to our own capital as suggested above. The Fuente and White bequests, which should collectively bring us in more than two lacs, are for the benefit of the Library, so that that money is not available for purely Headquarters purposes, beyond its fair proportion for current expenses.

You will be surprised, and perhaps not too well satisfied to learn that the Trustees of the Central Hindu College have not yet called upon me to sign transfer deeds for the securing of the Behar Zemindary property to that institution : nor have I yet received by way of interest even the two or three thousand rupees held by the Court at Bankipore, to say nothing of the much larger sum due on our loan and which should come to us if the College authorities succeeded in disposing of the estate at anything like the lac of rupees which was reported to me as its value at the time when this unfortunate business was entered into.

The expenses for the last two years have been comparatively heavy, as stated in rupees. This has been largely occasioned by the necessity for strengthening the river bank, on which a sum of about Rs. 5,000 has been spent for a stone wall ; the encroachments of the river during the last flood threatening the safety of all the buildings, the Library included. Other necessary work has also been done. And as it all helps to protect the Adyar Library and to maintain its usefulness, a retrospective equitable assessment has been made on its funds of about Rs. 10,000 ; in the future a proportion of the current

expenses of the whole Headquarters establishment will be charged to the Library. Hitherto they have all been charged against the Headquarters Fund. The Headquarters has really no fund for current expenses (the Permanent Fund, the only fixed Capital possessed by the Society, even after twenty-five years of accumulation amounts to only Rs. 25,000, or about \$8,000 or £1,600, and the interest on this sum available for current expenses being only, at 3%, Rs. 750 = \$250 = £50, would cover only the printing and stationery expenses) it depends on the proportion of Fees and Dues sent in by the Sections. These have amounted this year to between ten and eleven thousand rupees. In the past we have borrowed from various funds; with the arrangement in regard to the Behar estate sale these loans have all been paid off, but a large sum of money should yet be received from the Behar property. It will be seen that the yearly income is not large and will not compare with that of some of the Sections. For instance the last balance sheet of the British Section showed that it received in Dues and Donations the sum of £1,252 = Rs. 18,780 — more or less. Of course we pay a very small sum for Taxes, being just outside the Municipal limits. Situated on the other side of the river we should have to pay two or three hundred rupees per month.

A sum still remains to be collected from the Fuente legacy. Rs. 1,787 is due for Anniversary expenses. The cost of the E. S. T. Hall exceeds the amount subscribed up to the present time by about Rs. 1,500.

TELEGRAMS.

Congratulatory telegrams were received from the following :—

The General Secretary of the Italian Section; the Theosophical Society, Benares; Judge N. D. Khandalvala; Major and Mrs. Prince; Lahore T. S.; Secretary, Jalandhur T. S.; Dr. Balakrishna Kaul, Lahore; Priyanath Mookerjee, Calcutta; Jehangir Sorabji, Hyderabad T. S.; Charanji Singh, Jalandhur; Colombo Branch T. S.; Sirdar Partap Singh; also from the Branches at Udipi and Bareilly City, and from Prof. Chakravarti, Bertram Keightley and J. C. Chatterjee, all of Lucknow.

OUR TRAGEDY IN RUSSIA.

Those of you who have read in the October *Theosophist* the thrilling story of the perils which environ one of the sweetest of our

sisters in Theosophy will understand the painful feeling of suspense through which I am passing now in the absence of any news by the last four overland mails as to the fate which has befallen my beloved correspondent and her family. It is one of the most heart-breaking incidents which have occurred during the course of my long life. My appeal for pecuniary help to enable them, if the worst should come, to fly from Russia to a place of refuge, has produced many affectionate responses and, at my latest advices, the sum of about £80 had reached them in Russia. Should it prove that the family had been massacred I should, of course, hold subject to the order of the donors any sums remaining in my hands awaiting remittance.

OUR RECORDS.

I shall be glad to give to any of our members in attendance on this occasion, whose diplomas are dated earlier than 1901, a practical proof of the admirable system now in force for keeping a correct register of the members of the Society. Whereas formerly all was in confusion, now order and system prevail.

FREEMASONRY.

During the past year some strong protests have been sent me against the mixing up of the Society with a system of Co-Masonry in which Mrs. Besant and some of our best members have taken a great interest. One chief objection has been the giving of our Branch Rooms for meetings of the new Order. For my part, I see no more objection for members to join this Society than any other, always provided that every necessary precaution should be taken to prevent the appearance of the Society as a body being in any way responsible for the basis or government of the Association. In this respect I should say that it would come within the same category as the E. S. T. or any other body composed of individual members. In view of my official position it would not be proper for me to have any personal relation with any of these bodies. At the same time my wish to meet the legitimate desires and aspirations of my colleagues is proved by what I have done in the making of the present room for the E. S. T. in the new Library building.

BALANCE SHEET OF THE THEOSOPHICAL SOCIETY,

when Incorporated, on April 8rd, 1903.

Dr.	Rs.	A.	P.		Rs.	A.	P.	Cr.
				Permanent Fund	...	24,887	4	6
				Headquarters' Current Fund	...			
5,743	3	2		Adyar Library Fund	...	1,06,505	14	8
				Damodar Fund	...	10,000	0	0
				Founders' Fund	...	22,266	0	0
				Subba Row Medal Fund	...	1,500	0	0
				White Lotus Day Fund	...	693	6	9
418	9	11		Anniversary Fund	...			
				P. N. Jog's Legacy Fund	...	13,142	1	10
352	5	0		Bios Fund.	...			
				T. V. Charlu Fund	...	333	0	0
1,766	15	7		Cash (General acc't).				
8,274	11	10		Bank of Madras.				
208	4	11		Interest.				
1,25,000	0	0		G. P. Notes Investment Account.				
17,000	0	0		Mortgage : O. Kundasami Mudaliar.*				
3,000	0	0		Mortgage : Mahinda College.				
6,614	1	4		H. S. Oleott.				
9,218	0	0		Fuente Legacy Collection acc't.				
1,231	8	0		E. S. T. Hall acc't.				
1,78,827	11	9				1,78,827	11	9

STATEMENT OF EXPENSE ACCOUNTS.

HEADQUARTERS' CURRENT FUND.

By Balance, Dec. 1st 1904	...	733	4	6
„ Loan to servant	...	10	0	0
„ Adyar Library, Construction and Repairs acc't.	...	18,090	13	0
„ Tour Fund	...	19	9	6
To Refund of Loans	...	19,500	0	0
„ E. S. T. Hall acc't. (subscriptions received towards expense of fitting up the E. S. T. Hall)	...	858	8	0
By balance...		1,538	13	0
To Balance	...	1,538	13	0
„ Charity acc't.	...	65	4	6
„ Construction and Repairs	...	3,052	9	4
„ Entertainment of Guests	...	148	8	11
„ Garden	...	181	8	10
„ House Wages	...	570	10	0
„ Lighting	...	130	1	1
„ Office Salaries	...	493	4	6
„ Printing and Stationery	...	503	2	11
„ Postage and Telegrams	...	118	13	0
„ Stables	...	957	13	11
„ Sundry Expenses	...	605	0	7
„ Taxes	...	37	3	2
„ Travelling Expenses	...	214	4	3
By Donations	...			
By Membership Fees and Dues	...			
By Debit balance	...			
		51	8	0
		2,882	0	10
		5,743	3	2

Since deceased,

ADYAR LIBRARY FUND.

By Balance, Dec. 1st 1904	...	...	...	54,865	1	11
" Headquarters Fund	...	...	...	1,500	0	0
" Fuente Legacy Collection acc't.	...	...	...	39,000	0	0
" do do	...	...	...	18,650	0	0
" H. S. Olcott	...	...	...	17,702	0	0
" Interest	...	...	...	1,253	0	3
To Books and MSS.	...	...	604	9	3	
" Construction and Repairs	...	...	23,094	6	6	
" Copying Fees	...	...	181	6	1	
" Donation	...	...	1,291	3	0	
" Freight and Charges	...	...	194	0	0	
" Furniture	...	...	22	8	0	
" Printing and Stationery	...	...	30	12	10	
" Salaries	...	...	799	13	1	
" Stable	...	...	111	6	7	
" Sundry Expenses	...	...	180	2	2	
To balance	...	...	100,505	14	8	

SCHEDULE OF THE ESTIMATED PROPERTY OF THE THEOSOPHICAL SOCIETY.

Headquarters Real Estate and Buildings	...	...	...	50,000	0	0
7,000 growing trees	...	...	...	5,000	0	0
Furniture and Fixtures, Vehicles, Horses, etc.	...	...	...	9,000	0	0
Library MSS. and Books, Oriental Section	30,000	}	...	45,000	0	0
Do Western do	15,000	}	...			
G. P. Notes, 3 per cents.	20,000	}	...	125,000	0	0
Do 3½ "	105,000	}	...			
Mortgages, O. Kundasawmi Mudaliar	17,000	}	...	20,000	0	0
Do Malinda College	3,000	}	...			
Fuente Legacy Collection acc't balance to be collected	...	...	...	9,218	0	0
H. S. Olcott, cash in foreign banks	...	...	...	6,959	1	4
Cash, on hand and in Bank of Madras (belonging to Permanent, Library and I. S. R. Medal Funds).	...	...	...	10,041	11	5
Total...				280,248	12	9

W. A. ENGLISH,

Treasurer.

Examined and found correct.

W. KEAGHY,

Special Auditor.

ADYAR LIBRARY FUND.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
			By Balance on 3rd April 1905	1,06,505	14 8
			" Interest	1,220	14 9
			" Damodar Fund...	175	0 0
			" Founders	847	0 0
			" Donations	508	0 5
1,638	2	1	To Salaries.		
1,303	6	10	" Books and MSS.*		
85	6	11	" Copying fees.		
26	11	6	" Publishing.		
25	0	0	" Subscriptions to Periodicals.		
149	6	11	" Printing and Stationery.		
55	14	0	" Postage and Telegrams.		
343	1	1	" Constructions and Repairs.		
284	13	0	" Furnishings.		
204	1	9	" Stable Expenses.		
300	0	0	" Travelling.		
937	1	0	" Miscellaneous. †		
10,547	8	8	" Headquarters : retrospective proportionate assessment for current expenses. ‡		
93,361	4	1	" Balance.		
1,09,256	13	10	Total...	1,09,256	13 10

* This includes Binding charges.

† Includes cost of monument erected on Señor Fuente's grave.

‡ See Financial Statement in Annual Report, and Headquarters Account.

HEADQUARTERS PERMANENT FUND (FORMERLY PERMANENT FUND).

Dr.			Dr.		
Rs.	A.	P.	Rs.	A.	P.
			By Balance on 3rd April 1905	24,387	4 6
			" Interest	612	11 6
25,000	0	0	To Balance.		
25,000	0	0	Total...	25,000	0 0

DANODAR FUND.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905	10,000	0	0
			„ Interest	175	0	0
175	0	0	To Adyar Library Fund.			
10,000	0	0	„ Balance.			
10,175	0	0	Total...	10,175	0	0

FOUNDERS' FUND.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905	22,266	0	0
			„ Interest	327	8	0
661	0	0	To Premium on sale of G. P. Notes.			
847	0	0	„ Adyar Library Fund *			
82	8	0	„ Suspense a/c. (Interest due to P. E. F.)			
21,000	0	0	„ Balance.			
22,593	8	0	Total..	22,593	8	0

* Transferred to Adyar Library Fund, keeping the original donation of Rs. 21,000 as a permanent sum.

WHITE LOTUS DAY FUND.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905	633	6	9
			„ Donation	45	0	0
80	2	4	To Rice and Cash distributed on White Lotus Day, 1905.			
658	1	5	To Balance.			
738	6	9	Total...	738	6	9

SUBBA ROW MEDAL FUND.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905 ...	1,500	0	0
1,522	12	0	" Interest	22	12	0
			To Balance.			
1,522	12	0	Total...	1,522	12	0

STATEMENT SHOWING THE FINANCIAL POSITION OF THEOSOPHICAL SOCIETY ON 30TH NOVEMBER 1905.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			Headquarters Permanent Fund ...	25,000	0	0
			Adyar Library do ...	93,361	4	1
			Danodur do ...	10,000	0	0
			Founders' do ...	21,000	0	0
			White Lotus Day do ...	658	4	5
			Subba Row Medal do ...	1,522	12	0
			P. N. Jog's do ...	12,377	1	10
			T. V. Charlu account ...	5	15	4
			Suspense " ...	17	4	0
1,25,000	0	0	G. P. Notes Investment' Account.			
17,000	0	0	Mortgago (O. Kandaswamy Mudr. and others).			
3,000	0	0	" Mahinda College.			
3,630	0	0	Mylapore Property (House No. 32, East Madras Street.)			
8,478	11	0	Fuente Legacy Collection account.			
485	11	4	H. S. Olcott account.			
1,462	1	7	E. S. T. Hall "			
109	0	0	Loans to Employees account.			
255	0	0	Advances for Supplies "			
141	8	0	Rice Fund. "			
1,348	2	6	Convention Expenses "			
2,988	1	5	Bank of Madras "			
44	2	10	Cash (with Cashier)			
1,63,942	9	8	Total...	1,63,942	9	8

W. A. ENGLISH,

Treasurer.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER :—We, the undersigned, Auditors appointed under Rule the period from 4th April to 30th November 1905, and have found them correct.

Statement showing the financial position of the

Particulars.	Balance on 3rd April.		Receipts of the year.		Total.		Remarks.
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	
Headquarters Permanent Fund ...	24337	4 6	612	11 6	25000	0 0	
" Current expenses a/c ...	...	...	18585	12 8	18585	12 8	
Adyar Library Fund ...	106505	14 8	2750	15 2	109256	13 10	
Damodar " ...	10000	0 0	175	0 0	10175	0 0	
Founders' " ...	22266	0 0	337	8 0	22503	8 0	
White Lotus Day " ...	693	6 9	45	0 0	738	6 9	
Subba Row Medal " ...	1500	0 0	22	12 0	1522	12 0	
P. N. Jog's " ...	13142	1 10	210	0 0	13352	1 10	
Convention Expenses a/c (former- ly Anniversary Fund) ...	...	...	430	0 0	150	0 0	
T.V. Charlu a/c ...	333	0 0	338	3 4	671	3 4	
Suspense a/c ...	...	...	82	8 0	82	8 0	
Total...	178827	11 9	23580	6 8	202417	2 5	

Details of Balances—

	Rs.	A. P.
G. P. Notes Investment	1,25,000	0 0
Mortgage (O. Kundasawmy		
Mudaliar and others	17,000	0 0
" (Mahinda		
College)	3,000	0 0
Mylapore Property	3,630	0 0
Fuente Legacy		
Collection a/c	8,478	11 0
H. S. Olcott a/c	465	14 4
E. S. T. Hall a/c	1,482	1 7
Loans to Employees	109	0 0
Advances for supplies	255	0 0
Rico a/c (Loan)	141	8 0
Convention Expenses a/c	1348	2 6
Bank of Madras	2,098	1 5
Cash (with cashier)	44 2 10	163912 9 8

N.B.—The above statement does not include the value of the real Estate and worth Rupees 1,69,000.

ADYAR,

29th December 1905.

43 of the Incorporation of the Theosophical Society have examined its accounts for
Theosophical Society on 30th November 1905.

Particulars.	Expenditure in excess of income on 3rd April '05		Expenditure of the year.		Total.		Remarks.
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	
Headquarters Permanent Fund ..	...	...	...	...	...	...
Headquarters Current Expenses a/c	5748	3 2	12812	9 6	18560	12 8	
Adyar Library Fund	...	...	15895	9 9	15895	9 9	
Damodar	...	...	175	0 0	175	0 0	
Founders'	...	...	1593	8 0	1593	8 0	
White Lotus Day	...	...	80	2 4	80	2 4	
Subba Row Medal	...	...	...	...	...	...
P. N. Jog's	...	...	975	0 0	975	0 0	
Convention Expenses a/c Fund	418	9 11	1368	8 7	1787	2 6	
T. V. Charlu	...	...	665	4 0	665	4 0	
Suspense	...	...	65	4 0	65	4 0	
Balance	...	...	...	...	1639	12 9 8	
Total...	6161	13 1	33660	14 2	203765	4 11	
Less Deficit of Convention expenses a/c this year	...	...	...	...	1348	2 6	
Total...	...	...	...	...	202417	2 5	
Details of Balances in different Funds -							
	Rs.	A.	P.				
Headquarters Permanent Fund	25,000	0	0				
„ Current expenses a/c	...	...	...	
Adyar Library Fund	93,361	4	1				
Damodar Fund	10,000	0	0				
Founders' Fund	21,000	0	0				
White Lotus Day Fund	658	4	5				
Subba Row Medal Fund	1,522	12	0				
P. N. Jog's Fund	1,237	1	10				
T. V. Charlu Fund	5	15	4				
Suspense a/c	17	4	0	1639	12 9 8		

Buildings, Furniture, Fixture, Books, etc., at Adyar which have been estimated to be

W. B. LAUDER,
C. SAMBIAH,
S. V. RANGASWAMI,
Auditors.

CONVENTION EXPENSES ACCOUNT (FORMERLY ANNIVERSARY FUND.)

† Includes complete repair of Riverside Bungalow, East.

REPORT OF THE AMERICAN SECTION.

[READ BY MISS A. M. BROWN, OF PHILADELPHIA, U. S. A.]

*To the President-Founder, T. S. :—*The statistical facts in the American Section from Nov. 1, 1904, to Nov. 1, 1905, are as follow :—

Five Branches have been chartered : Vivelius Lodge, Detroit, Mich. ; Fort Wayne T. S., Fort Wayne, Ind. ; Montreal T. S., Montreal, Canada ; Peabody T. S., Peabody, Mass. ; Melrose Highlands T. S., Melrose Highlands, Mass. ; Willamette T. S., Portland, Oregon, has reorganized under an old Charter.

Four Branches have dissolved : Annie Besant T. S., East Las Vegas, N. M. ; Menomonie T. S., Menomonie, Wis. ; Riverside Lodge, New York City ; Alaya Lodge, St. Paul, Minn. ; there are now 71 Branches.

Members admitted during the year, 541 ; resigned, 43 ; died, 17. Allowing for those dropped from or restored to the roll, the present number of branch members is 2,319 ; of members at large, 318 ; total 2,637. The total last year was 2,299.

Two incidents in the Annual Convention of last September are noteworthy. The first is the authorization voted by Convention to the Executive Committee that it take the necessary steps towards incorporation of the American Section. Mr. Frank F. Knothe, Assistant General Secretary, had instituted legal inquiry as to which State law gave greatest facilities for incorporation without voiding the existing machinery for Sectional working, and it was after his explanation and upon his recommendation, full debate being had, that Convention sanctioned the project to incorporate.

The other incident occurred during that part of Post-Convention meetings devoted to Lotus Circles. Certain trustworthy seers in the Section have been specially investigating the matter of how life appears to the dead and what are the experiences of children during and after death. Several children were brought, upon the astral plane, to these seers, and their narratives, expressed in their own childlike language, were repeated by the seers and taken down by a skilled stenographer. Thus were brought over the exact words from the astral to the physical plane. The narratives were read to the meeting by the scribe, and so touching were they that the audience listened in awed silence, many being in tears. It is expected that the whole matter will be published

in *The Lotus Journal*, thus adding new vividness to our knowledge of an important part of after-death states, and giving tender consolation to bereaved parents who crave to know how their loved ones are met and cheered upon their arrival on the next plane, how they are brought to the parents, what is their happiness and what their new pursuits. Once more is Theosophy demonstrating how enormously increased would be the knowledge and the joys of the first nations of the world if only they would open their ears and their hearts to its truths.

The year 1904-5 furnishes no event of great moment in our Sectional history, yet the record of growth and influence is creditable, and of exceeding value is the fact that our Press Committee finds more and more openings in journalism for supplied articles upon Theosophy, the welcome to such which was withdrawn ten years ago appearing now to revive. This is far more important and significant than even a lengthening roll of Branches and members, much as we covet that.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

[READ BY THE GENERAL SECRETARY.]

*To The President-Founder, T. S. :—*I have much pleasure to submit to you a brief account of the work of the Indian Section of the T. S. for the year ending 30th September 1905. I may premise by saying that the year may safely be declared a prosperous one, and that there has been marked progress in every department of our activity. Thus 29 new Branches have been chartered, *viz.* :—

Anamali, Sitamarhi, Chuda, Karnal, Rishra, Mombasa (Africa), Baruipur, Kandukur, Shimoga, Chitaldrug, Sultanpur, Chickmagalore, Hassan, Tumkur, Nandod, Koduikanal, Palamcottah, Udaipur, Vinukonda, Kolar, Bijapur, Mainpuri, Quetta, Aurangabad, Bangalore City, Rangoon, Budhgaon, Edamamal and Darjipara.

Six new Centres have been formed, *i.e.* :—

Patna City, Dinapur, Jaunpur, Tikari, Gopalgunj and Hindupur, and 13 old and Dormant Branches revived, to wit :—

Barisal, Chikballapur, Durbhanga, Dumraon, Kavali, Monghyer, Nilphamari, Ponani, Tenali, Vadaraniam, Warangal, Mysore and Jammu.

It must be stated at the same time that 26 Branches and 2 Centres have been added to the list of dormant lodges by reason of their default in payment of the Annual subscription to the Section—These are :—

Bilaspur, Amritsar, Bezwada, Bhagalpur, Chicacole, Chittur, Cochin, Dharampur, Ernacolum, Faridkote, Ghazipur, Harur, Kullitalai, Negapatam, Nasaravupet, Narsapur, Puruswalkum, Quilon, Satur, Saidapet, Tirupatur, Tiruvallur, Krishnagiri, Vaniyambadi, Vellore, Walajhanagore and Bhiwani and Ramdasapur Centres, while 2 Branches, namely, Bangalore City and Rangoon (Savai Daigon), have been dissolved.

737 diplomas were issued during the year as against 628 of the previous session, and I believe in this respect it is quite a record year, even though death carried away 56 of our brethren, 16 of them resigned and we struck off the names of 66 because they would not pay their annual dues.

There are now 219 * active Branches in the Section and 4,229 active members, while the total number of members on the register is 8,961.

150 Branches have been visited by our inspecting staff alone. Over and above these quite a large number of places have had the benefit of lectures and conversations by Mrs. Besant, Miss Lilian Edger, Babu Hirendra Nath Datta, Babu Purnendu Narayana Sinha, Rai B. K. Lahiri and some other Provincial Secretaries. The inspecting staff also has been strengthened by the addition of Babu Ramasroy Prasad who has done much good work in Behar.

Our finances too have kept pace with the general progress, and the income of the year from Annual subscriptions and Entrance fees is larger than that of any other year—which is a very hopeful sign. The balance in the General fund is Rs. 10,583-7-1 as against Rs. 7,902-15-9 of last year, and this in spite of increased expenditure on Branch inspection. On the other hand our expectations with regard to rent from our buildings have been more than fulfilled, as we

* According to Branch List sent to Head-quarters 209 Branches and 10 centres = 219.

realized Rs. 1,185 in the course of the session which is more than Rs. 300 in excess of last year's return. The buildings themselves however could not be very much extended—the only additions being a few rooms for the Press and Shops. But the premises have been improved by being connected with the water-works as well by the erection of boundary walls ; and we fully hope that before long the much needed quarter for European members will be set on foot.

In consequence of heavy and responsible duties which devolved upon Mr. Arundale our unfortunate sectional organ lost his fostering care ; but it struggled hard to maintain the level to which it was raised by him and I venture to think it has not altogether failed in its effort. At any rate as the Central Hindu College, that has demanded all Mr. Arundale's time and attention, has marched on victoriously in all its divisions—not excluding even the Girls' School—we have ample consolation for the loss which the *Prasnettara* has suffered.

It is right to mention here that the growth of the Section has not been limited to its Head-Quarters only but fully participated in by the Branches, as many of them have now got their own rooms and also started Educational Institutions both for boys and girls and charitable dispensaries in their local towns on the model more or less of the Central Hindu College, and our own dispensary.

Our literary activity too has been fairly vigorous, and as many as 42 of our standard works have been translated into the various Vernaculars of the country, while two original treatises of great value have been brought out by Babus Purnendu Narayan Sinha and Hirendra Nath Datta.

Lastly I must thank you for the kind attention you paid to our petition for registering the parent Society and giving it a legal footing and the admirable manner in which you finally solved all the difficulties in connection with it. You are well aware of the satisfaction your action has given to all the Sections of that world-wide Society of which you are the much esteemed founder, and it is my earnest hope and prayer that it will help the blessed movement to shed its benign influence even more freely and generally than hitherto, and render the solidarity of the T. S. a palpable fact and not a mere dreamy sentiment.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE BRITISH SECTION.

[READ BY MRS. BESANT.]

*To the President-Founder, T. S. :—*With the greetings of the British Section to the President-Founder and a renewed expression of its deep appreciation of his work and devotion to the Society, I have pleasure in sending a report of some of the work done in this part of the world in the year just past. Two new Branches have been added to the section, the Anglo-Belge in Brussels and the Wakefield Branch (Yorks). The Norwich Lodge has lapsed, and the Scottish Lodge has decided to become entirely independent of the Section. Its inclusion in the number of Lodges has been informal. Thus the total of Branches remains at 44. The Herne Bay Centre has dissolved but new Centres have been formed in Dundee, Greenock, Moss Side (Manchester), Scarborough, Merthyr (Wales), Surbiton and South Edinburgh ; making 18 in all.

From Nov. 1st, 1904, to Oct. 21st, 1905, 242 new members have joined. During that time 73 have resigned, 91 lapsed, 15 have died and 25 have been transferred to other Sections or attached to Adyar. This makes a total loss of 204 and a net increase of 38. As was anticipated the raised subscription has influenced these numbers, though the Executive Committee has freely used the power given it by Convention of excusing or reducing the annual dues in cases of small means.

Mrs. Besant's visit and the Congress of the European Federation held in London in July have been two of the chief events of the year.

A series of four public lectures were given by Mrs. Besant this year in the Portman Rooms, as affording more accommodation than the small Queen's Hall hitherto used. The room was, however, far too small and at each lecture many were turned away. The subjects were : " Eastern and Western Ideals," " The Destinies of Nations," " The Meaning and Method of the Spiritual Life," " The Successive Life-Periods of the Soul," and the series was one of the most successful she has given. Her other public lectures were " The Work of the Theosophical Society in the World," in the Large Queen's Hall in connection with the Congress ; " The Meaning and Reality of Brotherhood," in the Finsbury Town Hall, and an address in a Unitarian

Church in Lewisham. To the Blavatsky Lodge she gave the following lectures : "Qualifications for Discipleship," "Psychic and Spritual Development," "Magic and Miracle" and "Karma Once More."

The Convention this year reduced its meetings to one, desiring to allow the largest possible limit of time for the work of the Congress. As a full report of its meetings will be sent you in due time I will here only mention a few points. Over 600 members attended from many countries of the world, and the meeting at which these representatives gave greetings to the Congress in their own tongues was a vivid and picturesque reminder of the unfinished Tower of Babel and the power in the nations to one day complete that building. The four days session was hardly long enough for all the work, though almost invariably two, and often three and four meetings were being held simultaneously. Meetings of the seven Departments for the reading and discussion of the many papers contributed, a concert, dramatic performance, social gathering and special addresses by Mrs. Besant, Mr. Mead and by members of kindred societies were included in the programme. An exhibition of Arts and Crafts was held near the Congress Rooms and remained open for nearly a week. The papers given by members of allied movements were markedly successful, and were chosen in almost all Press reports for special comment, being regarded as a new and very desirable departure in Congress proceedings. Donations to the various funds were freely made and as the expenses, in spite of heavy rents, were less than had been anticipated, a very considerable surplus remains for the helping of future Congresses. Much work was needed and many hands give willing aid. Happily there were too many in the various Sections who gave especially valuable help to be named here and still leave time for other reports. During the days of session as well as the days before and after, the President of the Congress gave herself wholly to its service, made of it a centre of life, of force of inspiration, and was responsible for its success.

Most encouraging is the steadily increasing demand for Theosophical literature. The T. P. S. reports that Theosophical books are being sold in literary circles where there was formerly no enquiry for them. During the year "The Secret Doctrine," "The Key to Theosophy," and "The Growth of the Soul" have been reprinted, as well as several of the minor books for which there is a regular and steady demand.

The new publications this year by the T. P. S. have been : —

- "Thought Forms" ... Annie Besant and C. W. Leadbeater.
 "Love's Chaplet " ... Mabel Collins.
 "A Cry from Afar " ... " "
 "Illusions " ... " "
 "The Golden Verses of Pythagoras", Collected by Florence M. Firth.
 "Extracts from the Writings of Clement of Alexandria. "
 "The Path to the Masters of Wisdom. "
 "Occult Essays " ... A. P. Sinnett.
 "The Work of Theosophy in the World " Annie Besant.

The Reprints and New Editions are :— "Esoteric Christianity," "Ancient Wisdom," "Karina," "Man and His Bodies," "Reincarnation," "Some Problems of Life," "The Secret Doctrine," "The Key to Theosophy," "The Astral Plane," "The Growth of the Soul."

The three Federations held their usual meetings and with success. The Northern Federation was presided over in November by Mr. Johan van Manen, in February by Miss Ward and in May by Mr. Mead. Miss Ward also acted as a substitute for Mrs. Besant, who from illness was unable to preside at the August Meeting.

At its October Meeting the Rev. Conrad Noel addressed the London Federation upon "The Rationale of Spiritual Healing." Mr. Herbert Burrows was to have presided at the January meeting but as he was prevented by illness from doing so, Mr. Mead and others spoke in his stead. At the April Meeting Mr. Burrows presided and took as his subject "Psychical Research, Rationalism and Free Thought." Mr. Sinnett's subject at the October meeting was "The Relation of Theosophy to Modern Thought."

The South Western Federation met in February in Bristol when Mr. Keightley presided and spoke upon "The Life-Web and the Permanent Atom," and upon "Human Evolution."

The Blavatsky Lodge has continued its series of Sunday evening lectures at Albemarle Street. These are advertised to some extent and are specially arranged for newly-joined and for non-members. They are well attended and very successful. The speakers have been : Miss Ward, Miss E. M. Green, Mr. Mead, Mr. Keightley, Mr. Orage, Rev. Dr. Currie, Mrs. Hooper, Mrs. Shaupe, Miss C. E. Woods, Mr.

Tovey, Miss E. M. Maliet, Miss Lloyd, Mr. Faulding and Mr. Johan van Manen.

The Social Committee has this year endeavoured to bring new members into closer touch with each other by means of a series of informal teas to which small numbers of new and older members are invited. Miss Lloyd sends in an excellent report of the work of the Correspondence Class.

Mr. Mead has given three series of afternoon lectures at Albemarle Street, in November on "The Lost Writing of the Thrice-Greatest Hermes;" in March on "Some Studies in Hellenistic Theosophy" and in November of this year on "The Gnosis of Egypt in Greek Tradition." All three courses have been well attended and much valued. He has further instituted a fortnightly evening meeting for men at which all subjects of theosophical interest may be thoroughly enquired into and freely discussed.

Mrs. Hooper lectured at Harrogate, Bath, Bristol, Manchester, Didsbury and Sale, and Miss Edith Ward at Nottingham, Sheffield, Birmingham, Hull, York, Harrogate, Middlesbrough, Edinburgh, Glasgow, Manchester, Liverpool, Bristol, Clifton, Bath, Exeter, Plymouth, Bournemouth and Southampton (twice at some of these towns) as well as in London.

The Lodges of this Section have had the advantage of hearing a number of valuable lectures from Mr. Johan van Manen during his stay in England in connection with his work for the Congress. He visited and lectured at 25 places, giving 45 public lectures, 15 Lodge lectures, 8 study classes and numerous drawing-room meetings. Mr. Keightley, as General Secretary, has done a considerable amount of lecturing this year, visiting, amongst other places, Bath, Bristol, Plymouth, Exeter, Bournemouth, Oxford, Coventry and Birmingham.

Wishing to spend some months in India he refused the request to offer himself for re-election as General Secretary, but with the promise that on his return he would put himself and his knowledge at the service of the Section. His return is looked for early in the New Year and much work that he can best do lies ready for his hand.

To Mr. Glass and to Miss Gaimes the Section and the Headquarters staff are deeply indebted for their loyal support and co-operation,

Work for the Society is being energetically carried on in Hungary by our able colleague Dr. Zipernowsky, this last month, with the assistance of Mrs. Cooper Oakley.

The Belgian Lodges have had the pleasure of visits and lectures from Dr. Hallo of Amsterdam and from Mrs. Burke. I am especially asked to put on record an expression of the gratitude felt by our Belgian colleagues for the work Mrs. Burke has done amongst them and for her never failing helpfulness.

In Russia, where work is being carried on by a band of dauntless workers under almost impossible conditions, comes evidence of much activity. The death of Maria Strauch was a great loss but the centre of which she had been the life remained strong through all difficulties, has continued its meetings and given two lectures. Outside this circle, meetings for visitors are held in a laboratory. Lectures are given on scientific lines and are to be followed by general theosophical lectures and discussions. Three other centres exist, in one, lectures are given, in another, which meets weekly, "Esoteric Christianity" is studied and lectures given, while in the third the "Evolution of Life and Form" is studied and three lectures have been given on "Theosophy and the New Psychology." The Tolstoi Publishing Society has published a translation of "Light on the Path" and "Karma," by Mme. Pissareff. It is already out of print and there is to be a new edition. It is hoped shortly to publish a translation of "The Voice of the Silence."

KATE SPINK,

General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

[READ BY MR. BASIL HODGSON-SMITH.]

To the President-Founder, T. S.:—A long journey and absence from Head-quarters for many weeks just as the end of our year approaches, necessitates the closing up of my report and annual statistics before the full term of twelve months, but in spite of the year's curtailment, we are showing some remarkable advance on the position of a year ago. With 435 on the roll in November last we now

show 517. We have enlisted 117 new members during the 10½ months under review, as against an annual average for some years past of about 60 or 70. This gradual growth in the average is probably due to the large amount of visiting done both by Miss Edger and Mr. Leadbeater. We have had to remove 43 names from the roll, not an excessive proportion when one considers the nomadic character of much Australian life. One Branch has been closed—Rockhampton—it has practically ceased activity for many years. But I am able to report that we have, just as the year closes, opened a branch at Bendigo in Victoria. The principal centres of increase in membership have been Brisbane, Melbourne, and Sydney. There is yet a great deal to be done to found and set going a Theosophic centre in many large towns in the Commonwealth.

Convention :—This was held in Melbourne this year, and was not merely numerically, but in the value of the personal contact it brought about, fully up to the average of former years. The members of both Branches provided for all visitors and delegates in their usual thorough manner. Though feeling sure that there was some appreciation of the development of the Sectional Activities, the spirit that was shown was both spontaneous and surprising. Our Sectional Magazine always occupies a good share of the day's attention, and the determination to still further enlarge its possibilities was very generally diffused. As soon as an enlargement of four pages was decided on, a Melbourne member at once came forward to add a further four at his own expense. So long as this spirit is present amongst us we need not fear the future of our Sectional Magazine. The business meeting was followed in the evening by a Post-Convention meeting at which were brought up and discussed all such matters as bear upon the better working of Branch activities, and the change and improvement in methods of attracting the public to our teachings.

Activities :—The chief item of special attention has of course been the visit of Mr. Leadbeater, hitherto a personal stranger to the Branches and to most of the members individually. It is to be noted that the expectation alone of such a visit infused for many months a great deal of fresh vitality and encouragement into the workers and members, the more so as we were able to send our visitor round to every one of our Branches, small and large. As some of Mr. Leadbeater's meetings at each centre were limited to members only, many of

those who have for some time been on the outskirts of branch life and activity, have taken the step of acquiring diplomas so as to secure attendance at all these meetings. Mr. Leadbeater and his two companions reached us from America, *via* New Zealand, in April, and at once began a seven weeks' lecture course in Sydney—the weather conditions were most friendly, and the large hall taken for the course was filled on nearly every occasion, two lectures each week—the result was an unquestioned spreading of the main postulates of Theosophy throughout the large city. In Melbourne the experience was much the same, but for the wet, unfriendly, Victorian winter which spoiled the attendance on several evenings. In fine weather the large hall occupied was crowded. The party spent two months in Queensland going as far north as Cairns, a lecture being given in one of the sugar districts. In Brisbane a most profitable month was spent, the School of Arts hall being filled two or three times a week. As we write, Tasmania is being visited, after which a fortnight in Adelaide and the same in Perth will conclude the tour, and will leave our Branches an event to recall with pleasure, until we may again be able to welcome Mr. Leadbeater amongst us.

Outside of this special tour, our general work has shown a considerable expansion. The clerical part of Sectional work is now quite beyond one pair of hands. This was recognised at Convention, when it was determined to appoint an Assistant Secretary. During the year the Committee selected Mrs. John for the position. This has enabled a visit to be made to Newcastle, and, as this report is being prepared, I am now engaged in a round of the Queensland Branches, ground which has been for many years so familiar to me.

Literary Work :—As a rule our energies are confined to the monthly magazine, to the enlargement of which reference has already been made. Before the year closes we shall distribute to the free libraries of each of the country towns in the Commonwealth a copy of Mr. Leadbeater's "Outline of Theosophy"; this we have been able to do through the generosity of two or three of our members, and without trenching on our general funds—we could not otherwise have faced the heavy expense.

Branches :—The number of Branches remains the same. In this large territory, now studded with inland and seaboard towns of growing importance one cannot but consider our Branches very few; but

by unremitting attention to enquiries by country members, and by visits from myself to centres where any ground has been broken, we should bring in many more new Branches. Melbourne has planted the Theosophical standard at Bendigo, chiefly by means of visits from their Branch.

Book Depôts :—Nothing in the year's work shows more clearly the enlarged interest of the public than the increased sale of books ; everywhere the experience is the same. The enquiry has been not merely for the books dealing with the outlines of our teachings, but for those dealing with the ethics of the thing. Old favourites such as " The Ancient Wisdom " and " Esoteric Buddhism " still find many purchasers, and members are recognising the usefulness of having paper booklets handy to lend, such as have been issued from Harrogate, containing Mr. Leadbeater's most popular lectures.

The Outlook :—Although geographically our Section stands somewhat out of the highways by which our leaders pass in their lecturing and visiting tours from one to another of the other great centres, and so does not become a calling place, we have yet been able to draw aside some of the chief captains of our movement to give us the aid and stimulus of their presence, and we would like it to be felt by all those who are doing most to uphold the position of our movement before the great centres of population in Europe, America, and the East, that our members here stand ever ready to welcome any of these old captains amongst them. As I write, there is a movement on foot to arrange for my absence for three or four months to enable me to attend your coming Convention—whether this will be possible or not, the next two or three weeks will determine ; in any case, whether I represent our Section or not, we send our united greetings to the assembled company and wish that every good result may issue from your deliberations.

W. G. JOIN,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

[READ BY MR. A. SCHWARZ.]

To the President-Founder, T. S. :—Since my latest report, three new Lodges have been formed in Scandinavia, namely, at Falun (Sweden)* Aarhus (Denmark) and Christiania (Norway) the last one being the second Lodge in the capital of Norway. The whole number of Lodges in the Scandinavian countries now amounts to 24.†

At the Annual Meeting of the Section this year the total sum of the members was 690. During the year 97 new members had joined and 55 left the Society, amongst the latter 4 had died. Divided according to the different countries, of the new members 49 belong to Sweden, 11 to Norway, 32 to Denmark and 5 to Finland, of those who have left, 25 belong to Sweden, 9 to Norway, 17 to Denmark and 4 to Finland. The total number of members of the Section has thus increased by 42 since my preceding report.

Teosofisk Tidskrift has been published upon the same plan as during last year, in 12 monthly parts, half the space being assigned to the Swedish language, and the other half to the Norwegian-Danish tongue.

Of Theosophical literature there has, moreover, been published in the course of the year in Swedish : "The Search for God," by Mrs. A. Besant, "On the Other side of Death," by Mr. C. W. Leadbeater, the latter work with the support of the Countess C. Wachtmeister, who for this purpose made a gift of £55 ; in Danish, "In the Outer Court," "Karma," and "The Path of Discipleship," by Mrs. A. Besant, and "The Mystic," (original), by "Nathanael," printed in Iceland ; in Finnish : "Reincarnation," by Mrs. Besant, "The Secret Doctrine," "What is Death ?" and "Theosophy and the Theosophical Society," all three by Mr. Pekka Ervast. Besides, several pamphlets were printed in very large editions in Finland.

In order to support the work of the different Lodges, papers have been sent from Stockholm, as in the preceding years, which were suitable for reading at the different places. These papers have then circulated between the Lodges in such a way that 6 Lodges have received, according to their wish, a paper once a fortnight, and 10 Lodges once a month.

* Reported to Head-quarters as a Centre.

† Including the original Swedish Lodges.

In two of the Scandinavian countries, travelling libraries, containing Theosophical literature, have been established for the purpose of spreading the teachings among the people.

In order to spread the teachings of Theosophy among outsiders, the Executive Committee of the Section arranged last autumn in Stockholm an elementary course of lectures under the direction of Dr. G. Lindborg; these being advertised in the newspapers, were received with much interest as well by the public as by the members. The Committee, therefore, decided upon arranging another course of the same kind this autumn as well; a still larger number of auditors having put their names on the list, it will now take its beginning. A small fee is charged for admission to the course.

Numerous public lectures have been delivered during the past year with the view of propagating the Theosophical ideas in those towns of Scandinavia where no Lodges have yet been formed. The travelling expenses of the lecturers have been defrayed wholly or in part by the Executive Committee of the Section. Thus Mrs. H. Sjostedt has visited ten different towns in the South and Centre of Sweden. Mr. A. Berglund has given lectures in the very North of Sweden, and Dr. G. Lindborg in the central parts. Miss E. Blytt has travelled in Western and Northern Norway and Mr. H. Thaning has visited ten of the Danish towns. In many of these places the interest in Theosophy has by these means been awakened; in a couple of towns Lodges have been formed; at *one* place a Centre which has received Theosophic literature from Stockholm. Also in Finland lectures have been delivered outside Helsingfors.

The Section had, during last spring and autumn, the pleasure of receiving a visit from its revered and honorable member the Countess C. Wachtmeister who gave in Copenhagen a public lecture on "H. P. Blavatsky" and, moreover, supported in an active way at several places the work of the Lodges by lectures and by leading special studies.

The work within the lodges has been going on as usual. In several of them, a very good work indeed may be said to have been done, as, for instance, by our Finnish brethren in Helsingfors. On the other side it must be confessed that in a few lodges the work has been languishing or at a standstill, owing to deficiency of forces.

In the month of May the Section held its Annual Meeting in Göteborg ; the meeting was very well attended by members. The Lodge of that place had made all arrangements in the best way possible, and the meeting was favourably noticed by newspapers and much interest was awakened among outsiders. The partakers brought home delightful recollections of the meeting, which was in every way a success.

At this meeting the Section resolved to enter the European Federation.

Through the Countess C. Wachtmeister the Section has received £50, constituting the legacy of the late Mr. C. Stollmeyer of Trinidad, a gift that has essentially rendered possible the propaganda that I have referred to above.

After this brief retrospective survey I venture to express the hope that the work within the Scandinavian Section may not have been without importance for the Theosophical Movement. In fact, there are many signs that the teachings of Theosophy have largely influenced the public mind ; this is manifested in literature and appears in conversation with outsiders. We have, therefore, every reason to continue our work with good cheer and fervent trust in our sublime cause.

Lastly I beg you, Mr. President, to receive the respectful greetings of the Scandinavian Section and to present to the Annual Convention that is soon to take place the Section's best wishes for the work which lies before it.

ARVID KNÖS,

General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

[READ BY DR. ENGLISH.]

To the President-Founder, T. S. :— I have much pleasure in submitting a brief summary of the activities of the New Zealand Section, T. S., for the year ending 31st October 1905.

We have now 10 Branches in our Section with a total membership of 322, divided as follows : 262 members of Branches, and 60 unattached members. During the year 74 new members have joined,

8 lapsed, 5 resigned, 2 died and 3 have been transferred to other Sections. Our Ninth Annual Convention was held in Wellington on the 30th and 31st December 1904, under the able Presidency of Mr. W. S. Short, who by the way was also President of the First Convention of this Section. Many important points were discussed and several amendments to the Rules were made. Mr. Harold Large, B.A., who had for the past two years acted as Assistant General Secretary, and rendered most valuable services to the cause, retired from office, Mr. J. R. Thomson being elected in his stead.

We have suffered the loss of another valuable and painstaking worker in the person of Mrs. Marion Judson, who left here for India where she purposes taking up a position in connection with the Indian Sectional Organ, *Theosophy in India*.

The most important event of the year was the visit of Mr. C. W. Leadbeater, who rendered incalculable service in stimulating enquiry in all directions. Mr. Leadbeater's whole-hearted earnestness and outspoken criticism of our methods of work were most acceptable to us. Throughout his tour Mr. Leadbeater's lectures were largely attended, and he mentions with satisfaction that in every town where he had spoken to the public the audiences were large in proportion to the population and always seemed intelligent and keenly interested. There can be no question that the increased vitality, energy, and interest in Theosophy displayed everywhere throughout the country could be stimulated even more if we could have some one who could make a periodical visit to all our Branches. Early in October Mr. T. H. Martyn, President of the Sydney Branch (Australasian Section) visited the principal Branches, and gave us many helpful suggestions as to the conduct of Branch work, and methods of spreading our Philosophy.

A pleasing feature in our Branch work is the growing interest in the Theosophical education of children. Already we have three of the larger Branches with classes having an average attendance of from 12 to 15 children, and more classes are in course of formation. Miss Christie has worked most enthusiastically in this department and she has now the satisfaction of seeing good results from her labours springing up throughout the country. •

Throughout the year we have continued to publish the Sectional Magazine, the circulation of which continues fairly satisfactory,

although we regret to say that it is not yet a financial success, the deficiency being met by the voluntary contributions to our "Penny-a-day Fund." The magazine serves as a valuable instrument for propaganda work, and also as a means of keeping the country members in touch with the Headquarters. Thanks doubtless to the advertisements of our literature in the magazine, the sale of books has largely increased during the past year. The quantity of Theosophical literature in circulation in this country is quite remarkable considering its small population. Our actual sales for the past year have averaged £19 per month.

Altogether we have reason for hoping that the future contains much promise of steady progress for the T. S. in New Zealand, provided we work together harmoniously as a unit, striving loyally and earnestly to subordinate our personal differences for the good of the Cause we have so much at heart.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

[READ BY MR. FREL.]

*To the President-Founder, T. S. :—*I have much pleasure in sending you the following report of the Netherlands Section for the year running from April 30th, 1904 to April 30th, 1905. During this year our Section may be said to have gained in strength, and not a small part was contributed to this growth by the great event of the International Theosophical Congress held at Amsterdam on the 19th, 20th and 21st of June 1904. Since reports of this Congress have already appeared, I need not trouble you with any detailed description of its proceedings. But I think I may safely use this opportunity to express our feelings of deep gratitude towards all those who helped us in making the Congress not only a true success for the time being, but causing it to leave its lasting and beneficent mark on the whole Section as well as on every individual who took part in it.

The preparatory work had been difficult and complicated indeed, but it was carried on with cheerful devotion, and was more than

doubly repaid afterwards by the new strength and vigour that flowed into our Section during those days of cordial brotherly meeting and earnest common labour and aspiration. Lectures and formal meetings alternated in a pleasant way with hours of repose and musical entertainment, in which members were given the opportunity of making new ties of friendship or taking up old ones and widening their general feelings of sympathy and brotherhood. I must mention another part of the programme, the exhibition of art-products by Belgian and Dutch members, by which it was tried to awaken interest in the bringing of Theosophical life into art, wherein it may be said to have fairly succeeded.

As regards the general state of the Section I am happy to say that this year brought us the greatest increase of members since we started as a separate Section. 200 new members joined the Society, of whom 4 had formerly resigned and now returned to it, 1 was transferred to Holland from another Section and 2 left us to be entered elsewhere. So on the whole 205 members joined us, and 50 fell away, which gives a total increase of 155. The number of members of the Netherlands Section on the 30th of April 1905 amounted to 882.

One new branch has been formed during this year, at Zwolle, and propaganda has been carried on as usual, this time especially so in the more northern part of the country; we may mention a few lectures held in Masonic Lodges, where the teachings of Theosophy, pre-eminently those of Reincarnation and Karma, were brought to the front and were listened to with the utmost attention.

With reference to Theosophy for the young we can say that the Lotus-circles have been continued and two new circles have been opened at different towns. The work in all the Lodges went on fairly well and I can state with great satisfaction that the classes for study increased in number and were attended to by many members. It was with much regret that we saw two of our best friends and workers depart to other countries, Mr. Lauweriks leaving for Germany and Mr. van Manen for England as the Secretary for International Congress work—both of them, however, remained attached to our Section outside the limits of our own country. Dr. J. J. Hallo worked with much success for the spread of Theosophical ideas in Belgium, where he was most cordially received by the members of the Brussels Lodges. The brotherly relation with our friends

in the Dutch Indies was considerably strengthened by the appointment of Mr. C. J. van Vliet, of Soerabaya, as Joint Secretary ; this was done partly for administrative purposes, but especially in order to establish a connecting link between all the Indian members.

The Theosophical Publishing Society has very much increased its activity, to the great benefit of all earnest students within the limits of our Theosophical Society as well as outside of it. I have further much pleasure to state that the Dutch Section has found in Dr. Denier van der Gon a most able Librarian, who is doing much good work not only in extending the Library by getting books from the members, but also by making many members work in different lines of study.

Generally speaking the state of things in our small part of the world seems to inspire us with hope for the future and though we feel certain that with greater growth the greater difficulties must needs present themselves, we can work on cheerfully trusting that the Great Powers who helped us so far, will never forsake us.

Whilst thus giving once more into your hands my report of the work done by the Netherlands Section, which report is to be read before the Annual Convention next month, I feel sure that I echo the feelings of all Dutch members in expressing my sincere wish that the Theosophical Society, which is spread over the whole of our Globe, may gain in strength, purity and usefulness, so that in the midst of revolutions and rumours of war in which we live at the present time in the Western hemisphere, it may more and more become a beautiful and perfect instrument through which the Wise and Good Ones that guide the evolution of the race can send love and harmony, peace and plenty, so that these may take the place of discord and strife, of misery and want.

May every man and woman who is a member of the Theosophical Society feel it an honour and a blessing to belong to this body and to take even the smallest part in its labours, the smallest share in its burden, knowing that it was called into existence for the welfare of the whole of humanity.

May all of you, my brothers and sisters, who soon will be assembled in Convention for the purpose of furthering the interest and welfare of this instrument for good, be blessed with wisdom in your council,

with love in your action and speech, so that life and light may be brought to every creature of the human family.

W. B. FRICKE,
General Secretary.

[*Vote.*—The Report of the Netherlands Section dates only to April 30th. The General Secretary apparently misunderstands the purpose of the Annual Reports, which is to draw together as much information as possible about the work of the Society during the year. Rule 38 of the general Constitution names November 1st as the latest date for sending the annual Reports, which are quite apart from the Convention Reports of the various Sections].

REPORT OF THE FRENCH SECTION.

[READ BY DR. PERALTE.]

*To the President-Founder, T. S. :—*The French Section, during the past year, has made a slight change in the number of its members : 69 entrances, 25 resignations or droppings from the list because of non-payment of dues, 8 deaths, 1 transfer to another Section ; consequently a net increase of 35. The Section has gone through a process of sifting, and as the year's new members are of real personal worth, there is no cause whatever for discouragement.

The number of Branches has increased by two, *viz.*, one at Nantes, and one at Tunis (Africa). At Marseilles, the dead Branch "Maya," has been replaced by a new and strong one, "L' Aube." Two are fallen into a lethargy which seems likely to be followed by dissolution ; one is growing, the others are in a normally healthy condition. New centres are forming almost everywhere. The one at Algiers is almost ripe for being chartered ; at Marseilles two are growing, that at Caen seems prosperous ; at Mulhouse and Colmar the nuclei are growing, and Alsace as a whole is in a state of agitation ; our people in Bulgaria are gathering together their strength and will presently launch a new Monthly Review.

The Section sent eleven papers to London, to the International Congress of European Sections, and Paris is to receive the Congress of 1906 at the Season of Pentecost : the President-Founder will preside and we hope that Mr. C. W. Leadbeater will also be present. We had, in March, the help of Mr. B. Keightley who gave two lectures

and held one meeting at which he replied to questions ; in June we had the admirable help of Mrs. Besant who, on her way to Paris, gave two important lectures at Strasbourg and at Nancy.

We hope to soon recover back the help of those members whom India has borrowed from us temporarily,* and a wide field has opened up for their activity.

Works published in the course of the year :—

“The Evolution of Life and Consciousness,” by L. Revel.

“Science and Religion,” by M. Langeris.

“Time and Space,” by Guéhirol (Gaston Polak).

Translations :—“On the Threshold ;” “The Spiritual Guide ;”
“Nine Upanishads.”

Lectures of Mrs. A. Besant :—“Is Theosophy Anti-Christian ;”
“The Necessity of Reincarnation ;” “Theosophy and its work
in the World ;” “False Ideas about Death ;” “Theosophy in
Daily Life.”

In preparation :—

“Thought-Forms,” by Mrs. Besant and Mr. Leadbeater.

“The Mental Plane,” by do.

“The Astral Plane,” by do.

I send, in the name of our Section, the tribute of our warmest affection to the President-Founder, and we beg him to transmit a like message of fraternity to our brothers who are meeting in Convention.

DR. TH. PASCAL,

General Secretary.

REPORT OF THE ITALIAN SECTION.

[READ BY MISS ARUNDALE AS SUBSTITUTE FOR THE
APPOINTED DELEGATE—MRS. BESANT.]

*To the President-Founder, T. S. :—*I have the honour to send you a short report on the Theosophical Movement in the Italian Section during the period from November 1st, 1904 to Nov. 1st, 1905. This

* M. and Mme. Bernard, and Dr. and Mme. Peralté.

report will be brief in view of the changes which have taken place in our administration, and also because the Section has been unable for various reasons to show its activity during the past year.

Only one new Branch has been formed during that period ; the "Blavatsky Lodge" in Rome. On the other hand two, the "Milano" and "Livorno" Lodges have dissolved, the first in May 1905 and the second on October 27th, 1905, so that on November 1st, 1905, 18 Lodges remain active.

The actual number of members belonging to the Italian Section was 324 at the time of the last report. Up to November 1st, 1905, 56 new members have joined, but on the other hand the Section has lost, through death or other causes, up to the 1st November 1905, 49 members, so that now the actual number is 331.

We had the good fortune to receive a visit from Mrs. Besant who arriving at Brindisi on the 24th May, on her way back from India, went direct to Milan where she remained several days. A number of members travelled to Milan on that occasion to greet her, and she gave, in the fine hall of the Society for Psychical Research, two splendid lectures which, as usual, were very instructive and helpful to her numerous hearers. Several members of the Italian Section attended the Congress of the Federation of European Sections held in London on the 8th—10th July and brought back most pleasing recollections.

The work of propagandism, which had been so active in former years, and was specially due to the indefatigable efforts of Mrs. Cooper Oakley has unfortunately been seriously affected this year by her unsatisfactory state of health. Being unable to stand the fatigue of travelling about she had to limit herself to giving a series of lectures and readings in Rome up to the month of May 1905.

On the other hand literary activity within the Section has somewhat increased during the year now closed. Several translations of foreign works were published, among which may be mentioned the "Bhagavad Gîtâ," translated from the original text by Jinârâjadasa and M. L. Kirby ; *Chatterji's* "La Philosophie Esotérique de l'Inde ;" *Leadbeater's* "The Astral Plane ;" *Schur's* "Les Grands Initiés ;" *H. P. Blavatsky's* "First Steps in Occultism ;" *T. Pascal's* "La Sagesse à travers les Siècles." Various other translations are in course of publication.

Original works in the Italian language were likewise not wanting, and the following were published :—

“Verso l'Unità del Genere Umano” (Towards the Unity of the Human Race).—M. S. T.

“Verso l'Occultismo” (Towards Occultism).—M. S. T.

“Qualche Cenno sulla Teosofia e la Società Teosofica” (Some notes on Theosophy and on the Theosophical Society).—A. V.

“Il Sodaligio Pitagorico di Crotona” (The Pythagorean Sodality of Crotona).—Giunola.

“L' Idea Religiosa di Marsilio Ficino” (The Religious Idea of Marsilio Ficino).—Giuliano.

“Unità fondamentale delle Religioni e delle Filosofie” (The fundamental Unity of Religions and Philosophies).—Cancellieri.

On the 15th and 16th April an Annual Meeting of the Italian Section was held in Rome which many members attended from all parts of Italy, and on which occasion the Section received the welcome visit of the distinguished writer Dr. Franz Hartmann, who gave two much appreciated lectures.

Unfortunately, with reference to administration, the Convention gave rise to somewhat lively discussions on questions for the most part of a personal nature, and as a consequence, in June 1905, the General Secretary, Treasurer, and Executive Committee, gave in their resignations.

This state of things, too, naturally exercised an unfortunate influence on the activity of the Section during the past summer, and it was to put an end to such a condition of affairs that 12 Lodges came to an understanding, in October, to call an Extraordinary Convention with the principal object of electing a new Executive Committee and the officers necessary to carry on the management of the Section.

This Convention was regularly called and held at Genoa on October 29th, 1905. The following members were elected to form part of the Executive Committee :

Prof. O. Penzig, General Secretary ; R. G. Macbean, Treasurer ; Mrs. M. L. Kirby ; Signora T. Ferraris ; Prof. Francesco Porro, all of Genoa, and Signora F. Durando, of Turin ; Capt. O. Boggiani, of Stresa ; Don. Fabrizio Ruspoli, of Rome, and Avo. G. Sottile, of Palermo,

In consequence of these elections it was decided to transfer the Central Office of the Italian Section from Rome to Genoa (Corso Dogali No. 1).

We trust that a somewhat critical and stormy period may now be followed by a quiet one which may allow the Section to resume its activity and so effectively contribute to the progress of the Theosophical cause. With these good wishes and hopes I send, in the name of the whole Italian Section, to our beloved President-Founder, to Mrs. Besant, and to all our brethren convened at the Adyar assembly our sentiments of sincere brotherly affection, begging all to assist us in our work by their thoughts and counsels.

PROF. O. PENZIG,
General Secretary.

REPORT OF THE GERMAN SECTION.

[READ BY DR. OTTO SCHRADER.]

To the President-Founder, T. S.:—With my fraternal and most cordial greeting I have pleasure in submitting to you the Annual Report of the German Section T. S.

New Branches have been formed in Berlin (Besant-Lodge) Karlsruhe, two new branches in Stuttgart, (so that we have three branches in this town) and in Freiburg in Breisgau. Besides we have worked in St. Gallen, Zurich and Basel (Switzerland) and in Heidelberg, Frankfort on the Main, Bonn, Tena and a number of other towns. Although there are not yet branches in these places we have there friends who are interested and the formation of several new branches is expected.

The total number of branches in Germany and German Switzerland is now 18 ; 137 new members have joined during the year ; three have died ; seven have resigned, so that the net increase amounts to 127 members. The effective number of members is 377.

The review, *Lucifer-Gnosis*, that appears in Berlin under the editorship of Dr. Rudolf Steiner has now begun its third annual course ; it tries to advance the interest in our movement by dealing in the most manifold way with all theosophical questions. Its influence is

evidently increasing. *The Vâhan* can henceforth no more be regarded as a magazine representative of our Society, as its editor, Herr Richard Bresch, has left the T.S.

A new book of Dr. Steiner will appear in a short time under the title : " Introduction into the Secret Science."—The following translations have been published : " The Path of Discipleship," by A. Besant, and, " The Story of the Year," by M. Collins. There has also appeared a work of Dr. Steiner dealing, from the theosophical point of view, with " Schiller and our Age."

I have tried also during this year to work for the propagation of the theosophical movement, through a great number of lectures in many towns of Germany and Switzerland.

Despite all the difficulties existing in Germany we can hope, on the ground of the results obtained and the experiences made, for good results in the future. Our Annual Convention on the 22nd of October has shown that the theosophical thought is deeply rooted in the minds of our members. A numerically small opposition against some measures of the leaders of the T. S. has been energetically thrown back.

The General Secretary of the three years' old Section, Dr. Rudolf Steiner, has been re-elected for three other years. As Assistant Secretary he will be helped as hitherto by Fraulein Marie von Sivers. As members of the Executive Committee there have been chosen besides, Herr G. Wagner, Herr B. Hubo, Herr L. Deinhard, Frau H. Lubke, Fraulein S. Stinde, Fraulein M. Scholl, Herr M. Bauer, Herr A. Kolbe, Herr F. Seiler, Herr H. Ahner, Herr F. Kiem.

We send our warmest greetings to all brothers in India and especially to our revered President.

DR. RUDOLF STEINER,

General Secretary.

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REPORT OF THE CUBAN SECTION.

[READ BY MR. C. W. LEADREADER AS SUBSTITUTE FOR THE
APPOINTED DELEGATE—MRS. BESANT.]

*To the President-Founder, T. S. :—*On the first time that the Cuban Section appears before the Annual Convention of the Theosophical Society, our preliminary step is to send our greetings, with all our love and respect, to the venerable and tireless President-Founder, to Mrs. Annie Besant, who holds the torch of truth in the world, and to all those that are striving to establish the reign of Goodness among men. We send our greetings also to all those that meet now at the General Head-quarters and we pray our Venerable Masters to bless you and help you in your work for the good of our Sacred Cause which is the Cause of Humanity.

Once this duty fulfilled it is my great pleasure to report the Theosophical work in this newly born Section since June 4th to October 15th of this year.

On the first-mentioned date, when our first Convention took place, we had 110 members ; since then we have had an increase of 43, so that our membership is now 153.

The Theosophical movement in Cuba is advancing therefore, notwithstanding the drawbacks due to the present general strained financial condition of the inhabitants of this country. Such a condition makes it difficult for this Section to give a larger publicity to its existence.

As a basis for further and more important work we have the pleasure to state that since 1900, when the Branch "Annie Besant" was established (the first one in this Island) the fruits of our work have been excellent if we consider the small population of the country, scarcely over one million and a half. That gives to this small Section a relatively considerable number of members.

Our main project, as soon as our financial situation betters, is to establish in an adequate place, a public Library having also a room for lectures, public and private. We will be then in a position to propagate more brilliantly the objects and importance of the Theosophical Society and expand here more than we can do now the great light that comes from the blessed land of India to the whole World, including this little Cuba, a modest sentry, constantly watching, and always

ready to aid the great and continuous labor made day after day by our fatherly and tireless President, by our respected and beloved Annie Besant and the other prominent members of the Theosophical Society.

We expect much from the Venerable Masters, to help and guide us in our constant work in the common Cause. I believe that every thing will be made ready when the proper time comes for the fulfilment of our work, as we have learned, by our own experience, that the thoughts duly and intensely directed for the good of all that live, become realities as a just and right compensation.

As to propaganda we have made all we could, and do all we can with our small means. During the four years of our persistent and orderly activity some pamphlets have been published, and other works that have contributed to extend among the people our Sublime Doctrine.

Though our work seems feeble, as it is only beginning, we receive our share of fortitude from those Holy Beings in due proportion to our progress and the test of our capacities. We have strong faith in the efficacy of our altruistic labor and expect success in this small land known as Cuba. We believe that abundant fruits will be gathered here for co-operating with the Theosophical Society in its help to mankind towards Evolution.

Now we send to our Venerable President-Founder the assurance of our deep love, to Mrs. Annie Besant we send the testimony of our admiration, to all our Indian brothers our loving salutation and our ardent wishes for the spiritual progress of all mankind.

J. M. MASSÖ,
General Secretary.

Subsidiary Activities.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS

UNDER THE MANAGEMENT OF THE
BUDDHIST THEOSOPHICAL SOCIETY, COLOMBO.

[READ BY D. B. JAYATILAKA.]

To the President-Founder, T. S.:—The closing year, I am glad to state, has been one of steady progress. Our Educational work is growing and expanding as rapidly as ever. During the year, twenty-five new schools were opened, and fourteen were registered for *grants-in-aid*. The total number of schools under the management of this Society is 201, of which 168 are registered for grants. The applications for the registration of the remaining thirty-three are in the hands of the Director of Public Instruction. During the year, permanent and substantial buildings were erected for several important schools.

Our English Schools with one or two exceptions are doing good work. The lack of certificated teachers is however a constant source of trouble, and is affecting the grants earned by these schools.

The Dharmaraja College, Kandy, under the management of the new Principal, Mr. K. F. Bilimoria, has fairly recovered the ground lost in previous years. The attendance is good, and the new buildings started some years ago are nearing completion.

Ananda College has now an average daily attendance of over 325, a number really too large for the accommodation at our disposal. In consequence the classes are overcrowded and arranged too close to each other, with the inevitable result that the efficiency of the work is greatly impaired. The scheme proposed a couple of years ago, for acquiring the land and extending the buildings, remains still unaccomplished, though a start has been made this year to raise the necessary funds. Nearly five thousand rupees have already been collected. This work of collecting funds must necessarily be slow. But the College cannot wait for many years more to have its buildings. It is therefore absolutely necessary that the land should be acquired at once by means of a loan, the money raised by public subscriptions being spent on the buildings. The financial portion of the College fully justifies the step, and I hope in my next report to speak of the satisfactory progress of the buildings.

At the last Cambridge Local Examinations five senior candidates and two juniors obtained passes. The Government Technical College Scholarship was also won by one of our students. This Scholarship entitles the winner to a three years' course of study in the Civil Engineering Department, while all books and scientific instruments necessary for the prosecution of his studies are also supplied by the Government. Our University scholar, G. K. W. Perera, is prosecuting his studies at Christ's College, Cambridge.

The progress of our Educational work in the villages is eminently satisfactory except in the Central Province where we have lost some ground mainly owing to the lack of energy of the people. In order to reorganize the work in this part of the country, the Society has recently stationed a District Agent at Kandy. I hope to be able to give a satisfactory account of his work in my next report.

At the *Grant-in-Aid* Vernacular Teachers' Certificate Examination last year 48 of our teachers obtained certificates. This is little over half the number of certificates granted by the Education Department on last year's examination.

In January this year the Government appointed a Commission to enquire into the state of Elementary Education in the Island. The Commission consisted of the Hon. H. Wace, Government Agent, C. P., Mr. J. Harward, Director of Public Instruction, Hon. J. Campbell, Revd. Father Cooreman, and myself. In an exhaustive report the Commission recommended the gradual introduction of Compulsory Education with a "*Conscience Clause*." In accordance with their recommendation, the Government has submitted to the Legislative Council a Bill providing for Compulsory Education in Municipal and Local Board Towns. The recommendation of the Commission and the provisions of the Bill are meeting with considerable opposition from the Missionary bodies, who fear that the introduction of a 'conscience clause' may deprive them of the opportunity of proselytising Buddhist and Hindu children. It is to be hoped that the opposition of the Christians, who form only ten per cent. of the population, will not prevent the adoption of a measure indispensable for the welfare of the country.

During six months of the year, for the greater part of which I was touring in behalf of the Ananda College Building Fund, Mr. J. Munasinha acted as General Manager. My best thanks are due to

him, and also to Mr. C. P. Gunawardana, the Assistant Manager, who is devoting a considerable part of his spare time to office work. The Local Managers and Teachers also deserve thanks for the efficient and satisfactory manner in which they have discharged their duties during the year. I must not omit to express my appreciation of the service rendered by our District Agents, on whom much responsibility rests in regard to the efficient working of our schools.

COLOMBO, }
10th December 1905.

D. B. JAYATILAKA, B.A.,
General Manager, Buddhist Schools.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

[READ BY MR. WOODWARD.]

*To The President-Founder T. S. :—*In accordance with the annual custom, I beg to submit the Report of the Galle Branch of the T. S. for the year ending 1905.

I am happy to report that Mahinda College, the chief institution of this Society, has made further progress this year. The average daily attendance has risen from 185 in 1904, to 204 in 1905, and the number of boys on the Books from 190 in 1904, to 240 in 1905. But for the inadequate accommodation in the College premises, and the consequent refusal to admit new comers, the average attendance would have further increased.

Out of the 10 candidates presented for the Cambridge Local Examinations in 1904, 5 have passed. This year 17 have been presented, and it is expected that there will be a better percentage of passes. Mr. S. S. Jayawickrama, who was successful in the London Matriculation Examination, is now reading for the Intermediate B.A. Examination under Mr. Woodward. Messrs. D. Amarasuriya and J. Jayawardana, two of our Masters, have been successful at the Teachers' License Examination. The annual grant received from Government, and the fees recovered from the students, are still insufficient to cover the expenses of the College; and it is proposed to raise a special fund in the ensuing year to meet the deficit. The opening of a Boarding Institution in connection with the College will

greatly conduce to its improvement, but this undertaking had also to be postponed for want of funds.

The resuscitation of the College, Sir, was the result of your visit to this Society in 1902; and its present state of efficiency is entirely due to the untiring efforts of our good Brother Mr. F. L. Woodward, who as the Principal of the Institution has made the work a real labour of love. The thanks of the Galle Buddhists in general and the members of our Society in particular are due to our good Brother for his altruistic work.

Our Schools at Dangedera North and South, Unawatuna, Katukurunda, Meepawal, and Gintota are making satisfactory progress. For the first time Mr. J. Harward, M.A. (Oxon) the Director of Public Instruction in Ceylon presided over the prize distribution of the Unawatuna Mixed School, built and presented by Mr. T. D. S. Amarasuriya, our President. The Director thanked Mr. Amarasuriya for his munificence and made special reference to the experimental vegetable gardens attached to the School. Messrs. F. L. Woodward and A. Hagemmacher did much to enliven the proceedings of the function. The School Building at Dangedera North underwent repairs, and was lengthened by an additional wing, 21 by 16 feet, at an expense of Rs. 315. This School is in a flourishing condition, its average daily attendance being 203 for the Current Year. Messrs. Woodward, D. E. A. Jayasinha Mudaliyar and I, visited several Schools in the District on different occasions and rendered them assistance in various ways.

Our Trustees have not been very active in collecting the moneys lent out at interest, but I hope that they will complete the recovery work before the first quarter of the ensuing year.

I am forwarding herewith Rs. 120, this being interest due for the money loaned on the mortgage of the College building.

Of all our Buddhist Sunday Schools, the one most active is the Vijayananda School, having an average attendance of 93 boys and 20 girls. Rev. B. Nanavilasa, the Principal of the Vijayananda Pali College, and Messrs. P. K. Carolis De Silva, G. Samarakoon and Theberis De Silva take a special interest in the work. Mr. T. D. S. Amarasuriya presided over the Prize distribution this year. On the 3rd April 1904, the old Boys of this Sunday School, several of whom now act as Teachers, formed themselves into a Society, which was termed

"The Buddhist Young Men's Union" and its membership now amounts to 28. This Union is now putting up a substantial building 56 feet by 27 feet, adjoining the Vijayananda Vihara, wherein the late lamented Madame H. P. Blavatsky and you took Pancha Sila for the first time from Rev. Akmeemana Dharmarama Therunna in 1880, and were admitted to the Buddhist faith. In view of this important historic fact, and the incalculable help you too have rendered to the revival of Buddhism in and out of Ceylon, the Union has decided with our advice and your permission to name the new building "Olcott and Blavatsky Memorial Hall." When completed, the Hall will be used for lectures, as a shelter for those taking Astanga Sila on Uposatha days, as a rest for foreign pilgrims visiting Galle, and a school for girls. Two new Sunday Schools were opened during the year.

The number of Buddhist boys attending Ceylon schools has increased from 56,761 in 1900 to 63,759 in 1904.

I regret to note that the Temperance Movement, which last year spread like wild fire, beginning from the South and spreading throughout all the Provinces, and which once afforded great hopes for a bright future, is now on the verge of extinction. The failure is solely due to the leaders' dislike to be benefited by your world-wide experience in such organizing work, and their refusal to carry out the campaign on the lines so generously proposed by you. The Government remission to the renters has been withdrawn, and they are now recouping the losses sustained during the past year.

I record with pleasure the unswerving interest of our President, Mr. T. D. S. Amarasinghe in the general work of the Society, and his great devotion to the Management of the College and other schools under our Society.

Tendering our affectionate regards to the President-Founder, hearty fraternal greetings to our Brothers and Sisters assembled in the Convention, and wishing the work of the Convention every success,

I remain, Sir,

Your obedient servant,

D. J. SUBASINHA,

Honorary Secretary.

GALLE, 19th December 1905.

REPORT OF THE OLCOTT PANCHAMA FREE SCHOOLS.

[READ BY MRS. COURTRIGHT.]

To the Chairman and Board of Managers :—Another year is gone, and it is again my pleasant duty to present the usual annual report of our Schools.

Throughout the year the method of work has continued along the same general lines, as in the previous year, which is that of teaching through first-hand observation. The work in each subject is, as far as possible, taught by using actual objects, and the pupils are led by and through personal experience to observe and to find out things for themselves, and thus to learn the more easily because of the interest which has been awakened in them for the subjects of their study.

The results are satisfactory and encouraging and have continued to keep our Schools prominently before the notice of those engaged in educational work. This year we have had many visitors, mainly teachers and others engaged in educational work who have come by appointment to see and to study our methods of teaching. It is constantly remarked that our pupils show unusual alertness, interest and intelligence in their work, in decided contrast to the pupils in other primary schools.

In the detailed statistical report for the school year of 1905 the total per cent. of passes in the Government examination for the Lower Primary Department of our four schools collectively was shown to be 95 per cent. or 20 per cent. above the average of all the schools in the Presidency. In one of our schools, the "Olcott," of the seventy-two pupils presented all passed, being 100 per cent. in all subjects, compulsory and optional, for which they were entered. This year the Department of Public Instruction has abolished the old system of "Results Grants," and with them the Government Examinations on which they were based. Under the new rules, only the pupils of the Fourth (our highest) Standard will be examined by Government officials, and to such of these successful pupils as do not wish to continue their studies in the higher grades, certificates will be issued, bearing accredited signatures from the Department of Public Instruction and from the Managers of the schools.

Of the graduates from our schools this year, thirteen boys and

six girls are eager to continue on beyond the Fourth Standard which is as high as our schools go. Their fees, however, and in most cases their books, clothing and even food, would have to be paid for them, and this would cost about Rs. 30 (£2 or \$10) per pupil per year, even if Government scholarships could be secured for them. We have made a provisional application for the eleven scholarships still available for allotment, but it is doubtful if even eleven pupils out of the whole number would be able to pay, themselves, their other necessary expenses, it being usually as great a sacrifice as their parents are able to make for their children's education, to forego the meagre earnings of one, two or three rupees (1s. 4d.—1s. or 32c. to \$1) a month which they would otherwise be bringing into the family treasury. As mentioned in previous reports, we have, during the last two or three years, been paying these expenses for and sending a number of the graduates of our schools to the Practice Department in the Government Teachers' College at Saidapet where we were able to secure for them a limited number of half-scholarships. We did this with the idea of employing them later as teachers in our schools. One of these boys has this year passed out of the Fourth Form (*i.e.*, Eighth Standard) and will become a teacher in our "Olcott" school. Another boy completing the Third Form, together with the eleven boys just completing the First Form, will continue their studies, at less expense to us in future as we hope to secure full scholarships for them for the coming year.

As an experiment last year, I personally took the responsibility of sending two little girls who had completed the Fourth Standard in our H. P. B. Memorial School, to a Government school teaching the higher grades. They have both just completed the First Form with great credit to themselves. In attending this higher grade school, these girls have, for the few hours of school each day, been transplanted into an environment totally different from their wretchedly poor homes and one might well feel repaid for any effort on their behalf just to observe the great change in them in one short year. The parents of one of these girls were making arrangements for her marriage last year, when they were persuaded to allow her to go to school for at least one year more. Now, after the experience of this year, the girl refuses to marry just yet (she is only thirteen years old) and is eagerly anxious to continue her education. Of the girls completing the Fourth Standard and so graduating from our schools this year, six have

asked to be sent to a higher school, but the expenses per year per pupil would be about Rs. 30 (£2 or \$10).

Last year at our Tiruvalluvar Free School, in Mylapore, from January 8th to January 15th inclusive, was held our first Teachers' Institute. Throughout the preceding year we had held a class once a week for the training of our staff in model lessons in the various subjects taught in the schools, including clay-modelling, free-arm blackboard-drawing, brush-drawing, *etc., etc.* "The Institute" Programme was a kind of resumé of this work of the year and it proved of much benefit and inspiration to our teachers and to the few others from other schools, including several Government officials, who attended.

In my report of last year it was said that owing to the failure of the winter monsoon, a famine was considered inevitable. Mr. Alexander Fullerton, the venerable General Secretary of the American Section T.S., who may truly be called "the friend of the Pariah" and a sort of fairy godfather to the hungry ones amongst them, had, for some time, been sending money from himself and a few friends around him, to be used to buy food in the cases of greatest need. Later, when the condition of famine, which we had feared, became an unhappy fact, Mr. Fullerton published an appeal in the *Theosophic Messenger* of Chicago, with the result that contributions came in so steadily and well that we have already received through him, over Rs. 1,000. This generous response to a simple appeal, together with contributions received from other sources, has enabled us to relieve the distress in our schools during the partial famine of this year just closing, and leaves a balance still in the Food Fund sufficient for immediate needs.

In previous reports it has been remarked that the majority of our pupils were almost continuously afflicted with some distressing ailment or other, prominent among which were itch, sore-eyes, running sores, ear-ache, fevers, etc. Some weeks after we began to supply food to the needy pupils it was noticed that these petty diseases had almost entirely disappeared, and in several cases where substantial meals had been regularly given, the change in the health of the children was almost beyond belief. During the stress of the famine, cholera broke out in many of the small native villages which, grouped together, make up the city of Madras; but in spite of small attendance in infected localities, we kept three of our schools open except for a

few weeks during the worst of the epidemic—merely to feed those who persisted in coming for the food which they could not get at home. At each of these schools a sufficient number of teachers volunteered to remain at the school building not only to insure that the pupils who came would be fed, but also to go out to the homes of the children with cholera specifics, supplied for the purpose by our esteemed friend and now member of our Board of Managers, Dr. Nanjunda Row. Many lives were saved in this way and many were the touching incidents related by our teachers during this volunteer work in the neighbourhood of the schools. Does not such unselfish interest in and devotion to the pupils entrusted to them speak eloquently of the genuine love these teachers must feel for their work ?

The most far-reaching event of the past year is, perhaps, the Incorporation of the Schools under the name of the "Olcott Panchama Free Schools." In thus providing an organisation in which the permanence of the schools can be secured, Colonel Olcott has made every provision possible for the future of this work which he started about ten years ago when he turned over the "Olcott Pension Fund," which had been subscribed for himself, towards the support of the "Olcott Free School" for Panchamas. The encouragement and support which Colonel Olcott has given me during the past year have greatly lightened my work.

The immediate need for this coming year is money for the erection of new buildings for the "Damodar" and for the "Olcott" Schools. In the November *Theosophist* we gave a detailed account of the need for the "Damodar" building, together with a sketch of the floor plan of the new building which we would like to have.

Before concluding this report I desire to record my deep sense of appreciation of the timely and able assistance given to the School work by our worthy colleague, Mr. Wm. Glenny Keagey, throughout the past year.

N. A. COURTRIGHT,
Superintendent.

*Olcott Panchama Free Schools, Number of Pupils on rolls
December 7th, 1905.*

Olcott Free School	... 167
H. P. B. Memorial Free School	... 105
Damodar Free School	... 253
Tiruvalluvar Free School	... 104
Total	... 629

*Balance Sheet of the Olcott Panchama Free Schools on
17th October 1905, the date of Incorporation.*

	Liabilities.		Assets.	
	Rs.	A. P.	Rs.	A. P.
Panchama Education Fund	... 22,371	7 6	...	...
Food Fund	... 1,224	13 10	...	...
Cash	...		74	13 2
Bank of Madras	...		723	13 5
G. P. Notes Investment	...		15,000	0 0
Mortgage (O. Kandakawmy Mudaliar)	...		5,000	0 0
H. S. Olcott (London Bank)	...		1,333	2 6
Do (P. O. Savings Bank)	...		1,251	8 3
Loans to Employees	...		198	0 0
Advances for Supplies	...		30	0 0
Total...	23,596	5 4	23,596	5 4

The value of the freehold of the Schools' property is not taken into the above account.

*Abstracts of Receipts and Expenditure, from December 1st, 1904, to
October 17th, 1905, the date of Incorporation.*

Punchama Education Fund.		Receipts.		Expenditure.	
		Rs.	A. P.	Rs.	A. P.
Interest	...	1,476	0 9		
Donations	...	1,918	6 0		
Grants-in-aid	...	2,434	6 0		
Salaries	...			682	0 0
Teachers' Salaries	...			3,936	12 9
Books and Supplies for pupils	...			143	3 6
School furnishings	...			129	7 8
Printing and Stationery	...			332	0 5
Postage and Telegrams	...			51	11 6
Subscriptions to Periodicals	...			3	9 0
Rent and Taxes	...			43	12 10
Petty Construction and Repairs	...			356	3 8
Stable expenses	...			803	9 3
Teachers' Training Class expenses	...			239	15 10
Expenses of Teachers and Pupils at Training Institution.	...			131	14 6
Sewing Class expenses	...			36	1 6
Garden account	...			16	0 6
Miscellaneous expenses	...			242	2 2
Deficit	...	1,310	12 4		
Total...		7,178	9 1	7,178	9 1

Punchama Food Fund.		Receipts.		Expenditure.	
		Rs.	A. P.	Rs.	A. P.
Donations	...	2,172	3 0		
Food and Medicines distributed	...			947	5 2
Balance in Fund	...			1,224	18 10
Total...		2,172	3 0	2,172	3 0

REPORT OF THE CENTRAL HINDU COLLEGE, BENARES :

[READ BY THE HEAD MASTER.]

*To The President-Founder, T. S. :—*During the past year our Central Hindu College, Benares, has continued to make very rapid progress. The number of students in its three departments—the College, the School, and the Pâthashâlâ—has risen to 713, and the staff has been correspondingly increased. There have been two additions to the ranks of our honorary workers ; one in the person of a well-known and much respected Theosophist, the late Director of Public Instruction in Bhavnagar, Mr. J. N. Unwalla, who in the evening of his days prefers work for India's sons to the enjoyment of well-deserved repose. The second is a young Kashmiri Pandit, Iqbal Narain Gurtu, who has resigned a promising career in order to give his young life to India's welfare. The revered Vice-Principal, M. M. Pandit Adityarâm Bhattâchârya, has nearly completed two years of gratuitous labour, instead of the one he promised, and as he cannot longer bear the heavy burden of the Vice-Principal's work, he has now resigned office, and the Board has appointed him Rector of the College, so that it may still have the benefit of his counsel and occasional help, even though his age forbids him to continue daily work. The increase in the number of students has compelled the building of a large new school, which is to be opened by T. R. H. the Prince and Princess of Wales in February next, and it is hoped that even the popularity of the young Head-Master, Mr. G. S. Arundale, will not succeed in overcrowding this spacious structure for some years to come. The College is gaining credit abroad by the research work of its much-loved Principal, Dr. Richardson, some of whose additions to chemical knowledge have found place in the new edition of Roscoe and Schorlemmer's famous text-book of chemistry. The finances of the College are not yet in a satisfactory state, as there are only four lakhs of rupees as yet invested, and its endowment fund should be at least ten. A large sum has been spent in buildings, which remain as valuable property, and only two large buildings still remain to be erected—the Technical Institute and the Library--and some quarters for the Indian staff. The year 1905 has seen the going out into the world of the first graduates of the College, and

no less than 11 Government scholarships were won at the Lower Examinations. A new departure has been taken by the Board in including girls' education in its work, and a School has been built in Benares with Miss Arundale as Principal and Miss Palmer, B. Sc., as Vice-Principal. It has already over 70 girls of the higher castes on its books, and has before it a promising future. There is an affiliated School at Lahore, in care of the Lahore Branch, and the Delhi Branch has also a flourishing School, which will shortly be affiliated. So also will be the Madura Girls' School, for which the Branch has just erected a fine building. The education of Indian girls cannot be in safer hands than those of the T. S.

Another matter of interest is the annual presentation of a Gold Medal by Mahârâja Sir Jotindra Mohan Tagore, to the boy who stands at the head of all the affiliated boys' schools in India in the religious examination. The first medal is presented this year, and has been won by K. Krishnaswami, of the Kalyanasundaram High School, Tanjore.

ANNIE BESANT.

Note on the 30th Convention.

NOTE ON THE 30TH CONVENTION.

Beyond doubt the meeting of the T. S. and the Indian Section at Adyar on the 27th, 28th and 29th December last excelled all its predecessors in the number of Delegates, Members and registered sympathisers, the perfection of the arrangements for their lodging and feeding, the general satisfaction proclaimed and the brotherly feeling manifested throughout. All barriers to free and affectionate mutual intercourse were levelled and Europeans, Parsis, Buddhists, Mahomedans, and Hindus of all sects and castes mingled together in the Convention Hall and about the grounds in complete amity. It was really delightful to see this, and especially the loving respect shown to the President-Founder, to Mrs. Besant, and to Mr. Leadbeater, who had been absent from Adyar sixteen years, and who could hardly recognize the old place where his spiritual unfolding began and about which clung vivid memories of H. P. B., his old teacher, with whom he came out to India in the autumn of 1885. His old friends found him looking extremely well, stout and strong, despite his interminable tours throughout Europe, America, and the Australian Colonies. From them and from all he received a welcome of the most cordial nature. The erection of the great "Gate of Lions" at the entrance to the grounds, and that of the new portal leading to the Indian quarters—now called "Vasantapuram"—add greatly to the embellishment of the place, while the completion of the Adyar Library building made us all proud of this monument to the memory of the donor, Salvador de la Fuentey Romero and to our appreciation of Oriental Literature.

Seven hundred Indians were fed after their own fashion, and Tiruvadi, our Pariah butler (trained by Miss Weeks), catered most acceptably for ninety-five guests—Europeans, Parsis and Buddhists—throughout the Convention.

Mrs. Besant gave a course of four lectures in the Hall, on the Bhagavad Gita, one in the open air, on December 26th, on "India's Awakening," and also spoke at the celebration of our Thirtieth Anniversary, on the 28th. Mr. Leadbeater lectured twice in our Hall, once to the general public in Madras, on the 31st, and also spoke at the Anniversary—all most acceptably. As usual the first day of the Convention was assigned to the Theosophical Society, the second and third days to the business of the Indian Section. Altogether it was the most exhilarating Convention we ever held.

THE THEOSOPHICAL SOCIETY.

FOUNDED NOV. 17, 1875 :—INCORPORATED APRIL 3, 1905.

*In the Matter of Act XXI. of 1860 of the Acts of the Viceroy
and Governor-General of India in Council, being an
Act for the Registration of Literary, Scientific
and Charitable Societies,*

and

IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association is The Theosophical Society.

2. The objects for which the Society is established are:—

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of Comparative Religion, Philosophy, and Science.

III. To investigate unexplained laws of Nature and the powers latent in man—

(a) The holding and management of all funds raised for the above objects.

(b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purpose of the Society.

(c) The sale, improvement, management and development of all or any part of the property of the Society.

(d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them including the founding and maintenance of a library or libraries.

3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :—

GENERAL COUNCIL.

Ex-Officio.

President-Founder :—H. S. Olcott, Adyar, Madras, Author.

Vice-President :— A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir. S. Subramania Aiyer, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.

Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.

Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.

W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N. S. W.

Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan, 7, Stockholm, Sweden.

C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.

W. B. Fricke, General Secretary, Netherlands Section, 76, Amsteldijk, Amsterdam.

Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.

Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.

Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiseralee, Friedenau, Berlin.

José M. Masso, Acting General Secretary, Cuban Section, Havana, Cuba.

Additional.

Annie Besant, Benares, Author, [for 3 years].

G. R. S. Mead, London, Author, [for 3 years].

Khan Bahadur Naoroji Dorabji Khandalwala, Poona, Special Judge, [for 3 years].

Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].

Francesca E. Arundale, Benares, Author, [for 2 years].

Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge, [for 1 year].

Charles Blech, Paris, France, Retired manufacturer, [for 1 year].

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5. The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of

the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them : Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this..... day of March 1905.

Witnesses to the Signatures :—

W. GLENNY KEAGEY ...	{	H. S. OLCOTT.
	{	W. A. ENGLISH.
	{	S. SUBRAMANIAM.
ARTHUR RICHARDSON ...	{	FRANCESCA E. ARUNDALE.
	{	UPENDRANATH BASU.
PYARE LAL ...	...	ANNIE BESANT.
PEROZE, P. MEHERJEK...	...	N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April 1905.

*Rules and Regulations for the Managements
of the Association named The Theosophical
Society, Adyar, Madras.*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society ; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting ; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given ; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society ; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President or in his absence the Vice-President of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the Office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of his Section, according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article I of the Memorandum of Association, shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting ; and in case of equality of votes, the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. English, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules ; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society and shall have discretionary powers in all matters not specifically provided for in these Rules.

21. All subscriptions, donations and other moneys payable to the

Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras ; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

HEADQUARTERS.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library, and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant ; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary ; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

ORGANIZATION.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued, must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches.

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President or General Council may desire.

FINANCE.

39. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follow : For

Charter £1 ; for each Certificate of Membership, 5s. ; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers, pertaining to the Society, belonging to or in the custody of such Section or Branch, shall vest in the Society and shall be delivered up to the President in its behalf ; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

MEETINGS.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

REVISION.

46. The General Council may, by a three-fourths vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.
W. A. ENGLISH.
S. SUBRAMANIAM.

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT,
(Late Colonel S. C., War Dept., U. S. A.).

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

HON. SIR S. SUBRAMANIAM, K.C.I.E., JUSTICE, HIGH COURT, MADRAS.

Treasurer.

W. A. ENGLISH, M.D.

Asst. Recording Secretary and Asst. Treasurer.

FRANK DAVIDSON.

Presidential Delegate.

C. W. LEADBEATER.

President's Private Secretary.

W. G. KEAGEY.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address : 7, West 8th St., New York.

UPENDRA NATH BASU, B.A., LL.B., Indian Section.

Address : Benares, N.W.P.

MISS KATE SPINK, British Section.

Address : 28, Albemarle St., London, W.

W. G. JOHN, Australasian Section.

Address : 42, Margaret St., Sydney, N. S. W.

ARVID KNÖS, Scandinavian Section.

Address : Engelbrechtsgatan 7, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address : His Majesty's Arcade Queen St., Auckland, N. Z.

W. B. FRICKE, Netherlands Section.

Address : 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 59, Avenue de La Bourdonnais, Paris.

PROF. O. PENZIG, Italian Section.

Address : 1, Corso Dogali, Genoa.

DR. RUDOLF STEINER, German Section.

Address : 95, Kaiserallee, Friedenau, Berlin.

SEÑOR JOSE' M. MASSO, Cuban Section.

Address : Apartado 365, Havana, Cuba.

EINAR J. WITH, Presidential Agent, S. America.

Address : P. O. Box, 531, Buenos Aires, Argentina.

MAJOR C. L. PEACOCKE, Presidential Correspondent, S. Africa.

Address : P. O. Box, 3899, Johannesburg.

ADYAR LIBRARY.

Director.

F. OTTO SCHRADER, PH. D.

Librarian.

PANDIT G. KRISHNA SASTRI.

Curator of the Western Section.

FRANK DAVIDSON.

CABLE ADDRESSES :

The President-Founder :—"Olcott, Madras."

Gen. Sec. Indian Section :—"Besant, Benares."

Do. European Section :—"Theosophy, London."

Do. Eastern School :—"Blavatsky, London."

Do. American Section :—"Confucius, Newyork."*

Do. Australasian Section :—"Theosophy, Sydney."

Do. New Zealand Section :—"Theosophy, Auckland."

Buddhist Committee :—"Sandraesi, Colombo."

* Written thus, the name of the City of New York goes as one word.

BRANCHES
OF THE
THEOSOPHICAL SOCIETY
(Corrected up to December 1905.)

American Section

(CHARTERED 30-10-1886,
RE-CHARTERED 5-6-1895.)

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	... Chicago T. S.	1884	Walker G. Greenleaf	... Mrs. Lucile A. Nevers	... 1852, Washington avenue.
Minneapolis, Minn.	... Minneapolis T. S.	1887	Laurits Rusten	... Mrs. Larna J. Laud	... 26, N. 10th St.
Muskegon, Mich.	... Muskegon T. S.	1890	F. A. Niina	... Mrs. L. E. Booth	... 57, 4th St.
Portland, Oregon.	... Willamette T. S.	1896	.....	... William H. Galvani	... Oregonian B'd'g.
Toronto, Canada	... Toronto T. S.	1891	A. G. Horwood	... Mrs. Annie D. Haydon	... 193, Ontario St.
St. Paul, Minn.	... St. Paul T. S.	1891	Henry H. Fuller	... Mrs. Margaret H. Ball	... 633, Mount Hope avenue.
Toledo, Ohio	... Toledo T. S.	1892	Mrs. Kate F. Kirby	... Nels Swanson	... 907, Madison St.
Los Angeles, Cal.	... Los Angeles T. S.	1894	Edmund R. Rohan	... Mrs. Laura Rogers	... 6403, Pollard St.
Honolulu, H. I.	... Honolulu T. S.	1894	James W. Young	... Mrs. Agnes J. Batchelor	... 655, Boretania St.
San Francisco, Cal.	... Golden Gate Lodge T. S.	1895	Arthur W. Best	... Mrs. Elizabeth J. Eaton	... 1235, 45th avenue.
Pasadena, Cal.	... Pasadena Lodge T. S.	1896	John Hay	... Frank T. Morrill	... Box 173.
Santa Cruz, Cal.	... Santa Cruz T. S.	1896	Mrs. Nellie H. Udden	... Mrs. Ida F. Springer	... 89, Garfield St.
Seattle, Wash.	... Seattle Lodge T. S.	1893	Thomas A. Barnes	... Mrs. Mary Patterson	... 117, Blanchard St.
Butte, Montana	... Butte Lodge T. S.	1896	Mrs. Lina H. Speer	... Charles Copenhagen	... "Standard" Office.

Sheridan, Wyo- ing.	1896	Sheridan T. S.	Fernando Herbst	... Chas. E. Ridley	... 21, E. Loucks St.
Minneapolis, Minn.	1897	Yegdrasil T. S.	John Johnson	... Mrs. Lena G. Holt	... 3708, Upton Avenue St.
Streator, Ill.	1897	Streator T. S.	John E. Williams	... George Goulding	... 323, E. Main St.
Buffalo, N. Y.	1897	Buffalo T. S.	Miss Annie F. Hastings	... Olean F. Rowley	... 876, Ellicott Square.
Chicago, Ill.	1897	Englewood White Lodge T. S.	Mrs. Maude L. Howard	... Mrs. Gussie M. Trull	... 328, W. 63rd St.
Cleveland, Ohio	1897	Cleveland T. S.	Charles F. Davis	... Miss Anna Goodhart	... 92, 4th avenue.
New York, N. Y.	1897	New York T. S.	Frank F. Knecht	... Miss Annie C. McQueen	... Room 6, 226 W. 58th St.
Washington, D. C.	1897	Washington T. S.	Azro J. Cory	... Mrs. Sarah M. MacDonald	... 222, A. St., S. E.
Philadelphia, Pa.	1897	Philadelphia T. S.	D. D. Childress	... Miss Isabel Lyndall	... Room 35, 1020, Chestnut St.
Topeka, Kansas	1897	Topeka T. S.	Judge F. M. Grover	... Mrs. Emma B. Greene	... 1291, Monroe St.
Denver, Colo.	1897	Denver T. S.	Perry Austin	... Mrs. Maude W. Mills	... 2623, Gilpin St.
San Diego, Cal.	1897	San Diego Lodge T. S.	Mrs. Janet B. McGovern	... Miss Florence Schinkel	... 1137, 5th St.
Sacramento, Cal.	1897	Sacramento T. S.	Mrs. Mary J. Cravens	... Mrs. Eliz. Hughson	... 1011, 18th St.
Jackson, Mich.	1897	Jackson T. S.	Mrs. Delia Robb	... Miss Ruth A. Carlton	... 109, Main St., West.
Detroit, Mich.	1897	Detroit T. S.	Dr. M. V. McLaughlin	... Mrs. Alice E. McLaughlin	... 1220, 14th avenue.
Rochester, N. Y.	1897	Rochester T. S.	Mrs. Helena Hart	... George Hebard	... 214, Parsells avenue.
Syracuse, N. Y.	1897	Syracuse T. S.	Dr. T. C. Walsh	... Henry E. De Voe	... 711, Hickory St.
Boston, Mass.	1897	Alpha T. S.	C. A. Russell	... Mrs. Bortha Sythes	... 167, Huntington avenue.
Kansas City, Mo.	1897	Kansas City T. S.	Dr. Geo. J. Conle	... Mrs. Dorothy Manning	... 906, State avenue.

AMERICAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Joseph, Mo. ...	St. Joseph T. S. ...	1897	Judge Peter J. Carolus...	Miss Sarah H. Jacobs	... 2021, Felix St.
Newton Highlands Mass.	Newton Highlands T. S.	1897	Mrs. Minnie C. Holbrook	Carl E. Holbrook	... 1054, Walnut St.
Lima, Ohio ...	Lima T. S. ...	1898	Elmas W. Jackson	Mrs. Frank Van Horn	... 1036, W. Wayne St.
New Orleans, La. ...	New Orleans T. S. ...	1898	Carl F. Redwitz	Miss Silonia A. Bayli	... 1522, Antoinette St.
Vancouver, B.C. ...	Vancouver T. S. ...	1898	Thos. E. Knapp	Wm. Yanco	... 1101, Woodland Drive.
Freeport, Ill. ...	Freeport T. S. ...	1898	Frederic J. Kunz	Miss Alma Kunz	... 42, West St.
Lansing, Mich. ...	Lansing T. S. ...	1898	Wesley Emery	Miss Mary Gerber	... Box, 233.
Saginaw, Mich. ...	Saginaw T. S. ...	1898	Lincoln E. Pratt	Wm. F. Dentoid	... 125, N. Washington avenue.
St. Louis, Mo. ...	St. Louis Lodge T. S. ...	1898	Mrs. Annie M. Goudale	Miss Julia C. Beck	... 1204, N. Sarah St.
Oakland, Cal. ...	Oakland T. S. ...	1898	Dr. Mary E. Plumb	Mrs. Clara D. Stacy	... 710, 18th St.
Tacoma, Wash. ...	Tacoma T. S. ...	1899	Dr. Benj. S. Scott	Eric C. Hillbery	... Carrier, 26 P. O.
Holyoke, Mass. ...	Holyoke T. S. ...	1899	Mrs. Orpha Fell	John H. Bell	... 10, Cottage avenue.
Pierre, So. Dakota	White Lotus T. S. ...	1899	Henry A. Farmer	Wallace E. Calhoun	... Box, 182.
Lincoln, Neb. ...	Lincoln (Neb.) T. S. ...	1899	Mrs. Millie Herman	Mrs. Emma H. Holmes	... 1144, J. St.
West Superior, Wis.	Superior Lodge T. S. ...	1900	Mrs. Una M. Shields	Mrs. Edith L. Conklin	... 2119, Ogden avenue.

Santa Rosa, Cal....	Santa Rosa T. S.	...	1900	C. H. van der Linden	... Peter van der Linden	... 523, College avenue.
Helena, Montana.	Heliotrope Lodge T. S....	...	1900	R. Arthur Fraser	... Mrs. Jennie Sanden	... 321, Broadway.
San Francisco, Cal.	San Francisco Lodge T. S.	...	1901	Frederic M. Willis	... Miss Ivy Anderson	... 3783, 20th St.
Victoria, B. C.	Victoria T. S.	...	1901	Mrs. Mary King	... Miss Elise Rochler	... 22, Frederic St.
Honolulu, H. I.	Pohaiuloha Lodge T. S.	...	1901	A. St. C. Pianaia	... Mrs. K. Cockett	... Carr A. St. C. Pianaia.
Anaconda, Mont...	Anacorda T. S.	...	1902	Edwin B. Catlin	... Mrs. Addie M. Tuttle	... 518, Hickory St.
Great Falls, Mont.	Great Falls T. S.	...	1902	Mrs. Lillian K. Agnew	... Dudley Crowther	... Court House.
Helena, Mont	Helena T. S.	...	1902	Frank W. Motter	... Francis D. Jones	... 402, N. Ewing St.
Providence, R. I.	Providence T. S.	...	1903	.....	... Mrs. Marretta McAniff	... 50, Hudson St.
Wilkesbarre, Pa...	Wilkesbarre T. S.	...	1903	Mrs. Ida C. Brown	... Lester Harris	... Dornancton, Pa.
Spokane, Wash.	Spokane T. S.	...	1903	Harrie M. Sanders	... Mrs. Adah Rosenzweig	... 397, E. Rush avenue.
Grand Rapids, Mich.	Grand Rapids T. S.	...	1903	James C. Schlapf	... Mrs. Emily M. Sones	... 29, Coit avenue.
Webb City, Mo.	Webb City T. S.	...	1904	Francis E. Martin	... Francis E. Martin	... 322, S. Hall St.
Brooklyn, N. Y.	Brooklyn T. S.	...	1904	Worth Osgood	... Mrs. Kate C. Govo	... 172, S. Oxford St.
Boston, Mass.	Huntington Lodge T. S.	...	1904	Mrs. L. Jennie Miller	... Mrs. Emily A. Partridge	... Box, 264, Wellesley, Mass.
Norfolk, Va.	Norfolk T. S.	...	1904	A. P. Warrington	... Miss Ethel Neely	... 517, Colonial avenue.
San Francisco Cal.	California Lodge T. S.	...	1904	Harrie H. Shutts	... Robert R. Hill	... 1006 Steiner St.
Boston, Mass	Boston T. S.	...	1904	Frederic Spenceley	... Mrs. Cath. E. G. Knauff	... 84, W. Rutland square.

AMERICAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Detroit, Mich.	Vivian Lodge T. S.	1905	Mrs. Helen B. Young	Miles T. Davis	804, Majestic B'd'g.
Fort Wayne, Ind.	Fort Wayne T. S.	1905	Mrs. Julia B. Taylor	Mrs. Eliz. Depner	1222, Hugh St.
Montreal, Canada.	Montreal T. S.	1905	Ernest R. Dalley	Edmond F. Ducasse	P. O. Box, 308.
Peabody, Mass.	Peabody T. S.	1905	Mrs. Mary L. S. Jacobs	Norman A. Torrey	55, Franklin St.
Melrose Highlands, Mass.	Melrose Highlands T. S.	1905	Mrs. Mary D. Jones	Mrs. Clara I. Haskell	Spring St.

Address:—Alexander Fullerton, General Secretary, 7, West 8th Street, New, York City. Telegraphic Address: "Confucius, Newyork."

Indian Section.

(CHARTERED 1-1-1891.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	29-12-1882	Mr T. Parasuram Chetty.	...	Pres., Rambhose Press, Adoni
Adyar	The Adyar Lodge T. S.	28-1-1887	Dr. W. A. English, M.D.	Mr. V. C. Seshachariar, B.A.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad T. S.	24-3-1899	Mr. Ganesha Gopal Pandit, B.A.	Mr. Indravadan Madhava Bhadra, Charan Hora.	Ahmedabad.
Ajmere	The Gyana Sabha T. S.	.....	Babu Fatchchand Mehra.	Babu Choubey Mulchand	Clerk, Asst. S. Office, R.M. Ry., Ajmere.
Akola	The Akola T. S.	13-12-1901	Mr. N.A. Pulkhe	Mr. W. L. Chiplonkar	Pleader, Akola.
Alatur	The Alatur T. S.	12-9-1902	M.R. Ry. M. Subba Iyer Ayl	M.R. Ry. S. Narayan Iyengar.	Head Master, P. B. High School, Alatur.
Aligarh	The Aryan Patriotic T. S.	30-3-1883	Babu Kedar Nath Chatterjee, B.A.	Babu Durlabh Chandra Banerji.	Postal Press, Aligarh.
Allahabad	The Prayag T. S.	13-1-1881	Babu Kameswar Prasad	Babu Bhagwandas Bhargava	Vakil, High Court, Allahabad.
Do	Anand Bhawan T. S.	12-8-1903	Babu Gaunganatha Jha, M.A.	Babu Shakti Narain Samant.	Lawrence gunj, Allahabad.
Do	Lotus Lodge	17-8-1903	Mr. Kalooram Gangradu.	Mr. Vaidya Nath Jha	Pioneer Road, Allahabad.
Do	Golden Chain	2-12-1903	Mr. Lakshmi Narain	Babu Kameswar Prasad Bhargava.	1239, Bahadurgunj, Allahabad.
Alleppy	The Annapurna T. S.	20-10-1903	Mr. S. Venkatarama Naidu, L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A., L.T.	Head Master, S. D. Vidhyasala, Alleppy.

Ambasamudram ...	The Ambasamudram T. S.	5-8-1889	Mr. T. Swami Iyer	...	Mr. H. T. Subbusami Aiyer.	Pleader, Ambasamudram.
Amraoti	The Amraoti T. S.	12-1-1900	Mr. N. M. Desai	...	Mr. Umakanth Sadasiva Deshmukh.	Pleader, Amraoti.
Anamalai	The Anamalai Narayan Lodg	24-11-1904	Mr. C. R. Nallarecruppi Mudaliar.	...	Mr. N. Rajagopalaiyer, B.A....	Sub-Registrar, Anamalai District, Coimbatore.
Anantapur	The Anantapur T. S.	29-9-1885	M. P. R. V. E. Sundarman Mudaliar.	...	M. R. R. R. Sambasiva Rao.	Stationary Sub-Magistrate, Anantapur.
Arni	Sri Krishna Lodge	1-9-1885	Mr. V. K. Desilachariyer, B.A., B.L.	...	Mr. R. Vaidyanatha Iyer	Head Master, Round Middle School, Arni.
Arrah	The Arrah T. S.	19-11-1882	Babu Krishna Chander Bauerji, M.A., B.L.	...	Babu Durga Parshad, M.A.,	Reis and Zemindar, Arrah.
Aurangabad	The Aurangabad T. S.	31-10-1905	Babu Ram Prakash Lal...	...	Babu Lakshmi Narayan Lal.	Pleader, Aurangabad (Gya)
Badagara	The Mohadeva T. S.	7-8-1902	Mr. T. Kannan Nair	...	Mr. N. S. Subrahmanya Aier	Pleader, Badagara.
Baidyanath	The Prabha Vidy, Sablu T. S.	2-2-1899	Babu Poni Madhab Mitter	...	Rai Bahadur Baroda Prasad Iyasu.	Retired Executive Engineer.
Bangalore Cant.	The Bangalore Canton- ment T. S.	17-8-1886	Mr. N. P. Subramania Iyer, B.A.	...	Mr. A. Singaravelli Mudaliar	Resident's Office, Bangalore.
Bangalore City	The Bangalore City T. S.	14-11-1905	Mr. Y. Srinivasa Row	...	Mr. C. R. Doraswami Naidu	No. 94, Gulamaiya Petta Bangalore City.
Bankipore	The Behar T. S.	14-12-1882	Babu Ramchandra Sinha, M.A., B.L.	...	Mr. Siva Subbar Sahay	Pleader, Bankipore.
Bapatla	The Bapatla T. S.	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	...	Mr. C. Venkataradi, B.A.	Pleader, Bapatla.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Barabanki	... The Janakalya T. S. ...	2-7-1893	Pandit Parmeshri Das	.....	Govt. Pleader, Barabanki.
Barilly	... The Rohilkhand T. S. ...	17-11-1881	Babu Prag Das, M.A.	Babu Prithvi Nath, M.A., L.L.B.	Munsiff, Pareilly.
Barisal	... The Barisal T. S. ...	18-6-1867	.....	Babu Kali Prasanno Banerjee.	Asst. Surgeon, Barisal.
Barnipore	... The Anandomoyee T. S. ...	31-1-1905	Babu Durgadas Roy Choudhury.	Babu Haridas Roy Choudhury.	Barnipore. 24, Parganas.
Barod	... The Rewah T. S. ...	19-6-1892	Mr. W. Harding	... Rao Sahab Trimbakrao S. Deshmukh.	Dandya Pazaar Road, Baroda.
Belgaum	... The Belgaum T. S. ...	27-6-1901	Mr. V. H. Shikhar	... Mr. G. B. Kumar, M.A., L.L.B.	Pleader, Belgaum.
Bellary	... The Bellary T. S. ...	30-12-1862	Hon'ble M. Venkara Row.	V. Gururathna Rao	... 2nd Clerk, D.P.W., Bellary.
Benares	... The Kashi Tutwara Sabha T. S. ...	27-2-1865	Miss P. Brandale	... Babu Trilohara Ch. Bhattacharya.	T. S. Head-quarters, Benares.
Berhampore (Bengal.)	... The Adi Bhootic Bhatri T. S. ...	8-11-1882	Babu Sakori Mukerjee	... Babu Nafar Das Roy	... Zamindar, Gorabazaar, Berhampore, Bengal.
Bhandara	... The Wamgaon T. S. ...	19-3-1904	Mr. Govind Palwant	... Mr. C. Krishna Madhakar.	Swamy Overseer, Waterworks, Bhandara.
Bhavnagar	... The Bhavnagar T. S. ...	10-5-1882	Mr. D. Mahipatray Oza	... Mr. Balvimsrai P. Oza	... High School, Samaldas College, Kathiawar.
Bhawanipur	... The Bhawanipur T. S. ...	1-2-1904	Babu Hemendra Mitra.	Babu Kalidas Roy Choudhury.	Poddopukur Road, Bhawanipur.

Bijapore	... The Bijapore T. S. ...	8-10-1903	Mr. R. V. Kamthkar	... Mr. G. K. Harkare	... Shahapupett, Bijapore, S. M. C.
Bombay	... The Blavatsky Lodge T. S. ...	20-2-1890	Mr. D. Gostling	... Mr. S. Suresh	... 37, Hornby Row, Bombay.
Do	... The Dhanmalaya T. S. ...	2-3-1961	.....	... Mr. Gajanan Bhaskar Vaidya, c/o Messrs. Vaidya Brothers, Kalbaravi Post, Bombay.	
Breach	... The Atma Vidya Lodge T. S. ...	10-7-1903	Rao Bahadur Chundlal	Motilal Mr. Chinnahal Thakur	Chinnahal Jyavisheri Behim Desai's Havel, Breach.
Budhgaon	... The Nitce Vandhini T. S. ...	31-10-1905	Rao Bahadur D. K. Pandit	Mr. Balwant Chaitansi	Pandurang Pleader, Budhgaon Miraj Jr. Pntc.
Calcutta	... The Bengal T. S. ...	17-1-1883	The Hon. Norendro Nath Sen.	Babu Hirentra Nath Dutta	139, Cornwallis Street, Calcutta.
Do	... The Ananda Darjeeputra T. S. ...	31-10-1905	Babu Hari Chaman Roy.	Babu Rajendra Nath Mitra	15, Chidam Mudi's Lane, Darjeeputra, Calcutta.
Calicut	... The Sri Sankara Char-ya T. S. ...	15-3-1902	.....	N.R.Ry. B. Ramunnie Mo-plender, Calicut.	
Cawnpore	... The Chohan T. S. ...	10-3-1882	Babu Davi Pada Roy	... Pate Haran Chandra Deb...	Translator, Judge's Court, Calicut.
Chapra	... The Chapra T. S. ...	23-2-1899	Babu Tej Chunder Mukerjee.	Babu Tarakanath Dutt	... Secretary, Dist. Board, Chapra, Behar.
Chickballapore	... The Chickballapore T. S. ...	12-6-1903	Mr. M. Venkatesa Subbastry.	Mr. B. P. Lalasimi Narain Aiyer.	Head Master, A.V. School, Chickballapore.
Chickmagalore	... The Sri Dattatriya Lodge T. S. ...	10-5-1905	Mr. M. B. Srinivasa Iyengar, M.A.	Mr. K. Srinivasa Row	... First Grade Pleader, Chickmagalore.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chidambaram	The Chidambaram T. S.	25-7-1902	Mr. V. S. Swaminatha Jettawallabhar.	Mr. T. H. Jagannatha Iyer.	2nd Grade Pleader, Chidambaram.
Chinsurah	The Chinsurah T. S.	19-3-1903	Babu Ashutosh Chatterjee, M.A.	Fabu Hem Nishi Shome	Sham Babu's-ghat, Chinsurah
Chitaldrug	The Chitaldrug T. S.	10-4-1905	Mr. R. Raginnatha Rao, B.A.	Mr. N. Bhima Rao	Pleader, Chitaldrug.
Chittoor (Madras).	The Chittoor T. S.	29-4-1881	M.R.Ry. P. Narasimhaiah Garu.	M.R.Ry. C. N. Duraswami Mudaliar, B.A., B.L.	District Court Vakil, Chittoor.
Chuda	The Chuda T. S.	10-6-1905	Mr. Keshavlal Papatohani Vaidya.	Mr. Maganlal Tribhuvan Dave.	Head Master, English School, Chuda, Kathiawar.
Cocanada	The Guntanna T. S.	10-5-1885	The Hon'ble L. Perazur Pantulu Garu.	Mr. V. Venkata Rayudu Sastri.	1st Grade Pleader, Cocanada
Coimbatore	The Coimbatore T. S.	7-10-1883	M.R.Ry. Balakrishna Aiyer, B.A., B.L.	M.R.Ry. C. T. Thiruvankata-sami Naidu.	Thomas Street, Coimbatore.
Colombo	The Hope Lodge T. S.	1891*	Mrs. M. M. Higgins	Mr. P. de Abrew	Musurus School, 8, Rosemead Place, Cinnamon Gardens.
Comilla (Tipperah).	The Tatwagvana Sabha T. S.	27-6-1889	Rajkumar Navadvipchandra Dev Varman Bahadur	Abu Chandra Kumar Guba.	Sheristadar, Collectorate, East Bengal.
Coondapur	The Coondapur T. S.	27-3-1901	Mr. B. Vaikunta Baligar...	Mr. B. Subba Row	Pleader, Coondapur.
Cuddalore	The Cuddalore T. S.	9-1-1888	M.R.Ry. M. Tillanayakam Pillai.	M.R.Ry. R. Venkata Row Garu.	Pleader, District Munsif's Court, Cuddalore.

* Became attached to the Indian Section T. S. in 1894.

Cuddapah	...	The Cuddapah T. S. ...	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Rammaya Pantulu Garu, B.A., L.R.	Head Master, Municipal High School, Cuddapah.
Dehra-Dun	...	The Dehra-Dun T. S. ...	-8-1886	Lala Baldeo Singh	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, U.P.A. and O., Dehra-Dun.
Delhi	...	The Indraprastha T. S. ...	1-3-1883	Rai Pyarelal Sahab	Lala Bala Krishna Das	Banker, Chhipwara Delhi.
Dewas	...	The Begant Branch T. S.	9-3-1903	Mr. Gangadhar N. Sastri, M.A.	Mr. Narayan Mahadev Desai	Asst. Teacher, Victoria High School, Dewas.
Dharwar	...	The Tatvanveshana T. S.	18-7-1902	.....	Mr. P. M. Murudeshwarkar.	Head Clerk, Divisional Forest Office, Dharwar.
Dhulia	...	The Dhulia T. S. ...	30-3-1904	.....	Mr. B. Y. Gupta	Dhulia, Dist. Khandesh.
Diamond Harbour	...	The Ganga Nagar T. S.	19-1-1904	Mr. Chundra Kumar Ghose	Mr. Sarat Chandra Deb, M.L.	P'ender, Diamond Harbour.
Dodballapore	...	The Dodballapore T. S.	4-9-1905	Mr. H. Soora Sastri	Mr. D. S. Appa	P'ender, Dodballapore.
Dumraon	...	The Dumraon T. S. ...	17-4-1883	.....	Mr. Mohammed Unrao Ali.	Near Police Station, Dum- raon, E. I. Ry.
Durbhanga	...	The Durbhanga T. S. ...	25-4-1883	Babu Krishnadhan Moo- kerjee.	Babu Satchidanand Mooker- jee.	Laheria Sarai, Durbhanga.
Edamandal	...	The Sri Ram Chandra Lodge T. S.	31-10-1905	Mr. M. R. Vijaya Ragava- lu Naidu (Iaru).	Mr. T. A. Gopalaswami Naidu Garu.	Thiruppani Uttaram, Madra- nam, P. O. Edamandal via Shiyali, Tanjore Dist.
Etawah	...	The Etawah T. S. ...	17-10-1901	.....	Babu Sheo Charan Lal	Muktesar, Etawah.
Enangudy	...	The Sri Krishna Lodge.	22-3-1904	Mr. V. Ramachandra Naidu Garu.	Mr. N. Sreenivasa Naidu Garu.	Enangudy, Tanjore.

INDIAN SECTION — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Fatehgarh	... The Guana Marga T. S.	17-1-1893	Pandit Sivadatta Panday.	Lall Har Prasad	Head Clerk, R. M. Ry. Loco. Office, Fatehgarh T. P. A. and O.
Giddalore	... The Giddalore T. S.	...	T. Purniah. Esq.	... D. Kassi Reddy	... Landlord, Giddalore.
Gooty	... The Gooty T. S.	13-12-1883	Mr. T. Ramachandra Rao, B.A., B.L.	Mr. M. Subba Row	... Pleader, Gooty.
Gopalgunj Centre.	The Gopalgunj Centre T. S.	...	Mr. Jotindra Nath Sen	Mr. Beni Madhab Mharat	... Pleader, Gopalgunj, Saran via Nowan.
Gorakhpur	... The Sarva Hitakari T. S.	1883.	.....	Baba Ayodhya Das	... Bar-at-Law, Gorakhpur.
Guntakal	... The Guntakal T. S.	28-7-1901	Mr. V. Mooniswamy Iyer.	Mr. B. Soondaram Pillai	... Clerk, District Engineer's Office, S.M.Ry., Guntakal.
Guntur	... The Krishna T. S.	17-5-1882	Mr. G. Suryanarayana Rao	Mr. P. Mohanlal Chari	... Huzar Treasurer, Collector's Office, Guntur, Dist. Kistna
Gya	... The Gya T. S.	17-11-1882	Baba Baij Nath Singh	Mr. Nikanta Sahay	... Pleader, Gya, Behar.
Habiganj	... The Habiganj T. S.	27-2-1897	.....	Baba Subhansu Das, B.L.	... Pleader, Habiganj, Assam.
Hadala	... The Hadala T. S.	30-6-1902	Barbar Sri Wala Vajsur Valera	Mr. Jeehashankar Durgasthakar Dholakia.	Nazar Vada, Bagasara, Assam.
Hassan	... The Hassanamba Lodge T. S.	15-5-1905	Mr. H. R. Shivnasa Rao	Mr. N. Kesava Iyengar	1st Assistant, High School, Hassan.
Hindupore Centre.	The Hindupore Centre T. S.	...	Mr. A. Venkatachari	Mr. B. Narayanaengar	Station Master, S. M. Ry., Hindupore.

Hoogly	... The Hoogly T. S. ...	2-2-1900	Babu Shyama Das Muker - Dr. Prasad Das Mullick, M.A. Druggist's Hall, Chinsurah Jee, M.A.
Hoshiarpore	... The Satsanga T. S. ...	23-9-1903	Pai Bahadur Bhavani Mr. L. Ajadhya Prasad, B.A. Pleader, Chief Court, Hoshiarpore.
Hospet	... The Hospet T. S. ...	20-6-1904	Mr. Adoni Bhima Rao ... Mr. S. Sarwanjanacharya ... Pleader, Hospet.
Hubli	... The Hubli Centre T. S. ...	...	Rao Bahadur S. B. Chit - Mr. S. R. Koppiker ... Loco. Superintendent's Office, Hubli.
Hyderabad (Deccan).	... The Hyderabad T. S. ...	17-12-1882	Mr. Dornaji Dosabhey ... Mr. Jehangir Sorabji ... Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	... The Brahma Victoria T. S. ...	26-2-1901	Mr. Chanchand Prataprai, Mr. Pahlajrai Lilaram ... Training College, Hyderabad, Sind.
Jalandhur	... The Tatragyan Pracharini T. S. ...	18-11-1893	Sardar Kumar Pratap Singh (of Kapurthala). Brikram Hall, Jalandhur, Punjab.
Jammoo	... The Jambur Prachar T. S. ...	14-1-1901	..... Mr. Ajadulla Prasad ... Private Secretary's Office, Srinagar.
Jaunpore Centre...	... The Jaunpore Centre T. S. ...	...	Babu Baidya Nath Sahay ... Science Master, Dist. School, Jaunpore.
Jodhpur	... Besant Lodge ...	21-8-1903	Mr. K. Manjunath Phatji, Swami Raghunath Puri ... Naya Das, Jodhpur.
Joynagore	... The Radhaballan Lodge T. S. ...	6-3-1905	Babu Ramdas Banerjee, Babu Nanda Gopal Dutta ... Zamindar, Mojlipore, Joynagore, P.O., 24-Pargannas.
Junagad	... The Junagad T. S. ...	10-3-1903	Mr. J. Scott, M.A., Bar-at-Law. Mr. Manilal Keshavlal M.A. ... Nagarwada, Junagad.
Jhansi	... The Satiya Prakash T. S. ...	4-6-1904	Babu Hur Narayan ... Babu Devi Doyal Bhargava, Forest Department, Jhansi.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kandukur	The Saraswathi Lodge T. N.	2-2-1905	Mr. A. Narayana Aiyer ...	Mr. N. S. Samanna Aiyer ...	Sub-Registrar, Kandukur, Nellore District.
Kanigiri	The Olcott T. S.	18-12-1890	.....	Mr. G. V. R. Ramannuja Charlu.	Pleader, Kanigiri, Nellore District.
Karachi	The Karachi T. S.	21-12-1896	Mr. Cavanjee Edulji An- klesaria.	Mr. Jehangir M. Sabavala...	Bunder Road, Karachi.
Karkul	The Karkul T. S.	20-2-1901	Mr. K. Subrayya Kamath...	Mr. K. Lakshmana Pai ...	Pleader, Karkul.
Karnal	The Brahma Vidya Pru- charini T. S.	6-3-1905	Babu Nihal Singh ...	Pandit Desant Lal ...	Pleader, Farnal.
Karur	The Karur T. S.	30-1-1886	Mr. T. Padmanabha Iyer.	.....	Ples., Pleader, Karur.
Kasargod	The Kasargod T. S.	5-4-1902	Mr. M. Mukunda Row, B.A.	.....	Pres., Sub-Registrar, Kasargod.
Kavali	The Kavali T. S.	2-12-1901	.....	Mr. K. Narasimha Rao ...	2nd Grade Pleader, Kavali.
Kishengarh	The Kishengarh T. S.	11-2-1903	Rao Bahadur Syam Sunderlalji, C.I.E.	Dr. Onkar Singh Power, L.M.S.	Asst. Surgeon, Kishengarh.
Kodalkanal	The Kodalkanal T. S.	3-6-1905	Mr. S. Sitaramier, B.A. ...	Mr. G. Nagarajam ...	3rd Asst., The Solar Physics Observatory, Kodalkanal.
Kolar	The Kollahala T. S.	27-7-1905	Mr. T.K. Sundararajjengar	Mr. M. S. Ramachariar ...	Pleader, Kolar, Mysore.
Kottayam	The Goutem Lodge T.S.	2-11-1903	Mr. S. Kalyanarama Iyer..	Mr. P. S. Sadasiva Iyer, B.A.	Teacher, M. T. Seminary, Kottayam.

Krishnagur	The Nudda T. S. ...	3-11-1882	Babu Narahari Makerji ...	Mr. Indu Bhusan Chakravarti, B.A., B.L.	Pleader, Judge's Court, Krishnagur.
Kumbakonam	The Kumbakonam T. S. ...	24-8-1883	Mr. G. Narayanasami Iyer.	Mr. A. G. Dala Krishna Iyer	Kadalangudi St., Kumbakonam.
Kurnool	The Sathalatchapa T. S. ...	12-12-1883	Mr. T. Chidambara Row.	Mr. C. Venkatarajah	Collector's Office, Kurnool.
Kurundwad	The Ganapati T. S. ...	1-7-1904	Mr. B. C. Patwardhan, B.A.	Mr. Datto Ganesh Randekar.	Pleader, Kurundwad
Lahore	The Lahore T. S. ...	7-7-1887	Sirhar Umarao Singh Nijithia.	Shama Charan Bose	Govt. Pensioner, Lahore.
Lucknow	The Satya Marga T. S. ...	27-7-1882	.....	Babu Narottam Das	Makbulganj, Lucknow.
Ludhiana	The Ludhiana T. S. ...	16-10-1891	Babu A. C. Biswas	Mr. Choukas Ramachandani.	Ludhiana.
Madanapalle	The Jignasa T. S. ...	6-11-1891	Mr. E. Giri Row, B.A.	Mr. E. Neshagiri Row	Pleader, Madanapalle.
Madras	The Madras T. S. ...	27-4-1882	Mr. Koralla Subbarayudu Garu.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, No. 840, Mint Street, Madras.
Madura	The Madura T. S. ...	19-1-1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Mainpuri	The Mainpuri T. S. ...	3-10-1905	Mr. Lochan Prasad	Pandit Jaga Nath Prasad Dekshita, B.A., LL.B.	Vakil, Mainpuri.
Malegaon	The Malegaon T. S. ...	13-2-1897	Rao Bahadur Krishna Rao Jai Rao Gupta.	Mr. Bhargav Bhikaji Mulay	Pleader, Malegaon.
Mangalore	The Mangalore T. S. ...	13-8-1901	.....	Mr. K. Vasudeva Kamath	Pleader, District Munsif's Court, Mangalore.
Manjiri	Narayana Lodge T. S. ...	11-12-1903	Mr. M. B. Sundram Iyer, B.A., B.L.	Mr. M. V. Eswara Iyer	Manjiri.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mannargudi	The Mannargudi T. S.	1891	Mr. S. Sadagopa Mudaliar.	Mr. C. Parthasarathi Naidu.	Civil Apothecary, Mannargudi.
Markapur	The Kesava Samajam Lodge T. S.	3-5-1900	Mr. S. Srinivas Row, B.A.	Mr. A. Srinivas Iyer	Pleaser, District Munsif's Court, Markapur.
Masulipatam	The Masulipatam T. S.	13-10-1887	Mr. Kota Ananta Row Pantulu.	Mr. V. Venkatesabaiya Garu	Postal Pensioner, Hon'y. Magist., Masulipatam.
Mayavaram	The Mayavaram T. S.	24-8-1883	.....	Mr. T. Sultramaniya Iyer	Teacher, Municipal High School, Mayavaram.
Meerut	The Meerut T. S.	27-2-1887	Pandit Rama Prasad, M.A.	Dr. L. C. Rajal	Medical Practitioner, Meerut
Meiktila	The Meiktila T. S.	25-3-1903	Mr. K. B. Mukerjee, B.A., B.L.	Maning Po Hla	Head Judicial Clerk, Deputy Commr.'s Office, Meiktila.
Midnapur	The Midnapur T. S.	17-5-1883	Babu Girish Chandra Mitra.	Babu Ishan Chandra Singha.	Pleaser, Midnapore.
Mirzapur	The Vandyeehuri Lodge T. S.	12-3-1904	Babu Harish Chandra Chatterjee, B.A.	Babu Mohindra Nath Gangoli.	Pleaser, Wellesleygunj, Mirzapore.
Molkalmuru	The Molkalmuru T. S.	1-3-1901	.....	Mr. M. Venkata Rao	Landholder, Molkalmuru.
Mombasa	The Mombasa T. S.	15-5-105	Mr. Seth Abdul Rasool	Mr. Keshavil V. Dwivedi	High Court, Mombasa (East Africa).
Monghyr	The Monghyr T. S.	23-7-1887	Pandit Ram Ballav Misra.	Babu Chadi Prasad Choudhury.	Pleaser, Fort Monghyr.
Moradabad	The Santidaya Lodge	28-5-1904	Mr. Thakur Sanker Sing Bhupji.	Mr. Lala Ram Sarup	Clerk, Loco. Office, Moradabad.

Motihari	The Motihari T. S.	1896	Rabu Surendra Mazumder.	Nath	Nando Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari Dt. Champaran.
Muddebihal	The Muddebihal Centre.	30-8-1902	Rao Sahab D. A. Idgunji.	Rao Sahab A. J. Deshpande...	Govt. Pleader, Muddebihal.	
Muttra	The Muttra T. S.	20-2-1891	Pt. Jai Narain Upananyu.	Dr. Ramji Mull, L.M.S.	Medical Hall, Muttra City.	
Multan	The Multan T. S.	22-12-1894	Rai Bahadur Lala Harichand.	Pandit Bal Makund Trikha, B.A., LL.B.	Municipal Fund Clerk, Multan City.	
Muzaffarpur	The Muzaffarpur T. S.	18-1-1890	Mr. C. Shaune	Rabu Jmrendra Nath Deb, Muzerji's Seminary, Muzaffarpur.		
Mysore	The Mysore T. S.	6-10-1896	Mr. G. Kasturi Aiyengar, M.A.	A. Mahadeva Sastri	Curator, Govt. Oriental Library, Mysore.	
Nadiad	The Gopal Krishna T. S.	10-6-1901	R. B. Lalubhai Parikh	Dr. Ram Singh Debi Singh	Senior Grade, Hospital Assistant, Nadiad.	
Nagpur	The Nagpur T. S.	7-11-1885	Rao Bahadur Waman Rao Kolhatkar.	Pandit Vishnu Vinayak Tikkar.	Sitaboldi, Nagpur.	
Naini Tal	The Kurmanchal T. S.	21-11-1888	Pt. Mathura Dutt Pandey, LL.B.	Rabu Hiru Lal	Clerk, Allahabad Bank, Ltd., Naini Tal.	
Namakal	The Namakal T. S.	22-12-1897	Mr. S. Sundara Aiyer Ayl.	Mr. N. V. Annantaram Aiyer.	Pleader, Namakal.	
Nandatur	The Nandatur T. S.	12-9-1900	Mr. P. Gopulakrishnaya	Mr. C. Sesabachela Aiyer	Pleader, Nandatur, Cuddapah Dt.	
Nanded	The Nanded T. S.	29-6-1905	Mr. Maneklal Mulji Perekh.	Mr. Chhotalal Motilal Bakshi.	Vid. Ankaleshwar, Nanded B. B. and C. I. Ry.	
Nandyal	The Nandyal T. S.	30-8-1898	Mr. T. Jivaji Row, LL.B.	Mr. C. Subramania Aiyer	Pleader, Nandyal.	

INDIAN SECTION—(Continued).

	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Narsari	The Narsari T. S. ...	7-12-1901	Mr. Jambetji Byramji Vimalal. G. G. M. C.	Mr. Byramji A. Randella, B.A., L.L.B.	Pleader, Narsari.
Nellore	The Nellore T. S. ...	7-5-1882	Mr. N. R. Narasimiah Pantulu, B.A., B.L.	Mr. N. I. Venku Aiyer ...	Raja's High School, Nellore.
Nilambar	The Nilambar T. S. ...	16-9-1904	Mr. T. Manavikraman ...	Mr. P. K. Kuchiraman Me- non.	Nilambar.
Nilphamari	The Nilphamari T. S. ...	14-5-1892	Babu Jankinath Biswas.	Babu Rajani Kantha Sirkar.	Pleader, Nilphamari Dt. Rungpore.
Ongole	The Ongole T. S. ...	1891	Mr. K. Lakshmi Narasimha Rao.	Mr. B. Lakshmi Narain Rao.	Pleader, Ongole.
Peddapuram	The Sri Krishna T. S. ...	1-6-1901	Mr. C. Sechayya Garu ...	Mr. S. Velu Mudaliar ...	2nd Grade Pleader, Peddapu- ram, Godavari Dt.
Palamcottah	The Palamcottah T. S. ...	3-10-1905	Mr. V. K. Desikacharyar.	Mr. T. S. Sankaranaranie...	Deputy Postmaster, Palam- cottah.
Palghat	The Malabar T. S. ...	11-12-1882	Mr. G. Vengu Iyer ...	Mr. A. N. Ramier ...	Vakil, Sub-Court, Palghat.
Patna City	The Patna City Cen- tre T. S.	...	Khan Bahadur Safaraz Ussain Khan.	Babu Chintia Haran Ghatak Choudhury.	Govt. City School, Patna City.
Periyakulam	The Periyakulam T. S. ...	3-1884	Mr. V. Ramabhadra Naidu.	Mr. B. Sundara Pajam Iyer.	Theosophical Society, Peri- yakulam.
Permakudi	The Permakudi T. S. ...	9-2-1885	Mr. T. V. Kokanada Rama- yar.	Mr. A. S. Krishna Swami Sastriar	Pleader, Permakudi.

Penukonda	The Penukonda T. S. ...	7-12-1893	Mr. R. Hanumantha Rao.	Mr. G. Venkata Subba Iyer	Pleader, Penukonda.
Pollachi	The Pollachi T. S. ...	18-6-1898	Mr. M. R. Kalingarayar...	M. R. Krishna Row, B.A. ...	Sub-Registrar, Pollachi.
Ponani	The Trikaini Lodge T. S. ...	1-12-1902	Mr. P. Bappu Rao	Mr. P. V. Duraiswami Iyer, B.A., B.L.	Dist. Court Pleader, Ponani.
Poona	The Poona T. S. ...	25-1-1892	Khan Bahadur Naroji Dorabji Khandalwalla.	Mr. Rajana Linga	Pleader, Malcolm Tank Road, Poona.
Porbandar	The Porbandar T. S. ...	12-9-1904	Mr. Manilal Ajitrai Thakur.	Mr. Vrajlal Ranchhodji Vaishnav, B.A.	Porbandar.
Proddatur	The Proddatur T. S. ...	15-11-1893	Mr. K. S. Kodandaramaier B.A., B.L.	Mr. T. K. Ananta Chariar	Sub-Registrar, Proddatur.
Purnea	The Purnea T. S. ...	20-5-1902	Babu Nanda Kishorelal, B.A.	Babu Chhathu Lal	Clerk, Collector's Office, Purnea
Puttur	The Sarada Lodge T. S. ...	6-1-1902	Mr. M. Larman Row	Mr. B. Mangesh Row	2nd Grade Pleader, Puttur.
Quetta	The Quetta T. S. ...	31-10-1905	Lieut. A. E. Powell, R.E.	Mr. Chinan Das Balchand	Divisional Supply Officer, Quetta.
Rajpur	The Rajpur Lodge T. S. ...	6-3-1903	Mr. Ambica Charan Chose	Mr. Devendra Nath Choudhuri.	Pleader, Rajpur.
Rajkot	The Rajkot T. S. ...	9-3-1899	Rao Bahadur Bapaji Ram Chaudru Nisak.	Mr. Raoji Ramji Porlekar	Rajkotpura, Kathiawar.
Ramdasapur	The Ramdasapur Centre T. S. ...	15-3-1899	.....	Babu Jagdish Prasad	Bumaya Harlal Village, Ramdasapur viz Dahling-sarai.
Rannad	The Rannad T. S. ...	25-5-1904	Mr. S. Nuthu Dorai Swamy Devar.	Mr. S. Subbier	First Grade Pleader.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	The Rangoon T. S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., I.C.S.	Mr. M. Subramania Iyer	Head Assistant, Sanitary Commr.'s Office, Rangoon.
Do	The Irawadi T. S. ...	20-8-1901	Mr. M. Venkata Swamy Naiker.	Mr. T. S. Narayan Sastri	Asst., I.-G. Jail's Office, Rangoon.
Do	The Shavai Daigon T. S. ...	.....	Mr. Maung Po Thine	Mr. Maung Aung Min	49th St., Pazundrany, Ran- goon.
Rawalpindi	The Rawalpindi T. S. ...	1-10-1881	Dr. Kalinath Roy	Babu Dharendra Kumar Rancrji.	Rawalpindi.
Rishra	The Rishra T. S. ...	17-1-1905	Babu Tincouri Mukerjee...	Babu Kehetra Nath Shanne.	Rishra, Hugly.
Saharapur	The Fraternity T. S. ...	27-4-1904	Babu Dipchand Rahtor...	Dr. Channan Singh	Assistant Surgeon, Saharan- pur.
Salem	The Salem T. S. ...	13-11-1897	Mr. V. Krishnaswami Aiyer.	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem.
Samastipore	The Samastipore Centre T. S.	.....	Mr. Girendrolal Roy	Mr. Giruvardhar, B.A., L.L.B.	Pleader, Samastipore.
Sambalpure	The Sambalpure Centre T. S.	.....	Mr. Chandra Shekara Behra.	Mr. Ramanarayan Misra, B.A., B.L.	Pleader, Sambalpure.
Sangur	The Sangur T. S. ...	2-10-1896	Babu Raghunath Das	Mr. Shahzad Singh	Translator, Foreign Office, Sangur, Jind State.
Secunderabad	The Secunderabad T. S. ...	25-12-1882	Mr. Bezoni Aderji	Mr. N. Srinivas Aiyer	Regiment Bazaar, Secun- derabad, Deccan.

Serampur	The Serampur T. S. ...	20-5-1902	Babu Rajendralal Goswami.	Babu Rajendralal Goswami, B.A.	Chandra	c/o Babu Kishore Lal Goswami, Zemindar, Serampur District, Hugly. Advocate, Shimoga.
Shimoga	The Durrass Lodge T. S. ...	10-4-1905	Mr. S. S. Sektariyiah	Mr. S. R. Balakrishna Rao, B.A., LL.B.	...	Alley No. 3, Simla (Punjab).
Simla	The Himalayan Esoteric T. S. ...	18-8-1882	Babu Kumud Chandra Mukerjee.	Mr. Wali Ram Puri	...	...
Sitamarhi	The Sitamarhi T. S. ...	10-1-1905	Babu Kali Chakrabatty	Babu Rakhal Chandra Mukerjee.	...	Sitamarhi Post Office.
Sivaganga	The Sivaganga T. S. ...	{ 20-4-1897 } { 13-7-1904 }	Mr. M. N. Shankariyiah	Mr. M. S. Ganesa Iyer, B.A.	High Court Vakil, Sivaganga.	...
Siwan	The Siwan T. S. ...	22-2-1899	Pundit Rambhagawan Pandey.	Babu Sital Prasad	...	Local Board Sub-Overseer, Siwan.
Srinagar	The Kashiappa T. S. ...	30-9-1900	Dr. Balakrishna Kaul	Mr. Seth Pyramji Ruttonji Saklot.	...	Srinagar, Kashmir.
Srivilliputtur	The Natchiyar T. S. ...	6-8-1883	Mr. G. Veeraraghava Iyer.	Mr. R. Salazarajachariar	...	Pleader, Srivilliputtur.
Sultanpore	The Sultanpore T. S. ...	19-4-1905	Babu Ram Bux	Babu Delhi Sahai	...	District Surveyor, Sultanpore, Oudh.
Surat	The Sauntan Dharma Sabha T. S. ...	27-8-1887	Mr. Nantaram Uttamram Trivedi.	Mr. Sahipatrai Lakumatrai	...	Chokawala St., Wadifalia, Surat.
Tamluk	The Tamluk T. S. ...	30-3-1899	Babu Durgam Poso	Babu Woomeesh Chatterjee.	...	Mukhtear, Tamluk.
Tanjore	The Tanjore T. S. ...	23-8-1883	Mr. T. N. Ramachandra Iyer.	Mr. T. N. Ramia	...	Pleader, Tanjore.
Tekari	The Tekari Centre T. S. ...	.....	Babu Ramdhan Lal	Babu Raghunandan Prasad, B.L.	...	Teacher, Raj School, Tekari, Gya.
Telinpura	The Annapurna T. S. ...	18-6-1903	Babu Chandra Mohon Banerjee.	Babu Surendra Nath Banerjee.	...	Zemindar, Telinpura.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tellicherry	The Tellicherry T. S. ...	28-4-1902	Mr. M. Keln Nambiyar ...	Mr. K. V. Vaidyannath Aiyer B.A.	Tescher, Brenon College, Tellicherry.
Tenali	The Tenali T. S. ...	3-3-1900	Mr. C. V. Subramanyam Garu	Mr. L. Sangameshwar Row.	Pleader, Tenali, District Guntur.
Tindivanam	The Tindivanam T. S. ...	2-7-1900	Mr. M. Umapathi Mudaliar	Mr. V. Muthuswamiah, B.A.	2nd-Grade Pleader, Tindivanam.
Tinnevely	The Tinnevely T. S. ...	4-10-1891	Mr. A. Sundra Sastri Avergal.	Mr. S. Ramachandra Sastri	1st Asst. Record-keeper, Dist. Court, Tinnevely.
Tirukoilur	The Tirukoilur T. S. ...	7-8-1900	Mr. C. S. Sivarama Krishna Sarma.	Mr. P. S. Venkata Ramier ...	2nd Grade Pleader, Tirukoilur, South Arcot Dist.
Tirupati	The Srinivasa Lodge T. S.	7-4-1898	Mr. V. Seshu Iyer, B.A. ...	Mr. Chella Ramkrishnayya Garu	Clerk, Dist. Munsiff's Court, Tirupati.
Tirur	The Tirur T. S. ...	7-10-1894	.....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.
Tiravalur (Tanjore Dt.)	The Tiravalur T. S. ...	26-2-1898	Mr. K. Virasamy Iyer ...	Mr. T. K. Ramaswamier Avl.	2nd Grade Pleader, Tiravalur, Tanjore Dist.
Trichinopoly	The Trichinopoly T. S. ...	23-8-1893	Hon'ble K. Vasudeva Aiyengar Avl.	Mr. T. N. Nuthu Krishna Iyer.	1st Grade Pleader, Rank Knti, Trichinopoly.
Trichur	The Trichur T. S. ...	7-11-1902	Mr. A. Kittunay Menon ...	Mr. P. Krishna Menon ...	Asst. Master, District School, Trichur.
Trivandrum	The Trivandrum T. S. ...	31-7-1893	Mr. B. S. Narayana Swamy Iyer, B.A.	Mr. S. Muthusami Iyer, Avl.	High Court Vakil, Trivandrum.

Tumkur	... The Lakshmi Kanth Lodge T. S.	19-7-1905	Mr. D. Vasudorah	... Mr. C. N. Venkata Rao	... 1st Grade Pleader, Tumkur
Tuticorin	... The Thennanthura Lodge T. S.	13-1-1901	Mr. C. S. Veeraragava Aiyer.	Mr. A. Subramania Aiyer	District Court Pleader, Tuticorin.
Udaipore	... The Udaipore T. S.	29-6-1905	Babu Madan Mohan Lal...	Babu Bhaghuba Dayal, B.A.	Faujdar (Magistrate) Udaipore.
Udipi	... The Udipi T. S.	13-12-1901	Mr. B. Narain Row	... Mr. V. Lukahman Row	... Head Master, L. F. Middle School, Udipi.
Uttarparah	... The Uttarparah T. S.	7-3-1903	Pada Raghobhary Mukho-padhya.	Babu Sukumar Mukhopadhyaya.	Bhadra Kali, Uttarparah.
Vedaraniem	... The Vedaraniem T. S.	4-7-1898	.....	Mr. N. Pichai Pillay	... Retired Tahsildar, Vedaraniem, Tanjore Dist.
Vinnakonda	... The Vinnakonda T. S.	4-9-1905	Mr. G. Lakshmi Narayan Pantulu.	Mr. A. V. Appa Row	... Head Master, L. F. Middle School, Vinnakonda.
Vizagapatam	... The Vizagapatam T. S.	23-9-1897	Rao Baladur Suriya Row	Mr. U. Appala Narasiah Naidu Garu.	Hospital Asst., Vizagapatam.
Warangal	... The Satyavachara T. S.	1891	.....	Mr. Tirumala Rao	... Asst. Teacher, Govt. High School, Warangal.
Yeotmal	... The Yeotmal T. S.	3-1-1902	Mr. R. R. Sastekar	... Mr. N. V. Thota, B.A.	... Head Master, A-V. School, Yeotmal, Berare.

Address : Babu Upendranath Pasu, General Secretary, Benares City, U. P., Cable Address, "Besant, Benares."

DORMANT BRANCHES—INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Agra	... The Agra T. S. ...	1893*	Bhagulpore	... The Bhagulpore T. S. ...	7-11-1892
Almora	... The Tatwatodhin Sabha T. S. ...	3-8-1893	Bhawani	... The Bhawani T. S. ...	16-9-1898
Amalapuram	... The Amalapuram T. S. ...	21-8-1901	Bhimavaram	... The Bhimavaram T. S. ...	13-12-1901
Amritsar	... The Jignyasā T. S. ...	5-12-1893	Bilaspore	... The Bilaspore T. S. ...	27-5-1903
Aska	... The Tutwanusandhanam ...	10-2-1901	Bhiwani	... The Bhiwani Centre T. S. ...	27-12-1901
Arcot	... The Arcot T. S. ...	18-7-1884	Bulandshahar	... The Paron T. S. ...	1887*
Aryalur	... The Krishna T. S. ...	30-10-1900	Burdwan	... The Brahma Vidya Lodge T. S. ...	3-6-1883
Bankura	... The Sanjeevan T. S. ...	2-1883	Calcutta	... The Ladies T. S. ...	1882*
Bansberia	... The Arjan Lodge T. S. ...	12-2-1900	Chakdighi	... The Chakdighi T. S. ...	4-5-1883
Barakhar	... The Sadhusanga T. S. ...	1892*	Chicacole	... The Chicacole Lodge T. S. ...	2-7-1903
Balaram	... The Balaram T. S. ...	25-12-1882	Chingleput	... The Chingleput T. S. ...	7-1-1883*
Beauliah	... The Enajshahay Harmony ...	20-7-1883	Chittagong	... The Chittagong T. S. ...	7-9-1887
Berhampore	... The Berhampore (Gaujam) T. S. ...	30-4-1901	Chittur (Cochin States)	... The Chittur T. S. ...	4-10-1902
Bettiah	... The Bettiah Centre T. S. ...	6-2-1900	Cochin State	... The Ramananda T. S. ...	7-11-1902
Bezwada	... The Bezwada T. S. ...	7-10-1887	Conjeeveram	... The Satyavrata T. S. ...	13-4-1902

Cuttack	...	The Cuttack T. S.	...	9-4-1901	Jabalpur	...	The Bhrgu Kshetra T. S.	...	28-6-1883
Dacca	...	The Dacca T. S.	...	13-3-1883	Jalpaiguri	...	The Jalpaiguri T. S.	...	5-6-1869
Dharampore	...	The Ramajayam T. S.	...	17-6-1894	Jand	...	The Jand Centre T. S.	...	1894*
Dharampuri	...	The Dharampuri Lodge T. S.	...	8-1-1898	Jessore	...	The Tattvajnana Sabha T. S.	...	22-3-1883
Dindigul	...	The Dindigul T. S.	...	9-3-1884	Jeypur	...	The Jeypur T. S.	...	22-2-1882
Elore	...	The Gupta Vidya T. S.	...	7-10-1887	Karwar	...	The N. Canara T. S.	...	7-1-1883
Ernaculam	...	The Ernaculam T. S.	...	1891	Kaputhala	...	The Kaputhala T. S.	...	4-12-1883
Erode	...	The Erode T. S.	...	1900*	Krishnagiri	...	The Krishnagiri T. S.	...	24-12-1897
Faridkot	...	The Faridkot T. S.	...	16-12-1901	Kulitalai	...	The Kulitalai T. S.	...	9-10-1900
Ferozepur	...	The Ferozepur T. S.	...	24-9-1901	Kuch Behar	...	The Kuch Behar T. S.	...	1889*
Ghazipore	...	The Ghazipore T. S.	...	2-11-1883	Mandalay	...	The Mandalay T. S.	...	31-1-1902
Gudivada	...	The Gudivada T. S.	...	20-12-1884	Muddehpooorah	...	The Muddehpooorah T. S.	...	17-7-1881
Guntur	...	The Sadvisigara T. S.	...	1891*	Narail	...	The Narail T. S.	...	30-3-1883
Gujranwalla	...	The Gujranwalla T. S.	...	24-12-1894	Narasaravupet	...	The Narasaravupet T. S.	...	28-2-1902
Hajipur	...	The Hajipur T. S.	...	15-3-1893	Narsapur	...	The Vasistha T. S.	...	11-10-1901
Harur	...	The Harur T. S.	...	5-11-1920	Nasik	...	The Nasik T. S.	...	1891*
Hoshangabad	...	The Normada T. S.	...	7-11-1865	Negapatam	...	The Negapatam T. S.	...	12-8-1833
Howrah	...	The Howrah T. S.	...	25-5-1893	Noakhali	...	The Noakhali T. S.	...	26-3-1886
					Ootacamund	...	The Doolabetta T. S.	...	17-9-1883

DORMANT BRANCHES—INDIAN SECTION—(Continued).

Place	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Orai	... The Orai T. S.	... 14-9-1886	Ranchi	... The Chota Nagpur T. S.	... 1887*
Pahartali	... The Mahamuni T. S.	... 1887*	Rayadrug	... The Brahma Vidya T. S.	... 18-8-1898
Paker	... The Pakur T. S.	... 1891*	Saidapet	... The Sri Krishna Lodge T. S.	... 21-8-1901
Palmi	... The Palmi T. S.	... 15-10-1897	Satur	... The Satur T. S.	... 27-8-1897
Parvatipore	... The Parvatipore T. S.	... 22-3-1901	Searsole	... The Searsole T. S.	... 28-4-1883
Paikunda	... The Paikunda T. S.	... 9-11-1901	Seoni Chapra	... The Seoni T. S.	... 27-10-1885
Patukota	...* The Patukota T. S.	... 27-6-1898	Sompot	... The Potunda Ramswami Lodge T. S.	... 20-7-1901
Poonamallee	... The Poonamallee T. S.	... 7-3-1898	Sholapur	... The Sholapur T. S.	... 11-12-1882
Pursawalkum	... The Sri Renua Lodge T. S.	... 28-1-1898	Siliguri	... The Siliguri T. S.	... 8-10-1885
Quilon	... The Parwa T. S.	... 7-10-1903	Sriyalkuntham	... The Agastha T. S.	... 30-7-1897
Rai Bareilly	... The Jnanavarukini T. S.	... 18-10-1883	Simla	... The Simla Eclectic T. S.	... 1881*
Raichur	... The Raichur T. S.	... 21-4-1901	Sholinghar	... The Sholinghar T. S.	... 1869*
Rajahmundry	... The Rajahmundry T. S.	... 1887*	Srirangam	... The Srirangam T. S.	... 12-11-1900
Rajmahal	... The Rajmahal T. S.	... 7-10-1887	Tanuku	... The Tanuku T. S.	... 20-9-1901
Ramdasgur	... The Ramdasgur Centre T. S.	... 15-3-1899	Tiruyatur	... The Brahma Vikara Lodge T. S.	... 25-1-1884

Tirutturaijundi	...	The Bilwanya Lodge T. S.	...	15-7-1898	Vizianagram	...	The Vasishtha T. S.	...	18-1-1884
Tiruvallore (Dist. Chingleput.)	...	The Veera Raghava Lodge T. S.	...	1-3-1898	Villupuram	...	The Vasudera T. S.	...	30-7-1900
Triplicane	...	The Parthasarathy Lodge T. S.	...	11-2-1893	Vriddhachalam	...	The Vriddhachalam T. S.	...	29-8-1900
Udamalpet	...	The Udamalpet T. S.	...	18-6-1888	Wai	...	The Wai T. S.	...	28-6-1899
Umballa	...	The Umballa T. S.	...	1891*	Watajahnagar	...	The Watajah Ranipet Lodge T. S.	...	25-8-1898
Vaniyambadi	...	The Vaniyambadi Lodge T. S.	...	18-12-1897	Yellamanchelli	...	The Sarvasiddi T. S.	...	23-4-1901
Vellore	...	The Vellore T. S.	...	22-4-1895					

* Exact date not given.

Note.—Dormant Indian Branches are often revived, 13 have become active during this past year.

British Section.

(CHARTERED 19-10-1888.

RE-CHARTERED AS EUROPEAN SECTION 17-7-1891.

NOW KNOWN AGAIN AS BRITISH SECTION.)

BRITISH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	... Bath Lodge	1900*	Great Britain. F. Bligh Bond	... Miss Sweet	... 36, Henrietta Street, Bath.
Birmingham	... Birmingham Lodge	1890*	F. J. Hooper	... A. N. Comely	... 7, Blenheim Road, Moseley, Birmingham.
Bournemouth	... Bournemouth Lodge	1893*	G. H. Bellairs	... Dr. Nunn	... Gestingthorpe, Boscombe, Bournemouth.
Bradford	... Bradford Lodge	1902*	F. D. Harrison	... O. Firth	... Hawkswood, Baildon, Yorks.
Brighton	... Brighton Lodge	1890*	Dr. A. King	... G. Kilner	... 19, St. Michael's Place, Brighton.
Bristol	... Bristol Lodge	1893*	S. H. Old	... Mrs. † Anderson	... Redwood, Richmond Hill Avenue, Clifton.
Clifton	... Clifton Lodge	1904	J. R. Anderson	... Mrs. Anderson	... Redwood, Richmond Hill Avenue, Clifton.
Didsbury	... Didsbury Lodge	1902*	F. E. Marsden	... Mrs. Marsden	... Spath Lodge, Spath Road, Didsbury.
Dublin	... Dublin Lodge	1904	G. W. Russell	... H. F. Norman	... 22, Lincoln Place, Dublin.
Edinburgh	... Edinburgh Lodge	1893	G. L. Simpson	... Miss Drummond	... 4, Learmonth Terrace, Edinburgh.

* Lending Library. † Possibly Miss.

Exeter	Exeter Lodge	...	1901*	Mrs. Pasingham	...	Miss Wheaton	...	19, Bedford Circus, Exeter.
Glasgow	Glasgow Lodge	...	1900	R. H. Andrews	...	J. P. Allan	...	5, West Regent St., Glasgow
Harrogate	Harrogate Lodge	...	1892*	Hodgson Smith	...	Miss Broughton Head	...	Hillside, Westcliff Grove, Harrogate.
Hull	Hull Lodge	...	1902*	H. E. Nichol	...	Mrs. Barton	...	Vrede, Marlborough Avenue Hull.
Leeds	Leeds Lodge	...	1900	C. N. Goode	...	F. F. Laycock	...	37, Wood Lane, Headingley, Leeds.
Liverpool	City of Liverpool Lodge	...	1895*	Miss Hope Rea	...	C. N. Kinnisha	...	154, Anfield Rd., Liverpool.
London	Adelphi Lodge	...	1891*	J. N. Watkins	...	...	...	Pres., 21, Cecil Court, St. Martin's Lane, W. C.
Do.	Battersea Lodge	...	1901*	D. N. Dunlop	...	A. P. Cautanach	...	27, Dault Road, Wandsworth Com., S. W.
Do.	Blavatky Lodge	...	1887	G. R. S. Mead	...	Miss Eardley-Wilmot	...	28, Albemarle St., W.
Do.	Croydon Lodge	...	1899*	P. Tovey	...	Fred. Horne	...	"Charlton" Kynaston Road, Thornton Heath.
Do.	Hampstead Lodge	...	1897*	Mrs. Alan Leo	...	Alan Leo	...	9, Lyncroft Gardens, Finchley Rd., N. W.
Do.	London Lodge	...	1878	A. P. Sinnett	...	.....	...	Pres., 14, Westbourne Terrace Rd., W.
Do.	Lotus Lodge	...	1902	C. W. Leadbetter	...	H. Whyte	...	7, Lanhill Road, W.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	North London Lodge ...	1893*	R. King	V. J. J. Lewis	13, Tyndale Place, Upper St., N.
Do.	West London Lodge ...	1897*	Miss Ward	G. H. Whyte	7, Lankill Road, Elgin Avenue, W.
Manchester	Manchester City Lodge	1892*	M. H. Larmuth	Miss L. M. Ker	Brook Lea, Mellor, Marple Bridge.
Middlesbrough	Middlesbrough Lodge...	1893*	W. H. Thomas	Baker Hudson	118, Grange Road East, Middlesbrough.
Nottingham	Nottingham Lodge ...	1902	H. Bradley	F. A. Johnson	10, Patrick Road, West Bridgford, Nottingham.
Plymouth	Plymouth Lodge ...	1902	A. Weekes	Dr. E. Mariette	Ford Park House, Mutley, Plymouth.
Scottish	Scottish Lodge (Private Lodge) †	1884*	.....	Dr. G. Dickson	9, India Street, Edinburgh.
Sheffield	Sheffield Lodge ...	1896	Richard Pexton	C. J. Barker	Glenwood, Dore, Sheffield.
Southampton	Southampton Lodge ...	1903*	Miss F. M. Green	Mrs. Hollick	Cranleigh, The Polygon.
South Manchester.	South Manchester Lodge.	1904	R. H. Staniforth	Miss. Alcock	179, Clifton St., Brooks Bar, Manchester.

* Leading Library. † Independent.

Tyneside	... Tyneside Lodge	...	1902	.....	... J. Watson	... Lily House, off Ocean View, Whitley Bay, Northumber- land.
Wakefield, Yorks...	... Wakefield Lodge	...	1905	E. Zechiedrich	... C. A. Brotherton	... Craven House, Belle Vue, Wakefield Yorks.
York	... York Lodge	...	1908	J. I. Wedgwood	... Miss M. Brown	... River View, Marygate York.
				Belgium.		
Antwerp	... Antwerp Lodge	...	1899*	Armand Macloot	... A. Schenck	... 49, Avenue Marie, Antwerp.
Brussels	... Branche Centrale Belge...	...	1898*	N. G. J. Brandenburg	... Miss Lilly Carter	... 21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Do.	... Brussels Lodge	...	1898	Henri Thiry	... A. Vonderstraeten	... 19, Rue des Commerçants.
Do.	... Lotus Blanc Lodge	...	1903*	Mlle. L. A. Waller	... Mlle. L. A. Van Blommestein.	... 38, Rue Tasson Snell, Brus- sels.
Do.	... Isis	...	1903*	.....	Armand Rombauts	... 23, Rue du Pepin.
Do.	... Branche Anglo-Belge...	...	1905*	.....	Mrs. Peel	... 19, Rue Forestiere, Avenue Louise.
				Spain.		
Barcelona	... Barcelona Lodge	...	1893	José Plana y Dorca	... José Que'rol	... Ronda de San Antonio, Gl. 4°, 2a. Barcelona.
Madrid	... Madrid Lodge	...	1893*	José Xifré	... Manuel Trevino	... 127, dup°, 3° Atocha, Madrid.
				Africa.		
Lagos	... Lagos Lodge	...	1904	C. Ibaré Akinsin	... G. N. Martin	... Broad St., Lagos.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Centres.		
	Bridlington Centre	...	.....	W. H. Sanderson	Roselea, Blackburn Avenue, Bridlington.
	Cardiff Centre	...	.....	W. Patrick	13, Bangor Road, Cardiff.
	Chiswick Centre	...	.....	Mrs. Cox	Adyar Studio, Flanders Road, Bedford Park, W.
	Coventry Centre	...	.....	Mrs. Nevill	149, Poleshill Road, Coventry.
	Dundee Centre	...	.....	J. L. Eadie	15, Castle St., Dundee.
	Eastbourne Centre	...	.....	Jas. H. MacDougall	68, Willington Road, Eastbourne.
	Greenock Centre	...	.....	J. Ross	4, Nelson St., Moss Side.
	Hampstead Heath Centre.	...	.....	Miss K. Shaw	Stanfield House, Hampstead, N. W.
	Leeds Centre	...	.....	Miss A. K. Kennedy	6, Hawthorn View, Chapel-Allerton, Leeds.
	Merthyr Centre	...	.. ..	E. M. Thomas	Gmaelodygarth Art Stores, Merthyr, Wales.
	Moss Side Centre (Manchester).	...	.....	W. Pitt	137, Beresford St., Moss Side, Manchester.
	Oxford Centre	...	.....	W. Cock	37, Beechcroft Road, Oxford.

Ripon Centre	...	...	J. Monger	...	2, Ashville, Ripon.
Scarborough Centre	...	...	J. Midgley	...	Blanchards Hotel, Scarborough.
South Edinburgh Centre	...	...	Miss Parau	...	22, Newbattle Terrace, Edinburgh.
Stoke-on-Trent Centre	...	...	Thomas Ousman	...	36, South St., Mount Pleasant, Stoke-on-Trent.
Surbiton Centre	...	...	Mrs. Alan Leo	...	Telsted, Crane's Park, Surbiton.
Tavistock Centre	...	...	Rev. John Barron	...	5, Broadpark Terrace, Whitechurch, Tavistock.

Address:—Miss Kate Spink, General Secretary, British Section, 28, Albemarle St., London, W. Telegrams: "Blavatnsky, London."
"Lending Library."

Australasian Section.

(CHARTERED 11-1895.)

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelaide, S. A.	Adelaide T. S.	1895*	Mr. N. A. Knox	Miss K. Castle	Victoria Square, West, Adelaide.
Bendigo, Vic.	Bendigo T. S.	1905†	.....	.....	.....
Brisbane, Q.	Brisbane T. S.	1891	Mr. B. Wishart	Mrs. M. Mildren	Moon's Bld'g., Adelaide Street, Brisbane.
Cairns, Q.	Cairns T. S.	1902*	Mr. A. Byrne	Mr. W. A. Mayers	Florence Street, Cairns.
Charters Towers, Q.	Charters Towers T. S. Cum Townsville.	1901	Mr. J. H. Horn	Mr. C. A. H. Reye	Municipal Chambers, Townsville.
Fremantle, W. A.	Fremantle T. S.	1900*	Mr. W. Johnson	Mrs. H. Patterson	63, Cantonment Road, Fremantle.
Hobart, Tas.	Hobart T. S.	1890	Mr. B. E. Macdonald	Mr. K. Dea	Cathedral Chambers, Murray Street.
Launceston, Tas.	Launceston T. S.	1900*	Miss M. W. Noble	Mrs. E. Worth	23, Landale Street, Launceston.
Melbourne, Vic.	Melbourne T. S.	1891	Mr. H. W. Hunt	Mr. S. Studd	268, Flinders Street, Melbourne.
South Yarra, Vic.	Ibis T. S.	1891	Mr. H. Tilburn	Mr. A. E. Fuller	8, Garden Street, South Yarra, Victoria.
Perth, W. A.	Perth T. S.	1897	Mr. F. E. Allum	Mr. H. M. Leighton	Princes Bld'g., St. George's Terrace, Perth.
Sydney, N. S. W.	Sydney T. S.	1891	Mr. T. H. Martyn	Mr. J. Moore	12, Margaret Street, Sydney.

* New Charter. † No further particulars.

Address:—W. G. John, General Secretary, 12, Margaret St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

Scandinavian Section.

(CHARTERED 7-7-1895.)

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Original Swedish Lodge	11-10-1890	Sweden. .....	.....	.....
Boden	... Facklan Lodge*	... 25-5-1900	Mr. A. Berglund	... Mr. J. Moberg	... Boden.
Eslof	... Eslof Lodge*	... 4-4-1904	Mr. Ax. Körner	... Miss G. Rahm	... Helsingborg.
Falun	... Falun Lodge	... 6-11-1904	Mr. H. Munkell	... Mr. H. Munkell	... Grycksbo.
Gefle	... Gefle Lodge*	... 24-4-1904	Miss H. Ljungberg	... Miss H. Ljungberg	... Drottninggatan 26, Gefle.
Göteborg	... Göteborg Lodge	... 31-10-1893	Mr. Frank Heyman	... Mrs. H. Sjöstedt	... Vasaplatsen, 1, Göteborg.
Hernösand	... Hernösand Lodge*	... 19-7-1903	Mr. P. O. Berglund	... Mr. L. Åkerlund	... Hernösand.
Kiruna	... Kiruna Lodge*	... 18-5-1902	Mr. C. E. Sundberg	... Mr. A. P. Lundahl	... Kiruna.
Christianstad	... Christianstad Lodge*	... 15-4-1904	Mr. M. F. Ålund	... Mr. O. Holmberg	... Christianstad.
Linköping	... Linköping Lodge*	... 1-9-1901	Mr. O. Zander	... Mr. E. Tolf	... Linköping.
Luleå	... Bifrust Lodge*	... 16-10-1897	Mr. S. I. Sven-Nilsson	... Miss S. Johansson	... Luleå.
Lund	... Lund Lodge*	... 31-10-1893	Mr. H. Sjöström	... Mr. N. af Ekenstam	... Lund.
Malmö	... Malmö Lodge*	... 31-1-1904	Mr. G. Kinell	... Mr. S. A. Kärve	... Limhamn.
Sollefteå	... Sollefteå Lodge	... 28-7-1895	Miss A. Kjellen	... Mr. A. Westberg	... Sollefteå.
Stockholm	... Stockholm Lodge*	... 8-10-1893	Mr. G. H. Liander	... Mr. T. Fridholm	... Nybrogatan, 15 A, Stockholm.
Sundsvall	... Sundsvall Lodge	... 29-4-1898	Miss L. Edström	... Mr. L. Andersson	... Wreten 106, Sundsvall.

Upsala	... Upsala Lodge*	... 5-12-1895	Mr. G. Lindborg	... Mr. K. O. Ericsson	... Linnégatan, 1, Upsala.
Örebro	... Örebro Lodge*	... 31-10-1893	Mr. E. Eklund	... Mr. M. B. Larén	... Wästä, Örebro.
Östersund	... Östersund Lodge*	... 25-10-1903	Mr. E. Th. Ericsson	... Mr. A. K. A. Eines	... Kyrkgatan 36, Östersund.
			Norway.		
Christiania	... The Norwegian T. S. ...	3-9-1893	Mr. J. A. Lundgren	... Miss R. Unbjørn	... Stalavik, Christiania.
Do.	... (Christiania Lodge	... 6-10-1905	Mr. Rich. Eriksen	... Mr. Rich. Eriksen	... Industrigade 28, Christiania.
			Denmark.		
Copenhagen	... Kjöbenhavn Lodge*	... 17-11-1893	Mr. H. Thauing	... Mr. C. P. Raab	... Rigsbævrej 4, Copenhagen.
Do.	... Eirene Lodge*	... 14-2-1899	Mr. H. V. Schmidt	... Mrs. M. C. Fander	... Fælledvej 16, Copenhagen.
Do.	... Maria Lodge*	... 19-2-1904	Mrs. J. Meyer	... Mrs. J. Deichmann	... Østerbrogade 9, Copenhagen.
Aarhus	... Aarhus Lodge	... 20-8-1905	Mr. C. H. Holm	... Mr. C. W. Schenström	... Villa Egeby, Aarhus.

Address:—Arvid Knös, General Secretary, 7, Engelluochtgatan, Stockholm, Sweden.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

New Zealand Section.

(CHARTERED 7-4-1896.)

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	24-3-1892	Mr. B. Kent	Mr. W. Will	24 West St., Newton, Auckland.
Do	H. P. B. Lodge T. S.	11-2-1903	Mrs. Hennis	Mr. C. Hennis	38, His Majesty's Arcade, Queen Street, Auckland.
Wellington	Wellington T. S.	{ Nov. 18-8 1894 }	Mr. W. S. Short	Mr. R. J. Hardie Shaw	Willis Street, Wellington.
Dunedin	Dunedin T. S.	23-5-1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	28-6-1894	Mr. J. Rhodes	Mrs. Rhodes	187, High Street, Christchurch.
Woodville	Woodville T. S.	22-5-1895	Mr. T. Gilbert	Mrs. Gilbert	Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	12-5-1895	Mrs. Bucke, Senr.	Mr. Edward Baucke	Pahiatua.
Wanganui	Wanganui T. S.	23-12-1896	Mrs. Mellor	Mrs. Melrose	16, Dublin Street, Wanganui
Napier	Napier T. S.	21-1-1903	Mr. Kaber Harrison	Mrs. F. Halford	Te Ngaio, Seapoint Road, Napier.
Onchunga	Onchunga T. S.	22-6-1904	Mr. J. H. Simpson	Mr. J. H. Simpson	Talma Studio, Onchunga.
	Nelson Centre	...	.....	c/o Mrs. Saxon.	Pelynn Lodge, Nelson.
	Invercargill Centre	...	.....	c/o Mr. C. Campbell	Tey Street, Invercargill.
	Gisborne Centre	...	.....	c/o Mrs. R. W. Turner	c/o Messrs. Johnston & Co., Gladstone Road, Gisborne.

Address:—C. W. Sanders, General Secretary, His Majesty's Arcade, Queen Street, Auckland, N. Z., Cable Address: "Theosophy, Auckland."

Netherlands Section.

(CHARTERED 14-5-1897.)

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	... 10-4-1891	W. B. Fricke	... H. Wierds van Oshoorn	Amsteldijk, 76.
Do.	Waldana Lodge	... 19-11-1896	J. W. Le Nobel	... Johan van Eeden Nierhoff	Van Eggenstraat, 5 f.
Haarlem	Haarlem Lodge	... 10-11-1896	A. M. van der Voort	... W. M. ten Houte de Lange	Wilhelminapark, 37.
The Helder	Helder Lodge	... 23-9-1896	T. van Zuilen	... S. Gazan	Florastraat, 23.
Rotterdam	Rotterdam Lodge	... 11-3-1897	M. Brinkman	... M. Adamse	... Schiedaanlaan, 90.
The Hague	Hague Lodge	... 30-3-1897	F. J. B. van der Beek	... A. G. Vreede	Beeklaan, 263.
Vlaardingen	Vlaarlingen Lodge	... 30-3-1897	D. de Lange Dz.	... D. de Lange Dz.	... Oosthavenkade.
Utrecht	Utrecht Lodge	... 17-1-1901	Ph. G. H. Dop	... Miss J. J. van Wijngaarden	Oude Gracht, T. Z. 19.
Nijmegen	Nijmegen Lodge	... 21-9-1902	A. van der Gon Netscher	Th. Blackmann	Grasdt van Roggenstraat, 18.
Hilversum	Hilversum Lodge	... 4-4-1903	J. P. W. Schuurman	... Miss C. Hubrecht	... Ceintuurbaan, 2.
Zwolle	Zwolsche Lodge	... 20-3-1905	Miss L. E. Gratama	... Miss A. Gratama	... Melkmarkt, 623.
Leiden	Leiden Lodge	... 5-6-1905	C. W. Vollgraff	... Mrs. C. J. van der Beek- de Prez.	Jan van Goyenkade, 1B.
Delft	Delft Lodge	... 12-10-1905	Th. F. Vreede	... J. L. A. Ledeboer	... Oude Delft, 23.
Arnhem	Arnhem Lodge	... 21-5-1905	P. M. van Walchren	... Mrs. M. C. van Hoek-Canne- man.	Arnhem.

DUTCH EAST INDIES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Samarang	Samarang Lodge ...	7-9-1901	H. A. Benjamins	... E. F. Winkel	... Pres., Genielaan.
Soerabaya	Soerabayasche Lodge	7-6-1903	Mrs. H. Steinbuch-Hastings.	C. J. van Vliet, Jr.	... Pres., Plamptau.
Buitenzorg	Buitenzorgsche Lodge	2-9-1903	P. van Hinloopen Labberton.	Mrs. C. van Hinloopen Labberton.	Buitenz.
Djoidjakarta	Djoidjasche Lodge ...	13-9-1903	Raden Mas Pandji Djadjeng Irawan.	Mrs. C. Voorneman	... Lodjie Ketjil.
Batavia	Bataviasche Lodge ...	1905.	E. C. Groote	Mrs. S. J. Groot	... Batavia.
Djombang	Reading Lodge ...	1905.	.....	E. A. Wijnnalen	... Njimbang, Djombang.

Address:— { W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam, Holland.
 { C. J. van Vliet, jr., Asst. Secretary, Dutch East Indies, Kalassin, Soerabaya.

French Section.

(CHARTERED 2-8-1899.)

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Le Disciple	30-6-99	Mme. A. Brunnarius	Mr. J. Morand	13 rue Froissard.
Do.	L' Union	24-6-99	Mme. Magny	Mr. E. Syffert	Pres., 59, Av. de la Bourdonnais.
Do.	Le Lotus*	17-11-99	Mr. D. A. Courmes	Mr. Henry Courmes	21, rue Tronchet.
Do.	Le Sentier	15-5-99	Mme. Villiers Thomassin	Mlle. Thomassin	St. Chéron (S.O.).
Do.	L' Essor	17-1-00	Mlle. A. Béch	Mr. G. de Fontenay	Pres., 21 Avenue Montaigne.
Marseilles	An -Lai	27-3-00	Mr. Ed. Maurel	Mme. Ed. Maurel	11, rue St., Dominique.
Do.	Fraternité**	15-5-99	M. Dianoux	Mme. Fabre	23, rue du Panier.
Do.	Vérité	7-10-01	Mme. Houetz	Mr. M. Chaumel	2, rue St. Jacques.
Do.	Sophia	26-1-02	Mr. Lucien Pascal	Mme. S. Paturel	6, Boulevard du Canal.
Do.	L' Aube	31-5-05	Mme. Ed. Bendic	Mme. Gétuz	86, rue St. Jacques, Marseilles.
Toulon	Le Lotus Bleu*	6-1-96	Mr. G. Guglielmi	Mme. Guglielmi-Kayer	46, rue Victor Clappier.
Nice	L' Union de Nice*	2-7-97	M. le Dr. Arnaud	Mme. Erhard	19, Avenue Notre Dame.
Do.	Vidya*	27-11-02	Mme. Nabouand	Mme. Barbier-Gentil	16, rue Miron.
Grenoble	Grenoble Lodge*	25-5-99	M. G. Durand	Mme. J. Silet	1, rue Emile Augier.
Lyon	Lyon Lodge	20-5-99	Mlle. Flachard	Mme. Sevez	3, rue d'Algérie.

Bordeaux	...	L'Effort	...	31-3-02	M. E. Mareault	...	Mme. G. Dufan	...	61, rue Fondandé'ge.
Geneva (Suisse)	...	Dharma*	...	20-6-01	Mr. Ch. Pahon	...	Mr. Pricam	...	5, rue St. Jean.
Do.	do	Unité	...	20-6-01	Mme. A. Erath	...	Mr. L. Guggeri	...	Pres., 9, Avenue de la Grenade.
Do.	do	Les Philanthies	...	12-1-03	M. W. Metford	...	Mlle. L. Jacquet	...	Pres., 6, Grand Quai.
Sofia (Bulgarie)	...	Sofia Lodge*	...	12-2-03	Capitaine Fitchett	...	Mme. M. Stojanowa	...	33, Zar Krum.
Nantes (Loire Inférieure).	...	Raison Alice	...	11-3-05	M. Alfred Pujol	...	Mlle. M. Riviere	...	16, rue Guibal, Nantes.
Tunis	...	Tunis	...	28-3-05	Dr. Liron	...	Mlle. C. Schmidt	...	Pres., 27, rue de la Commission Tunis.
.....	.....	Mulhouse	...	...	...	...	.....	...	.....
.....	.....	Colmar	...	...	.....	.....	.....	...	.....
.....	.....	Alger Centre	...	...	.....	.....	M. Th. Poullain	...	45, rue d'Orleans.
.....	.....	Rouen Centre	...	...	.....	.....	Mlle. J. Decroix	...	52, rue Armand Carrel.
.....	.....	Clermont-Ferrand Centre.	...	...	.....	.....	Mr. J. Lanier	...	27, rue Blatin.
.....	.....	St. Pierre Centre	...	...	.....	.....	Mr. René André	...	Saint Pierre.
.....	.....	Miguelon Centre	...	...	.....	.....	.....	...	.....
.....	.....	Sousse	...	...	.....	.....	.....	...	.....
.....	.....	Cannes Centre	...	...	.....	.....	.....	...	.....
.....	.....	Caen	...	...	.....	.....	.....	...	.....

Address :—Dr. Th. Pascal, General Secretary, 59 Avenue de la Pourdonnais, Paris.
* Lending Library.

Italian Section.

(CHARTERED 17-1-1902.)

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ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Rome	Rome Lodge	... 11-3-1897	Dunstano Cancellieri	Rudolfo Arbib	... 48, Via Campo Marzio.
Do.	Besant Lodge	... 25-3-1901	Dr. Giovanni Colazza	Leone Piattelli	... Pres., 89, Via del Babuino.
Do.	Dante Alighieri Lodge.	26-11-1901	Dr. Arnaldo Cervesato	Ludovico Ambrosini	... 48, Via Campo Marzio.
Do.	Rinascenza Lodge (Once 19-10-1902 Unita).	...	Alcibruide Mazzerelli	Dr. Augusto Agabiti	... 57, Via del Pantheon.
Do.	Blavatsky Lodge	... 26-10-1905	Don Fabrizio Ruspoli	Margherita Ruspoli	... 1, via Pompeo Magno.
Florence	Florence Lodge	... 16-12-1896	Prof. Baldino Ginliano	Arturo Reghini	... 5, Piazza Donatello.
Milan	Lombardia Lodge	... 3-2-1904	Angelo Cantoni	Dr. Luigi Pora	... Pres., 23, Via S. Andrea, Milan.
Naples	Naples Lodge	... 7-6-1900	Miss E. Heinecke	Susanna Kramer	... Pres., 114, Corso Vittoria Emanuele, Naples.
Do.	Giambattista Vico Lodge	21-4-1902	Dr. Carlo Migliore	Dr. Lodovico Calli	... 68, Strada Trinità, Maggiore
Bologna	Bologna Lodge	... 22-11-1901	Col. Gustavo Bonzini	Ca. Ida Reghini	... Pres., 17, Via Marsale, Bologna.
Torino	Torino Lodge	... 6-6-1902	Cat. Maria Minetti d'Ara- mengo.	Francesco Riva	... 19, Via Montecchio, Torino
Do.	Leonardo da Vinci Lodge	29-9-1904	Ten. G. B. Mondinelli	Lucio Barbero	... 6, Corso Casale (Casa Durranda).
Pisa	Pisa H. P. B. Lodge	... 8-5-1902	M. Fassini-Camossi	Gabriele Gavino	... 2, Lungarno Mediceo.

Genoa	Giordano Bruno Lodge	24-11-1902	William N. Kirby	...	Dr. E. J. Spensley	...	Pres., Villa Giordano, Cornigliano Ligure, Genoa.
Do.	Giuseppe Mazzini Lodge	26-3-1904	Prof. Francesco Porro	...	Enrico Vannelli	...	5, Vico, 5 Antonio, Genoa
Palermo	Palermo Lodge	4-2-1904	Av. Giuseppe Sulli-Rao	...	Av. Giovanni Sottilo	...	6, Via La Mantia, Palermo.
Venice	Fulgentia Adriatica Lodge.	17-9-1904	Prof. Cesare Augusto Levi	...	Dr. Arrigo Ravenna	...	181, S. Mario, Venice.
Terni	Umbria Lodge	14-7-1904	Giovanni Venturini	...	Pietro Negretti	...	Pres., 1, Piazza Caralotti, Terni.

Address:— Prof. O. Pensig, General Secretary; 1, Corso Degali, Genoa, Italy.

German Section.

(CHARTERED 27-7-1902.)

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Berlin	Berlin Lodge	10-7-1891	Paul Krojanker	Richard Fränkel	Pres., W. Bulowstrasse, 56, Berlin.
Do.	Isant Lodge	25-2-1905	Dr. Rudolf Steiner	Miss Marie von Sievers	Motzstrasse, 17, Berlin, W.
Charlottenburg	Charlottenburg Lodge	3-8-1898	Gustav Rüdiger	.....	Pres., Schillerstrasse, 95, Charlottenburg.
Cologne	Giordano-Bruno Lodge	1-3-1904	Miss Mathilde Scholl	Mrs. Elisabeth Berendt	Pres., Relfortstrasse, 9, Cologne.
Dresden	Grail Lodge	18-9-1904	Richard Almer	Willibald Folgner	Pres., Bantznerstrasse, 12, I Eubian 6, Dresden.
Düsseldorf	Wisseldorf Lodge	10-10-1904	Herr Lauweritz	Franz Tabuschat	Schloosstrasse, 39, Düsseldorf.
Freiburg I. B.	Freiburg Lodge	20-10-1905	Ferdinand Bauer	Mrs. Weissbrod	De Weethstrasse, 21, Freiburg I. B.
Hamburg	Hamburg Lodge	27-3-1898	Bernhard Hubo	Julius Krause	Pres., Martin-allee, 31, Honfelde, Hamburg.
Hannover	Hannover Lodge	7-3-1898	Wilhelm Eggers	Heinrich Fischer	Pres., Ulrichstrasse 4, Hannover.
Karlsruhe	Karlsruhe Lodge	9-12-1904	August Everbeck	Miss Elisabeth Keller	Karl-Wilhelmstrasse, 12, Karlsruhe.
Leipzig	Leipzig Lodge	20-2-1902	Gotthilf Rudolf Tahn	.....	Pres., Hardenbergstrasse, 32, Leipzig.

Lugano (Swiss)	...	Lugano Lodge	...	9-5-1902	Günter Wagner	...	Consul Franken	...	Pres., Castagnola, Lugano Switzerland.
Munich	...	Munich Lodge	...	26-6-1902 6-6-1901	Miss Rosa von Hofstetten.	...	Miss Sophie Stinde	...	Adalbertstrasse, 55, Munich.
Nürnberg	...	Albrecht Dürer Lodge	...	25-3-1904	Michael Bauer	...	Wilhelm Krieger	...	Pres., Wünzelburgstrasse, 3, Nürnberg.
Stuttgart	...	Stuttgart, I	...	14-5-1902	Dr. F. Paulus	...	.....	...	Pres., Carlstrasse, Cannstatt 6, Stuttgart.
Do.	...	Kerning Lodge	...	19-2-1905	Prof. Oskar Boltz	...	Mrs. Maurer	...	Pres., Hesenbergssteige 33, Stuttgart.
Do.	...	Stuttgart, III	...	30-9-1905	Hans Weisshaur	...	Adolf Arenson	...	Ludwigstrasse, 17, Cannstatt, 6, Stuttgart.
Weimar	...	Weimar Lodge	...	2-5-1903	Mrs. H. Lubke	...	Horst von Henning	...	Luisenstrasse, 19, Weimar.

Address :- Dr. Rudolf Steiner, General Secretary, Motzstrasse, 17, Berlin, W., Germany.

Cuban Section.

(CHARTERED 7-2-1905.)

CUBAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
San Jose de Costa Rica, C. A.	Virya T. S.	1-6-1904	.....	....	.....
Havana	H. S. Olcott T. S.	25-1-1905	.....	....	.....
Do.	Annie Besant T. S.	1903	Mr. José Maria Massó	....	Pres., Apartado 365, Havana.
Do.	Concordia T. S.	17-11-1902	Mr. Hipolito Mora	Mr. Rafael Albeary Saint Just.	Calle Manrique, 80, Havana.
Cienfuegos	Sophia T. S.	29-10-1902	Mr. José Terrado y G. Lloronta.	Mr. Ignacio Hernandez y Hernandez.	Cienfuegos.
Banes	Fraternidad T. S.	1903	Mr. Manuel Moreno Solana	....	Banes.
Duruty	Progress T. S.	9-5-1905	Mrs. Rosalia Calera y Triana.	Mrs. Josefa Sanchez	Apartado, 7, Banes.
Sancti Spiritus	Bhakti Gyan T. S.	14-1-1904	.....	....	.....
Santiago de Cuba.	Kriya T. S.	3-10-1905	Mr. Antonia Gola	Mr. Leonardo Griñan	San Agustin, 9, Santiago de Cuba.
Do.	H. P. Blavatsky T. S.	3-10-1905	Mrs. Mariana de Limonta	Mrs. Maria de Limonta	San Juan, Neponoceno, 52, Santiago de Cuba.
Alto Songo, Do.	Jesus T. S.	13-10-1905	Mrs. Maria Avila Romero.	Miss Elena Hernandez Avila.	Alto Songo, La Patena, Provincia de Santiago de Cuba.

Address :—Señor José Maria Massó, General Secretary, Apartado, 365, Havana, Cuba.

Non-Sectionalised.

(CHARTERED 1-1-1891.)

NON-SECTIONALISED.
CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	8-8-1880	Mr. E. A. Mirando	Mr. D. S. S. Wickremaratne.	Buddhist Hdqrs., Colombo.
Galle	Galle T. S.	25-5-1880	Mr. T. D. Amarasinghe	Mr. D. J. Subasingha	Muhinda College, Galle.
Kandy	Kandy Branch	13-6-1880	.....	Mr. H. D. Munasingha	Kandy.
SOUTH AFRICA.†					
Johannesburg	Johannesburg Lodge	1899	W. Wybergh, Esq.	Mr. C. Nelsson, Esq.	P. O. Box 3699, Johannesburg, So. Africa.
Hillbrow, Do.	Harmony Lodge	1901	Mrs. H. E. Wybergh	Miss A. M. Bissicks	....
Krugersdorp	Krugersdorp Lodge	1903	G. D. Stonestreet, Esq.	J. G. Findlay, Esq.	P. O. Box 355, Krugersdorp.
Durban	Durban Lodge	1904	E. G. Martyn, Esq.	H. J. S. Bell, Esq.	P. O. Box 57, Point Durban.
Cape Town	Cape Town Lodge	1904	Dr. Davidson Buchanan, B.A., Ph. D.	A. Holtzer, Esq.	Binfield Villa, St. Bede's Road, 3, Anchor Bay, Cape Town.
Pretoria	Pretoria Lodge	1904	Henri Dijkman, Esq.	C. Francis, Esq.	P. O. Box, 186, Pretoria.
SOUTH AMERICA.‡					
Buenos Aires	Luz T. S.	8-11-1894	Señor Alejandro Sorondo	Mr. L. Lugones	Avenida Republica 8, Buenos Aires.
Do	Vi Dharma T. S. • Library.	21-9-1901*	Mr. F. W. Fernandez	Mr. L. H. Philips	Geb. Hornos 910.
† Major C. L. Pascoe, Presidential Correspondent, P. O. Box 3869, Johannesburg. ‡ Señor Einar J. With, Presidential Agent, P. O. Box 581, Buenos Aires.					

Rosario de Santa Fe.	...	Aurora T. S.	...	1901	Mr. Julian Moreno	...	Mr. Armando Eapp	...	Callao 40, Altos Rosario de Santa Fe.
Santiago	...	Arundhati T. S.	...	19-4-1903	Mr. G. Lamus	...	Mr. Carlos Kymcr	...	Casilla 477, Santiago, Chile.
Valparaiso	...	Lob-Nor T. S.	...	24-4-1902	Dr. H. Marizot	...	Mr. E. Bouffanais	...	Casilla 750, Valparaiso Chile.
Combarbala Chile	...	Annie Besant T. S.	...	24-12-1902	Mr. R. Viedma	...	Mr. Jose Santaigo Calderon Lira.	...	Combarbala, Chile.
Montevideo, Uruguay.	...	H. P. Blavatsky T. S.	...	22-6-1903	Mr. T. Enroque Viera	...	Mr. Ricardo Moratorio	...	Montevideo, Uruguay.
Lima, Peru	...	Lima T. S.	...	8-8-1903	Mr. Jose Arturo Ego- Aguirre.	...	Mr. Federico Valles-Vargas.	...	Lima, Peru.
Pilotas Rio Grande del Sud, Brazil.	...	Dharna T. S.†	...	...	.....	.....	.....	.....	.....
Montevideo, Uruguay.	...	Hiranya T. S.†

† No official report received.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIV.

(Year 1897.)

A LITTLE back of Hobart Town rises a hill called Mount Wellington which, though less than 4,500 feet in height, was at the time of our visit covered with snow and formed a superb background in photographs taken of the town from the deck of a ship. Altogether I think that Hobart deserves to be classed as one of the prettiest spots in the world. The twelve days of our visit were well filled with Society work, such as levees, private visits, conversation meetings, public lectures, and visits to charming localities under the friendly guidance of Miss Octavia Sussmann and other friends. At its meeting on the evening of 10th August, the Branch adopted my scheme for employing Miss Edger as Branch Inspector. She gave some

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I, and II, and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

excellent lectures, notably one on the rather hackneyed subject of "Karma and Reincarnation."

I availed myself of the chance of a meeting of the principal Masonic Lodge to "work my way in" and assist in the work. It was extremely interesting to me as being so unlike what we have in America, but I must confess that I came away impressed with its puerile character as compared with Theosophy. Although it was thirty-four years since I had sat in a Masonic Lodge I felt that I should not care to repeat the experience during an equal space of time. One might say that the spirit of Theosophy, especially in its aspect of brotherhood and religious tolerance, was there, but buried out of sight in the husks of formalism and a species of theatrical display. Our readers may remember that at New York, when the Society had dwindled into a very small affair, H.P.B. and I had some talk with Masonic friends about making the Theosophic teachings a framework for a new Masonic degree, but that we abandoned it as impracticable.

Among the interesting persons whom we met was a young Englishman, a university graduate, who had got about him a group of ladies and another of gentlemen who were pursuing under his direction a course of reading accompanied by profitable discussions on high themes. I was greatly pleased to see the generous enthusiasm which he put into his work and the intellectual and spiritual results obtained. During the whole of our visit we had no idle nor wearisome time; we made a number of warm friendships and were sorry to have to leave Hobart, which we did at 5 P.M. on the 20th August, in the Union Company's steamer "Talune" for Dunedin. During the next three days we experienced the delights of a rolling ship which flung us about under the impulse of a swell from the eastward, but on the fourth day we reached "The Bluffs," a port of call about 150 miles from Dunedin. It was a splendid sunny day with that crispness in the air which gives us people of the temperate zone such a feeling of buoyant health. At the other side of the harbour, some fifty miles away, stretched a range of hills completely covered with snow, which stood out in brilliant splendour against a clear azure sky. In the afternoon we resumed our journey and the next day got to Port Chalmers, the seaport of Dunedin and an hour's ride from the town. Messrs. George Richardson, A. W. Maurais, and

Pearmain came aboard and with outstretched hands gave us a cordial welcome. Among our active workers in Australasia Mr. Maurais has always held a conspicuous place, his connection with a newspaper having enabled him to keep the subject of Theosophy well before the public. The other two gentlemen of the committee have also rendered most valuable services, and Mr. Richardson by the strength and purity of his character has lent dignity to the office of President of the local Branch.

The next day I walked about town and made acquaintances. The streets are very hilly and there are many fine buildings. In the evening, I lectured on Spiritualism to a large audience, Mr. Richardson being in the chair. It was Miss Edger's turn the next evening to lecture, and her subject, "What Theosophy can teach us," was well handled. The next night was spent at Mr. Pearmain's house at Sawyer's Bay, a suburb particularly hard to reach on a rainy night when one has to tramp over the sleepers of the railway track to avoid making a long detour. I returned to town the next day and at 6-30 p.m. addressed a crowded audience on the subject of "Healing." An amusing feature of the occasion was that after I had spoken an hour the audience made me go on for another one, thus dividing a long discourse into two shifts. We had to hold two levees a day to give a fair chance to all who wanted to talk with us. There was a Branch meeting on the evening of the 30th and on the next evening a "sociable" was given us at the "Tailoress's Union Hall," a title which I think must be unique. It certainly is suggestive of the existence among one class of colonial women workers of a spirit of self-helpfulness and organizing faculty. On the evening of the 1st of September Miss Edger and I dined at the house of one of our members whose daughter was so beautiful that I asked her father to give me her photograph: it was what some of the French writers call a "cameo face," that is, one that seems made on purpose to be cut as a cameo in shell or stone. As the young lady has the greater beauty of being a good Theosophist I think she will not mind this passing note by an art-lover to her artistic form.

We sailed for Christchurch, September 3rd, on the steamer "Te Anau," and had a rough time of it. We met a heavy swell outside the harbour and were tossed about all night; the weather was cold and rainy and every one on board was miserably uncomfortable. At

11 A.M. on the 4th we reached Christchurch, or rather Lyttleton, its harbour, some miles from town, where we were met and welcomed on behalf of the Branch by Mr. Rhodes and Mrs. Richmond, a lady who is known in India and Great Britain as well as in the colonies as an instructive platform speaker. I was the guest of Mrs. Fletcher, who made my stay most pleasant. At that time there flourished in that town the notorious bigamist and confidence-man, the "Rev." A. B. Worthington, a native of one of the Western States of America; gifted with great oratorical powers, a handsome person, persuasive in conversation, unscrupulous to the last degree; a man fit to teach high things but morally perverted; a woman-hunter whose career embraced a series of seven bigamous marriages in America and the pecuniary ruin of various wealthy ladies, whose money he got from them by lavish promises of mystical initiation and the acquisition of psychical powers. Just before my arrival he had made a great scandal in Christchurch by the seduction of a tall and handsome lady with whom he went through a bigamous marriage ceremony, but whose eyes were opened and heart broken by the discovery of still another liaison.

I was taken to see a fine church that he had built with the money of local dupes; a well-planned edifice with a spacious auditorium and a large round-fronted speaker's platform that recalled the one in Henry Ward Beecher's church at Brooklyn. His sermons, congregational talks and esoteric instructions to a select group of hypnotised men and budding prophetesses, were framed on theosophical lines and he availed himself without compunction of the best things he could find in the books of Mrs. Besant and others of our writers. His villainy having been exposed by a male dupe, he fled the place, took refuge in another colonial town and with matchless effrontery began the same game over again. On the 10th of September the poor lady, the victim above mentioned and who had adopted the name "Sister Magdala," came to see me and excited my warm sympathies by her tale of woe. I can see her now standing before me, with her large eyes swimming with tears and her tall, graceful figure shaken with grief. I tried to give her some comfort and she brightened up for the time being, but alas! misery was her karmic inheritance for this life and since the interview in question she has committed suicide. The case of this man Worthington furnishes

a romantic chapter for the history of the rogues of both sexes who have utilised the Theosophical teachings, sometimes as members and sometimes as non-members, for the promotion of vile personal ends. Worthington's is a sad case, however looked at, for, as said above, he was possessed of talents and, but for the perversion of his lower nature as regards women and money, for each of which he had an equal hunger—although he wanted money only to squander it—he might have been one of the most useful as well as eloquent religious teachers of the day. He taught a gilded Theosophy with surpassing eloquence, and when his crises came and he was sent to prison for terms of years (as he was, and is now) his followers had no natural rallying centre save in the Theosophical Society. Of the character of "Sister Magdala" before and after her relations with Worthington, I am not well enough informed to speak, save that undoubtedly she was Worthington's victim, completely under the glamour which he could throw over people whom he wished to victimise. Whether she consciously helped him to deceive others is a matter which no one can decide in the case of any hysteric or hypnotic sensitive; the medical authorities are still divided in opinion as to moral responsibility, and the Courts of law as well.

On the 9th September I visited the fine Museum, where I saw a Maori house made of natural size and pattern, a large number of Maori curiosities, and reconstructed skeletons of the gigantic ostrich-shaped Moa (*Dinornis*) which stood about 14 feet high and had thigh bones stouter than those of a horse.

My dear friend Mrs. Aiken, of the Christchurch Branch, told me a curious story about a picture in this gallery, which illustrates what we would call the recollection of a past birth, but which the cautious scientist has recently christened "regressive memory." A lady was visiting the gallery with her little boy when, pointing to a certain landscape, he said: "Oh, Mother, I painted that picture!" The mother was about to pass it over as a mere jest, but when she told the child that the picture had been painted a great many years before he was born, he replied: "I can't help that, Mamma, but I know I painted it. At first I intended it for a sunset, but I changed my mind and on the other side of the canvas painted a sunrise." The mother, being a Theosophist, at least by conviction, was immediately struck with the possible importance of the fact, so she persuaded the Superin-

tendent of the Museum to have the picture taken down for examination and, sure enough, there was found on the back of the canvas the unfinished sketch that the child had spoken of. The story was told me in good faith and, if my memory serves, the incident was known generally by the members of our local Branch.

The women of Christchurch impressed me as being more than usually intelligent and self-resolute. I attended a meeting of them with Miss Edger (at Mrs. Aiken's house) which we both addressed. I was particularly charmed with a Mrs. Ada Wells, the recognised leader of the Women's Suffrage movement, who is credited with having been the chief agent in getting the suffrage bill enacted. In the evening Miss Edger lectured on "Christianity" and I on "Buddhism," our farewell addresses in Christchurch, for the next day we embarked at Lyttleton for Wellington on the steamer "Roturunda," where we arrived at 10 o'clock the next morning. My hosts there were Mr. and Mrs. Ellison. In the afternoon there was a conversation meeting in our Branch hall, and in the evening a lecture on "Re-birth of the Soul:" the audience was large and attentive and there was much applause. During our stay at this place I made agreeable acquaintances among our members, some of whom were very earnest. Miss Edger was stopping at another house but both of us had many visits from inquirers and my two lectures were well attended. On the evening of the 16th (September) there was a Branch meeting at which a resolution approving of the appointment of Miss Edger as Inspector of Branches was adopted. The next day I had the curious experience of having my right hand moulded at the request of a local palmist who seemed to think that the lines were exceptional enough to warrant her going to this trouble and expense.

On the 18th we left by train for Pahiataua, a small interior place where we had some very intelligent Branch members. It was my good fortune to be the guest of a very musical family, all the adult members of which played on instruments and some had fine voices. Such an episode as that is a most charming interlude when one is travelling over long distances by sea and land, with one's time constantly occupied with public functions. On the 21st we left by carriage for Woodville, the district where Mr. E. T. Sturdy lived when he first wrote me to inquire about Theosophy. In the evening there was a Branch meeting and the resolution adopted about Miss

Edger's inspectorship. The next day I had a seance with a cranky medium who pretended to be controlled by H.P.B. ! In proof of this she was obliging enough to give me what was supposed to be the signature of my dear old chum, written in lead pencil on a scrap of paper, but all the Bertillons and Netherclifts in the world would never have the audacity to trace any resemblance between that scrawl and H.P.B.'s signature. After giving one lecture on "Reincarnation" on the 22nd, I left Woodville with my companion on the 23rd for Wellington, which we reached at 9 P.M., after a seven hours' ride by train.

The weather was terribly gusty and rainy, the beginning of a great rainstorm. The 24th, Friday, was our appointed day of departure but the gale was so powerful and the light made so obscure by torrential rains that, instead of leaving at 1 A.M. the boat, the "Richmond," did not begin her voyage for Nelson (N.Z.) until midnight, and lay at anchor in the lower bay until 2 P.M. The morning broke clear, the sky was bright, the gale had blown itself out and we had smooth water until we reached Nelson at 5 P.M., calling *en route* at Picton, a pretty land-locked harbour. We were put up by Mrs. Saxon, a married daughter of our old friend Mrs. Pickett. I lectured that evening on "Spiritualism" and on the following one on "Healing." On the third day Miss Edger and I sailed for Auckland in the ss. "Mahinapua." On the 28th we stopped all day at a place called New Plymouth and at 10 P.M. resumed the voyage. Fortunately we had a calm sea and the wee steamer did not roll much, although we had expected it.

We reached Auckland on the 29th at 10-30 A.M. Mr. and Mrs. Draffin, Dr. Sanders, President, Auckland T. S., Mr. F. Davidson, Assistant General Secretary, Mrs. Hemus, Miss Edger's sister, and other friends met us. The Draffins took me to their house and Miss Edger went to her sister's. In the evening there was a reception given us at the Branch rooms, which had been tastefully decorated with foliage and flowers, mainly lilies.

One would never think when walking through the streets that Auckland had been settled as late as 1840, for it has what a Highland friend of mine calls "an elderly, settled look." The climate is warmer than it is in the South Island, the temperature ranging from about 60° to 80° Fahr., which to us Indians is almost overcoat weather, but in

comparison with Christchurch and Dunedin it is almost tropical ; in fact the South Island people scornfully say that the Aucklanders have the way of lying on their backs until the ripe peaches drop into their mouths. This reproach—evidently unwarranted and due perhaps to a little jealousy of Auckland's beautiful surroundings and to its greater size—is exactly like that applied to the Jamaica negroes, who are contemptuously said by the Whites to be so lazy that, lying under a banana tree, they are too lazy to get up to pluck one, but pull it down with their prehensile toes. So far as I saw during my New Zealand tour, the scanty population are as active and eager in the pursuit of wealth as the average Britons whom one meets in other parts of the Empire. I have pasted in my diary a printed list of my engagements during my stay at Auckland, from Sep. 29th to Oct. 12th. It includes a reception, three Branch meetings, four "At Homes," three lectures, and a picnic to Lake Takapuna, leaving not an idle day. At a joint meeting of the two Auckland Branches my suggestion with regard to Miss Edger's inspectorship was unanimously approved.

In Auckland as, indeed, throughout the colonies, there is a good deal of psychism and search after phenomena, mediumistic and otherwise. One of our own members, in fact, one of the oldest in New Zealand, since deceased, was Mr. James Cox, who had such a reputation as a psychometrist, principally by way of diagnosing disease, that he made a good living by practising the profession. He was constantly going between Auckland and Sydney to see patients. Rarely, he would use his power for the finding of lost property and persons. The three most noted men in our Auckland centre were Dr. Sanders, Mr. Draffin and Mr. Samuel Stuart, whose contributions to the *Theosophist* have made his name familiar in the many countries in which the magazine has readers. Of the talented lady members the only ones of whom I permit myself to speak are Miss Edger, her sisters, and Mrs. Draffin, who has suddenly blossomed out as an eloquent platform speaker after having passed through a very severe illness. I received so many kindnesses and so much brotherly courtesy during my fortnight's Auckland visit that I always think of it with gratitude and pleasure. The visit came to an end on the 12th October when Miss Edger and I sailed for Sydney in the ss. "Waihora." There were many friends to see us off, despite the blowing of a heavy westerly gale against which it was difficult to keep

one's footing on the wharf. Among them was Mrs. Stuart, a dear white-haired old lady of seventy odd years, since deceased.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.*

[*Concluded from p. 258.*]

LET us turn now from those powers which belong only to the few to those others which all of us possess and are using, even though we may be entirely unconscious of them. The first and the greatest of these is the power of our thought. Many a man has heard vaguely that thoughts are things, and yet the statement has not conveyed to him any very real or definite meaning. When he is fortunate enough to have developed clairvoyance to the level of the mental plane, he will be able very fully to bear testimony to the enormous importance of the truth which is expressed in that statement. If, utilising the senses of the mental body, he looks out through them at the mental bodies of his fellows, he will see how thought manifests itself, and what results it produces. It is in the mental body or mind of man that thought first manifests itself and it shows itself to clairvoyant vision as a vibration arising in the matter of that body. From the plates which I have published in "Man Visible and Invisible" it may be seen what is the appearance of this mental body to the man who is able to see it—or rather, what is indicated there is an attempt to present in sections and on the physical plane something of the higher and far grander and wider impression which is really made on the sense at that higher level by the appearance of that body. If a man thinks while the clairvoyant is watching him, the latter will see that a vibration is set up in the mental body and that this vibration produces two distinct results. First of all, like all other vibrations, it tends to communicate itself to any surrounding matter which is capable of receiving it; and thus,

* This concludes the series of Mr. Leadbeater's Chicago lectures which were kindly sent us for *The Theosophist*. In our next issue we hope to commence the publication of the lectures delivered by Mr. Leadbeater in Adyar and Madras, during and subsequent to our recent T. S. Convention.

since the surrounding atmosphere is filled with mental matter, which is very readily set in motion in response to any such impulse, the first effect produced is that of a sort of ripple which spreads out through surrounding space, exactly as when a stone is thrown into a pond ripples will be seen to radiate from that centre along the surface of the water. In this case the radiation is not in one plane only but in all directions, like the radiations from the sun or from a lamp. It must be remembered that man exists in a great sea of mental matter, just precisely as we here on the physical plane are living in the midst of the atmosphere, although we so rarely think of it. This thought-vibration, therefore, radiates out in all directions, becoming less powerful in proportion to the distance from its source. Again, like all other vibrations, this one tends to reproduce itself wherever opportunity is offered to it; and as each variety of thought is represented by its own rate of vibration, that fact means that whenever this wave strikes upon another mental body it will tend to provoke in it vibrations precisely similar to those which gave it birth in the first place. That is to say from the point of view of that other man whose mental body is touched by the wave, it tends to produce in his mind a thought identical with that which had previously arisen in the mind of the thinker. The distance to which such a thought-wave would penetrate, the strength and persistence with which it would impinge upon the mental bodies of others, depends upon the strength and clearness of the original thought. The voice of a speaker sets in motion waves of sound in the air which radiate from him in all directions, and convey his message to all those who are, as we say, within hearing; and the distance to which his voice can penetrate depends upon its strength and the clearness of his communication. In exactly the same way the strong thought will carry very much further than the weak and undecided one; but clearness and definiteness are of even greater importance than strength. But just as the speaker's voice may fall upon heedless ears when men are already engaged in business or in pleasure, so may a strong wave of thought sweep past without affecting the mind of a man if he is already deeply engrossed in some other line of thought. Very large numbers of men, however, do not think very definitely or strongly except when in the immediate prosecution of some business which demands their whole attention. Consequently there are always very many minds within our reach

which are liable to be considerably affected by the thoughts which impinge upon them ; and we therefore are very distinctly responsible for the thoughts which we send out and for the effects which they produce upon others. This is clearly a psychic power which we all possess, which we are all constantly exercising ; and yet how few of us ever think of it or the serious responsibility which it involves. Inevitably and without any effort of ours every thought which we allow to rest within our minds must be influencing the minds of others about us. Consider how frightful would be the responsibility if this thought were an impure or an evil one, for we should then be spreading moral contagion among our fellow-men. Remember that hundreds and thousands of people possess within them latent germs of evil—germs which may never blossom and bear fruit unless some force from without plays upon them and starts them into activity. If you should yield yourself to an impure or unholy thought, the vibration which you thus produce may be the very factor which awakens a germ into activity and causes it to begin to grow. Later it may blossom out into thoughts and words and deeds of evil, and these in their turn may injuriously affect thousands of other men even in the far distant future. We see then how awful is the responsibility of a single impure or evil thought. Very much harm is done in this way, and done quite unconsciously ; yet there is no doubt whatever that a heavy responsibility lies upon the man who knows that he ought to have purified his mind, but has neglected to do so. If it should ever happen to us, then, to have an impure or evil thought arising within us, let us hasten at once to send out a strong and vivid thought of purity and goodness to follow hard upon the other vibration and, so far as may be, undo any evil which it may have done. Most happily all this is also true of good thought as well as of evil ; and the man who realizes this may set himself to work to be a veritable sun, constantly radiating upon all his neighbours thoughts of love and calm and peace. This is a very grand psychic power, and yet it is one that is within the reach of every human being—of the poorest as well as the wealthiest, of the little child as well as of the great sage. How clearly this consideration shows us the duty of controlling our thought and of keeping it always at the highest level which is possible for us."

That, however, is only one of the results of thought. Our clair.

voyant watching the genesis of this thought would see that it not only sets up this ever-radiating and divergent vibration, but that it also makes a definite form. All students of Theosophy are acquainted with the idea of the elemental essence, that strange half-intelligent life which surrounds us in all directions ; and they know how very readily it responds to the influence of the human thought, and how every impulse sent out from the mind-body of man immediately clothes itself in a temporary vehicle of this essence. Thus it becomes for the time being a kind of living creature, the thought force being the soul and the elemental essence the body. There may be infinite variety in the colour and shape of such thought-forms, or artificial elementals as they are sometimes called. Each thought draws round it the matter which is appropriate for its expression and sets that matter into vibration in harmony with its own ; thus the character of the thought decides its colour, and the study of its variations and combinations is an exceedingly interesting one. A list of these colours with their signification is given in the book which I have just mentioned, "Man Visible and Invisible," and a number of coloured drawings of various types of thought-forms will be found accompanying Mrs. Besant's article on the subject in *Lucifer* for September 1896. In very many cases these thoughts are merely revolving clouds of the colour appropriate to the special idea which gave them birth ; but in the case of really definite form, a clear-cut and often very beautiful shape will be assumed. If the thought be purely intellectual and impersonal—for example if the thinker is attempting to solve a problem in algebra, or geometry—then his thought-forms and waves of vibration will be confined to the mental plane. If, however, his thought is of a spiritual nature, or is tinged with love and aspiration or deep unselfish feeling, then it will rise upwards from the mental plane and will borrow much of the splendour and glory of the Buddhic levels above. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce decided effect upon all other mental bodies within reach, if they contain any quality at all capable of response. If, on the other hand, the thought has in it something of self or of personal desire, at once its vibrations turn downward, and it draws around itself a body of astral matter in addition to its clothing of mental matter. Thus then is a thought-form capable of acting upon not only the minds but the astral bodies of other men—that is

to say, capable not only of arousing thought within them but also of stirring up their feelings. Here once more we see the terrible responsibility of sending forth a selfish thought or one charged with low and evil magnetism. If any man about us has a weak spot within his nature—and who has not?—then the selfish thought of ours may find that weak spot and develop the germ of evil into poisonous fruit and flower. Once more, purely good and loving thoughts and feelings will project their forms also, and will act upon other men just as strongly in their way as did the evil in the contrary direction; so that this opens before us a sphere of usefulness, when once our thoughts and feelings are thoroughly under the control of the higher self.

It may be useful for us to think a little more closely of this thought-form, and to note its further adventures. Often a man's thought is definitely directed towards some one else—that is to say, he sends forth from himself a thought of affection, of gratitude, or unfortunately it may sometimes be of envy or jealousy or of hatred towards some one else. Such a thought will produce its radiations precisely as would any other; but the thought-form which it generates is imbued with a definite intention, as it were, and as soon as it breaks away from the mental and astral bodies of the thinker it goes straight towards the person upon whom it is directed, and fastens itself upon him. It may be compared not inaptly to a Leyden jar, with its charge of electricity. If the man towards whom it is directed is at the moment in a passive condition, or if he has within him active vibrations of a character harmonious with its own, it will at once discharge itself upon him. Its effect will naturally be to provoke a vibration similar to its own if none such already exists, or to intensify it if it is already to be found there. If the man's mind is so strongly occupied along some other lines that it is impossible for the vibration to find an entrance, the thought-form hovers about him waiting for an opportunity to discharge itself.

Unfortunately, however, at our present stage of evolution the majority of the thoughts of men are probably self-centred, even when not actively selfish. They are often very heavily tinged by desire, and in such cases they not only descend into and clothe themselves with astral matter, but they also tend to react upon the man who set them in motion. Many a man may be seen surrounded by a shell of thought-forms, all of them hovering closely about him and con-

stantly reacting upon him. The tendency in such a case is naturally to produce themselves—that is to say to stir up in him a repetition of the thoughts to which he has previously yielded himself. Many a man feels this pressure upon him from without—this constant suggestion of certain thoughts; and if the thoughts are evil he frequently thinks of them as tempting demons goading him into sin. Yet they are none the less entirely his own creation, and thus, as ever, man is his own tempter.

Note on the other hand the happiness which this knowledge brings to us and the enormous power which it places in our hands. See how we can utilize this when we know (and who does not?) of some one who is in sorrow or in suffering. We may not be able to do anything for the man on the physical plane; there are often many reasons which prevent the giving of physical help, no matter how much we may desire to do our best. Circumstances often arise in which our physical presence might not be helpful to the man whom we wish to aid; his physical brain may be closed to our suggestions by prejudice or by religious bigotry. But his astral and mental bodies are much more sensitive, much more easily impressible; and it is always open to us to approach these by waves of helpful thought or of affectionate and soothing feeling. Remember that it is absolutely certain that the results must accrue; there is no possibility of failure in such an effort or endeavour to help, even though no obvious consequence may follow on the physical plane. The law of the conservation of energy holds good just as certainly at this level as it does in our terrestrial mechanics, and the energy which you pour forth must reach its goal and must produce its effect. There can be no question that the image which you wish to put before your friend for his comfort or his help will reach him; whether it will present itself clearly to his mind when it arrives depends first of all upon the definiteness of outline which you have been able to give to it, and secondly upon his mental condition at the time. He may be so fully occupied with thoughts of his own trials and sufferings that there is little room for any new idea to insinuate itself; but in that case your thought simply bides its time, and when at last his attention is diverted, or exhaustion forces him to suspend the activity of his own train of thought, assuredly yours will slip in and will do its errand of mercy. Exactly the same thing is true at its different level, of the strong feeling

of affection and friendliness which you may send out towards a person thus suffering ; it may be that at the moment he is too entirely occupied with his own feelings, or perhaps too much excited to receive and accept any suggestion from without, but presently a time comes when the faithful thought-form can penetrate and discharge itself, and then assuredly your sympathy will produce its due result. There are so many cases where the best will in the world can do nothing on the physical plane ; but there is no conceivable case in which either on the mental or the astral plane some relief cannot be given by steady, concentrated, loving thought.

The phenomena of mental cure show how powerful thought may be even on the physical plane, and since it acts so much more easily on the astral and the mental we may realize very vividly how tremendous a power is ours if we will but exercise it. Remember always to think of a person as you wish him to be ; the image which you thus make of him will naturally act powerfully upon him and tend to draw him gradually into harmony with itself. Fix your thought upon the good qualities of your friends, because in thinking of any quality you tend to strengthen its vibrations and therefore to intensify it. It can never be right to endeavour to dominate the thought and the will of another, even though it may be for what seems a good end ; but it is always right to hold up before a man a high ideal of himself and to wish very strongly that he may presently be enabled to attain it. In this way your steady train of thought will always act upon those you love ; and remember that at the same time it is acting upon yourself also, and you can utilize it to train thought power within yourself so that it will become ever stronger and more definite. If you know of certain defects or vices in a man's character, then send to him strong thoughts of the contrary virtues, so that these may by degrees be built into his character. Never under any circumstances dwell upon that which is evil in him, for in that case also your thought would tend to intensify that evil. That is the horrible wickedness of gossip and of scandal, for there we have a number of people fixing their thought upon the evil qualities of another, calling the attention to that evil, of others who might perhaps not have observed it ; and in this way, if the evil already exists, their folly distinctly acts to increase it, and if as is often the case, it does not exist, they are doing their best to produce it. Assuredly when we reach a more enlightened state of

society, people will learn to focus their connected thought for good upon others instead of for evil ; they will endeavour to realize very strongly the opposite virtue, and then send out waves of thought towards the man who needs their help ; they will think of his good points and endeavour by concentrating attention upon them to strengthen him and help him through them ; their criticism will be of that happy kind which grasps at a pearl as eagerly as our modern criticism pounces upon an imaginary flaw.

There is another psychic quality which all of us possess in some degree, and that is the quality of sensitiveness to impressions. You know that we all receive these impressions at various times. As yet they are only imperfect and by no means always reliable, but nevertheless they may be noted and watched carefully, and used as training towards the development of a more perfect faculty. Many a time they may be useful to us in telling us where help is needed, where a loving thought or word is required. When we see a person we may sometimes feel radiating from him the influence of deep depression. If you remember the illustration in that recent book of mine of the man who was under the influence of depression you will recollect how entirely he seemed shut in by it, almost as effectively as the miser was shut in by his prison-house of self-centred thought. If you recollect that most impressive picture, you will at once see what it is that your thought can do for this man. It can strengthen his vibrations and help him to break these prison bars, to throw off their terrible weight and to release himself from the heavy cloud that surrounds him. If you have received the impression of depression from him, be sure that there is some reason for it, and that this is an opportunity for you. Since man is in truth a spark of the Divine, there must always be that within him which will respond to your strong, calm, loving thought, and so he may be reassured and helped. Try to put before him strongly the feeling that in spite of his personal sorrows and troubles the sun still shines above all, and there is still much for which he ought to be thankful, much that is good and beautiful in the world. Often you will see the change that is produced and this will encourage you to try again, for you will learn that you are utilising these psychic powers which you possess—first your sensitiveness in discovering what is wrong, and then your thought in order to help to put it right.

Yet this faculty of sensitiveness also may be misused. A case in point would be if we allowed ourselves to be depressed, either by our own sorrows and sufferings, or by coming in contact with depression in others. The man who is specially sensitive will often meet with much that is unpleasant to him, especially if his lot is cast in a great city, or in the midst of what is called modern civilization; yet he should remember that it is emphatically his duty to be happy, and to resist all thoughts of gloom or of despair. He should try his best to initiate on the higher planes the action on the physical plane of the sun, which is so glorious a symbol of the Logos. Just as that pours out its light and life, so should he try to hold a steady, calm, serene centre through which the grace and the power from on high may be poured out upon his fellowmen. In this way he may become in very truth a fellow-worker with God, for through him and through his reflection of it this divine grace and strength may affect many whom directly it could not reach. The physical sun floods down its life and light upon us, yet there may easily be caverns or cellars into which that light cannot penetrate directly; but a mirror which is upon the earth and upon the level of the cavern or the cellar may so reflect these glorious rays as that they may reach to the innermost extremity and dispel the gloom and darkness. Just so it sometimes happens that man may make himself into a mirror for the divine glory, and that through him it may manifest to those whose eyes would otherwise remain blind to its glory. Trouble and sorrow come at times to us all, but we must not selfishly yield ourselves to them, for if we do we shall inevitably endanger others; we shall radiate depression around us and intensify it among our friends. There is always enough sorrow and worry in the world; do not therefore selfishly add to it by mourning over your own share of the trouble and the sorrow, but rather range yourself on the side of God who means man to be happy—set yourself to endeavour to throw off the depression from yourself, so that you may radiate at the least, resignation and calmness, even if you cannot yet attain to the height of positive joyousness. Along this line also there is a great and splendid work for every one of us to do, and it lies close to our hands if we will but raise them to undertake it.

Another way in which it would be possible for us to misuse this qualification of sensitiveness would be to allow ourselves to be so

repelled by the undesirable qualities which we sense in men whom we meet, that we should be unable to help them when an opportunity is offered to us. Every good and pure person feels a strong sense of instinctive repulsion from that which is coarse and evil ; and from this undoubted fact a good deal of misapprehension has arisen. If you met some one coarse and vulgar you would feel that sense of repulsion ; but you must not therefore conclude that every time you feel the sense of repulsion you have necessarily met with that which is terribly evil. If we regard the matter simply from the material level, the reason for the strong repulsion between the man of pure mind and the man whose thoughts and feelings are impure is simply that their vibrations are discordant. Each of them had within his astral body something at least of matter of all the levels of the astral plane ; but they have used it very differently. The good and the pure man has persistently developed the finer type of vibrations which work most readily in the higher types of astral matter, whereas the man of impure thought has scarcely utilized that part of his astral body at all, and has strengthened and intensified within himself such vibrations as belong especially to the grosser type of matter. Consequently when these two come together their vibrations are utterly inharmonious and produce a strong sense of discord and discomfort. So they instinctively avoid one another, and it is only when the good man has learnt of his duty and his power to help that he feels it incumbent upon him to try, even though it be from a distance, to influence his inharmonious brother. We have, however, to remember that two persons who are in every way equally good and equally developed may nevertheless be very far from harmonious. Although the difference between them may not be so extreme as that which we have instanced it may nevertheless be quite sufficient to produce a decided sense of inharmony and therefore of repulsion. It is therefore by no means safe to decide that, when we feel a distaste for the society of a certain person, that person is therefore necessarily wicked. This mistake has so very often been made by good and well-meaning people that it is worth while to emphasize it somewhat strongly. It is true that such a feeling when decided does indicate a degree of inharmony which would make it difficult to help that person along ordinary lines, just as when we feel at first sight a strong attraction to some one, we may take it as a certain indication that here is one to

whom we can be useful, one who will readily absorb from us and learn from us. But nevertheless it is also possible for us to overcome this feeling of repulsion, and where there is no one else to give the needed help it of course becomes our duty to do so.

All then should try to realize these psychic powers which they already possess, and realizing them should determine to use them wisely and well. It is true that the responsibility is great, yet let us not shrink from them on that account. If many are unconsciously using these things for evil, then all the more is it necessary that we who are beginning to understand a little should use them consciously and for good. Let us then welcome all such powers gladly, yet never forget to balance them with careful study and with sound common-sense. In that way we shall avoid all danger of misusing them ; in that way we shall prepare ourselves to use other and greater powers as they come to us in the course of our evolution—to use them always for the furtherance of the great Divine Scheme and for the helping of our fellowmen.

C. W. LEADBEATER.

THE WIDENING OF QUAKER FELLOWSHIP.

UNDER the above heading the following copious extracts from an editorial in the *Quarterly Examiner*, October 1905—a representative magazine of the “Society of Friends,”—reveal the remarkable vitality existent in a somewhat decadent and fossilised religious community.

Taken in connection with the origins, with the high-water mark in spiritual intuition reached by the founders of this interesting Society, they are of unique value to the student of contemporary comparative religion, and indicate high promise for the future. As viewed from the broader intellectual and deeper spiritual standpoint, and taken in conjunction with the noble philanthropic activities, and the high order of ethical development of this unique Society, these extracts reveal an outlook full of hope and promise. It will be seen from the following slight sketch that the Society as originally constituted is eminently fitted to be a vehicle of the new streams of Light and Life now pouring down into every available channel.

Having been in fellowship with the Society of Friends for some years in the early eightys of the last century, and from this association retaining a loving regard for many of its members, one is the more deeply interested in noting the many evidences of a revival of its ancient ideals. In the same number of the magazine in which the full and racy article appears from which the following extracts are taken, there are papers under the same general heading by six prominent members of the Society; of these there are two which are notably of the same tone and quality as the editorial: revealing the same keen perception of the present spiritual status and requirements of the Society. Of the remainder, one only reveals an entire lack of the spiritual awakening which is stirring in the dry bones of George Fox's Quakers. While for the present this expanding movement may be chiefly affecting a minority, that minority evidently contains a fine working force. They are at present busily engaged in opening out new channels suited to modern requirements for the inflow of the 'living waters' now issuing from the 'Divine Sanctuary' in the heavenly places.

These channels consist of "Summer Schools," temporary residence in "Settlements," Students classes and courses of lectures by trained collegiate professors, hailing both from within and outside of their own membership. As there probably are to-day, as a result of the widespread intellectual awakening among our English-speaking peoples, multitudes of men and women, who on various accounts can no longer find a religious home in any of the various existing ecclesiastical organisations, one sees no reason why the sixty thousand Quakers, at the close of the seventeenth century, should not be surpassed, and the increase amount to six hundred thousand during the next few decades.

While for the present it is within their own fellowship that the work of the newly awakened lies, yet if the awakening continues in the same ratio as the past three years indicate, such anticipated results will assuredly become facts: and thus largely aid in remodelling modern Christianity throughout Christendom.

With a fairly wide acquaintance with the multifarious organisations of contemporary Christianity, I know of none which for primitive simplicity of form, elasticity of organisation, comprehension of spiritual requirements, admirable family training and educational

facilities for the young, can favourably compare with the Quaker Fraternity.

“WHAT IS QUAKERISM?”

“George Fox, the Founder of Quakerism, was born in 1624, began his ministry in 1647, and his missionary journeys in the following year, and died in 1690. The great wave of Quaker activity came between the years 1652 and 1656, and the beginnings of organisation in 1653. The movement spread and before the end of the century there were probably not less than between sixty and seventy thousand members of the Society, and we know something of what the subsequent history has been. And yet when we come to ask ourselves what it was that George Fox founded, and what was his message, the answer cannot so readily be given. Certain it is that he had no intention of founding a Church, or indeed any form of new sect. And equally certain it is that the burden of his message was not ‘doctrinal’ or of the nature of a creed. In short George Fox was a prophet, and the Society which he founded was not a Church but a fellowship.

Many of its members belonged at first to existing Churches, and the object of the new movement was to proclaim a great and universal message calling those who heard, not to a new Church, or indeed to a new form of belief, but to a new sense of the need for personal regeneration, and a new sense of the nearness of God to man. They proclaimed the universality of the light of the Spirit in the human heart. Their intention seems to have been a mighty revival of ‘Primitive Christianity,’ and it was only when this vast prospect was brought within practicable limits that many of those who had been caught in the fellowship settled down into little companies of persons drawn together by the same faith and led by it into like practices and conduct. And thus something in the nature of a Church has been built up; but let it not be forgotten that the idea of Quaker association was that of a generous fellowship and not of a Church; it was also to be a fellowship inclusive rather than exclusive, a brotherhood which all might join. And not a few of the misconceptions which now surround us are due to the departure from that ideal, so that we have become partly a Church, in which the sense of fellowship is often weak; partly a family club, in which the sense of family ties is always strong; and almost wholly an exclusive sect, suffering from over much ease and self-complacency It is a loose fellowship,

bound partly by tradition and habit, and only to a comparatively small extent by the living ties of a common consciousness. Almost every range of doctrinal thought, from Calvinism to Unitarianism, is to be found amongst us, and Fox was neither a Unitarian nor a Calvinist. Wild fantastic forms of thought from time to time run riot here and there for lack of a steady central conception. An iron uniformity is neither possible nor desired ; but a greater measure of unity of intellectual apprehension, and of affinity with a spiritual ideal is of cardinal moment.

If then, the idea of early association of Friends was a fellowship, may we not well ask : ' What was the ideal and message of the fellowship ? What, in a few words, is Quakerism ? What was the object of starting such a society, and what is the object of continuing it ? '

(After referring the reader to some early sources where a clue may be found, the writer continues) :—" If these sources be studied, it will be found that although there is no creed, no ritual, and comparatively little hard-and-fast doctrinal statement or dogma, there emerges continually one essential thing which is always in the background, one thread running through the core, one supreme thought, *the immanence of the Divine Presence in the human heart*. This was called sometimes ' the Inner Light ' or ' the light which lighteth every man,' sometimes ' the seed of God ' or ' the seed,' sometimes that of ' God in you ' or ' the Witness ' : but whatever it was called it was the life of Christ in man. This thought was given the supreme place, and from it was derived all that distinguished the practical ethics and principles of the early Quakers.

At one time it carried all before it, it was the comfort of thousands of persecuted men and women, it was their joy in prison and their hope in death. It was the back-bone of their conviction, and they delighted to speak of its truth. .

This Light which enlighteneth every man that cometh into the world, and which is the Divine heritage of all races and kindreds and peoples, made men sharers of the Divine, and brought them into a new and living union with their Maker . . . Little wonder that even in those far off days of scattered population two generations of such itinerant preachers with such a message gathered sixty thousand adherents as " Children of the Light." . . . A doctrine and yet not a doctrine, but a fact of human nature and of

human experience : a philosophy, and yet not a philosophy assented to by intellectual faculty or to be dispelled by logic, but an attitude of soul resulting from inward experience, and necessarily affecting the whole conduct of life in every way."

"THE NATURALNESS OF THE QUAKER GERM-THOUGHT AND ITS RESULTS."

"How can it be considered that the inward light is a natural fact? and what are its results expressed in terms of conduct and practice?

To the former question we have only space to answer briefly. When we consider Nature in so far as we know it, we find it to be all of one piece, 'woven without seam throughout,' and we find that man is a part of Nature, and cannot, biologically, be thought of as separate from Nature. He is the crown of creation and stands at the summit of life upon the Earth.

He is a fruit of the growth of the Earth, a living mystery, moving through the seen to the unseen. He is a microcosm of the life of the world and bears upon himself not only marks of his personal and racial history, but marks, indelible, of past ages and of the travail of that unfathomable abyss where life was first born. He is a product of life and death, of good and evil, of joy and sorrow; and, although but a child of a day, he bears upon his life not the mark of time alone, but of immortality. We say the world was made by God, that He fashioned it and breathed into its frame-work the breath of life, and we believe that its maintenance is in His hands, and that its law and controlling power witnesses to His continued presence. We say that Nature is His garment. We think of Him as omnipresent, and of His Spirit permeating all things—and if so, is man, as part of Nature, without a measure of his presence? Dante Alighieri has uttered for us this splendid thought in the opening words of the *Paradise*:

'The glory of him who moveth everything
Doth penetrate the Universe! . . .
O Power divine,
Lendest thou thyself to me?'

Yes, assuredly, a thousand times yes! *If the Divine Presence be anywhere, it is in man.* If it permeate any part of creation, it leaves not the mind and heart of the universe, the Divine image, without a

witness. All men, everywhere, of whatever race or tongue, of whatever age or clime, have the witness within them. Of many things we are in doubt—'Oh, what a dusty answer gets the soul when hot for certainties in this our life!'—but of one thing we may be sure: If God is at all, he is in some measure in humanity; if there be a Divine element in the world, man has not been left without a witness within himself. And if that be so, as we believe it to be, then that is the basis of our union and communion with the Divine. When the early Friends enunciated that great but simple truth, when they emblazoned it on their banners and made it their battle-cry and their watchword, they went forth conquering and to conquer. In it they saw not only Bible-truth but Nature-truth; by it they became baptized by one Spirit into one body; through it there came to them a new revelation of truth; on it they built not a Church but a fellowship, a fellowship of man with man and of the human with the Divine: for it they laboured and testified and struggled and suffered and died, handing on to us their followers and descendants, the glorious heritage which is ours.

The answer to the second question may also be brief. What were the results of this germ-thought expressed in terms of conduct and practice? The results were a life of inward blessing and of outward service for humanity, the building of a fellowship of kindred spirits, an avoidance of form and ceremony, and an elimination of the ways and fashions of this world in the expression and conveyance of religious truth. Let us remind ourselves of these things one by one:—

1. *No Sacraments*, for Christ was to these men the bread of life and mystical union with Him was the inevitable result of His indwelling Spirit, and thus the whole life became a Sacrament.

2. *No water baptism*, for such cleansing was not needed, and did not touch the inward parts, the essential baptism was a baptism of the Spirit.

3. *No oaths*, because a man's word should be his bond and true speech his native breath.

4. *No 'respect' of persons*, or as it was quaintly termed 'hat worship' for all were equal; and it was this thought, too, which led to democratic government.

5. *No ecclesiasticism*, with its ordinations and its priests, its

creeds and formularies, its ritual and ceremony, for these things concern not the real life of the kingdom, which is personal, not institutional, which is within you, and which cometh without observation.

6. *Silent worship*, for thereby was obtained opportunity for listening to the still small voice.

7. *The priesthood of believers*, for all men were channels of the Divine Spirit and whoever became that, be he who he may, was called to be 'a priest unto God.'

8. *Simple life*, for anything else only increased temptation, and introduced the world and its spirit.

9. *Testimony against all war and against slavery*, because men were essentially equal in rights and in obligations to each other, and because they belonged to a great brotherhood of man, bound together by the common fatherhood of God.

10. *A religious experience*, actual, experimental, and personal; the revelation of Christ and of His Salvation from the guilt and power of Sin; a life of peace, of obedience, and of brotherhood; the direct guidance of the Holy Spirit without intermediate external aid, permitting nothing to come between their souls and God but Christ.

And so we might continue to explain, in few words, many other characteristics. We might even enter into regions of theology, and observe how the cardinal Quaker tenet worked itself out in a broad and catholic interpretation of man's thoughts of God, and of the meaning of the life and death of Christ.

And yet not one of those ten practices in Quakerism, nor all of them put together, are an adequate record or standard of Quakerism, if they be thought of as apart from the thing itself—the living spiritual worship of our whole lives, that we are, as has been finely said, 'temples of the Holy Ghost.' But in some of these things it was that the root-idea of Quakerism—the real presence of God in man, the conviction that all men have that in them whereby they may come into direct personal communion with the Divine—it was in these things that the root-idea bore fruit, and began to open the flood-gates of the Divine passion which was stirring the minds of men in those Puritan times. It was thus that it made life and religion one thing, and became in spite of all its negations a most positive

ideal. And it is to this glorious heritage that we have been called ; not to accept it only, but to understand it, to trust it, and to hand it on to the generations following : not contracted, not narrower, not stereotyped, not trammelled, not hidden under a burden of trifling detail and organisation, but clear, strong, alive, throbbing with the Divine energy and the Divine liberty, that we may, in God's good time and in His strength, make the bounds of our freedom wider yet.

Forms of fellowship have a tendency to become stereotyped and exclusive, whereas true fellowship is a love-bond and inclusive. This is really a matter of great importance, and an essential part of the Quaker ideal. Fellowship with one another is only second to fellowship with the Son of Man : and if it be true, as has been suggested recently, that we must not only utter our message but *live* it, then increase of fellowship within the Society is no small matter. The family feeling in the Society is an asset that must not be lost, and should be extended rather than diminished, for every true Christian Society, from the first century downwards, has had in it something of this 'blood relationship,' and has been founded on some faint conception of the meaning of the Holy Family. The family is the unit of the state. It is more wholesome and more permanent than any organised institution. Never was there a time when it was more important than now to strengthen its bonds. Motherhood and fatherhood, brotherhood and sisterhood, sonship—these are among the greatest things in human affairs. Let us strengthen them, and build on them, inspiring and uplifting them with our religious ideals. Let us be of a universal spirit in respect to them, remembering that Jesus of Nazareth claimed to be the Elder Brother of humanity, and the revelation of the Father. This is the basis of fellowship."

(I will close these extracts with two brief paragraphs from a paper by M. Catherine Albright—being the first of the six papers to which reference has been made at the commencement of this article. The *first* evidences a living apprehension of what constitutes spiritual truth as a basis of human fellowship ; and the *second* gives a charming practical illustration of its working out in character.)

"The Society of Friends is face to face to-day in this matter with a new question, and one we cannot solve by any one appeal to precedents and authority ; and it would be a strange anomaly if, as Friends,

we were to attempt to decide this twentieth century matter by a mere appeal to the dictum of George Fox, or any others of the so-called 'early Friends.' It was George Fox's glorious specialty to appeal to something beyond the authority of men, to strike out freely into the unknown, to fear nothing but a failure to see the light.

He was one of the greatest innovators the world has ever seen. If we appeal to him he will perhaps reply to us in the words of one of his Friends: 'It is not the owning of the light as it shone in the foregoing ages which will now commend any man to God, but the knowing and subjecting to the light of the present age.' This new problem of ours we have to solve, then, by the light of to-day.

A well-known and distinguished member of the Church of England once complained to me seriously that since he had been transferred to a new parish he found his work seriously hampered for want of the element of Quakerism, which had been such a help before. His desire and intention in every case was to work harmoniously with all parties alike, but in some cases the attitude of the Non-conformists was such that they would not work alongside or look out for a basis of understanding. In such a case he had been accustomed to rely on the Quaker element to act as a uniting force and bridge the gulf between Church and Dissent. His wife therefore seriously proposed to me to make their vicarage my head-quarters while I set to work to revive the dying cause of Quakerism in the neighbourhood."

In selecting the above extracts I have avoided those parts of the papers quoted having direct reference to the subject which is under serious consideration, but which does not immediately concern those outside. But a brief reference will be of interest. The present membership of the Society in the United Kingdom is about 17,000. During the past three or four decades there has been gradually forming under the Society's ægis, but outside their fellowship, a religious society, under the name and form of "The Friend's Adult Schools," now numbering about 40,000. The question is,—Shall they unreservedly open the doors of fellowship and receive this large body into full membership? There are grave fears if this is done that the old ideals will be lowered, if not swept entirely away. The entire problem reveals in a striking light the decadence of the old ideals, even among the most active and enlightened members of the Society, who are responsible for, and the mainstay of, these excellent adult schools

The problem could not possibly have arisen with George Fox and his early colleagues. *They* would have so permeated all whom they contacted with the cardinal principle of the Inner Light, that the simple elements of association so succinctly put in the above extract would have been unreservedly accepted by these half converts to Quakerism. Intimately related to the above is another question, which from stray passages in these papers appears to be already entering the consciousness of the Quaker leaders. I refer to that wider fellowship which receives on equal terms, not merely those who hail from the various sections of Christendom ; but also, the Hindu, the Buddhist, the Mussalman, &c. The logical carrying out of the old Quaker Ideal of the Inner Light must necessarily lead to this issue—without distinction of Creed, Caste or Colour.

W. A. MAYERS.

EQUILIBRIUM.

[*Concluded from p. 276.*]

NOW when one has found out the highest field of service in which he is fitted to labor, he should center his forces there and not dissipate them by trying to serve in many fields at the same time. Nor need he be disturbed by the criticism of those whose service is otherwise ; if he were employed by the day or week to do this kind of work for some one in the business world, his duty would be perfectly clear to him, and there is no less reason for regard toward the Divine Being at the head of human evolution, in the higher ranks of whose service we belong.

But to return to the matter of gaining equilibrium wherever one may stand ; if he analyses himself, he will find out which part of his triangle needs adjustment, and will focus his efforts there. Suppose, then, that he is over-energetic ; he will find that he fails to preserve harmony in his relations with others, because his excess of vigor over the two other principles makes him a disturbing influence. He may be restless, gesticulatory, loud-spoken, domineering, and inclined to force people and things to cede to him ; not necessarily in an

ill-humored manner, but in one that is none the less inharmonious because of the superabundance of energy. To be sure, all this is sometimes characterised by anger, and although one might safely conclude that storms in people, as in nature, clear the atmosphere, yet it would be wiser to try to keep one's auric atmosphere always clear. He needs to tone down along the line of vigor, or, better still, to increase the two other lines to equal proportions, and so harmonize the three. Cultivation of the reflective principle will show him beneficent or agreeable ways of using his force and kindliness—born of the love principle—will teach him to be more considerate of others.

The superabundance of the love principle in a man's nature shows itself rather as weakness of character than otherwise. Such a man will be meek and vacillating where he should be stalwart and determined, be giving in to wrong where he should be sustaining right, sacrificing himself to the selfishness of others when, if he was considering their higher welfare, he would refrain from such sacrifice, that they might learn to be unselfish. His effort should be to cultivate the intellectual principle so that he might discover the wisest way of expressing his love, the most fortifying manner of showing sympathy, the truest as well as the gentlest way of maintaining justice and order. And the principle of vitality must be increased also, so that his love may be healthful in its influence as well as intelligent. He must learn to manifest the robust love counselled by Plato, and for this must bring up the other sides of his triangle to equal measurements with his love principle.

The man who is over-developed intellectually, might be exemplified by an irritable, anaemic student. He will be dreaded by those with whom he is drawn in contact because of his constant assertion of his superior knowledge, his overwhelming evidence as to statistics, data, etc., his dictatorialness and intolerance. He will enjoy being considered an authority, but he will miss the loving confidence and affectionate companionship of comrades who feel themselves repelled by his cold intellectuality. He will have to train himself into the habit of recognizing the value of observations made by others, of being willing to give kindly attention to views different from his own and of frankly accepting them when they are more evidently right than those which he offers. He must seek to draw others out instead of repressing them and to take pleasure in an inter-

change of thought. This will lengthen the short line of the love principle and, by giving rational attention to an increase of vitality, his triangle will send out equal vibrations, and harmony be established.

When one realizes that his apprehension of these principles is only relative, he will learn to equalize the forces within himself in volume as he finds them, without regret or egotism. For instance, instead of being depressed by a lack of strength, he will compare himself with an infant and note that the inability to hold up its back in no way interferes with its joyfulness; or, if he is proud of his strength, he will consider that the now strongest man would feel himself a weakling if a race should develop who could veritably pull down pillars like the symbolical Samson. Nor will his faults or his virtues distress or elate him; he will find that it is just as egotistical to talk of the one as the other, for the relativity of both makes them equally doubtful and non-interesting to others. But to make oneself well balanced and wholesome as a natural product is in accord with law and order; the man who accomplishes this is sure to be a joyful factor in the universe, a pleasure, a benefit and an example to his fellowmen. Free from self-conceit because he has merely adjusted himself to natural law, he will go onward with that law, slowly or quickly as he wills, striving always to show forth the harmony of the part in the harmony of the whole.

True, the difference between theory and practice will face him persistently and demand an explanation, and in trying to link the poetical theory to the obstinate reality, he will undergo many weary tugs of heart and brain and muscle. But the answer is as simple as the question, for if one could reverse his power of vision and see upon the mental plane he would see the poetical theory as the reality advancing towards the physical plane and the obstinate reality of this lower plane slowly retreating before it. The difference between theory and practice, between thought and action, is to be found in the emotions, on the astral plane; it is the middle factor that is the delinquent. When the thought that represents the theory has been clearly defined, unless the corresponding emotion is adapted to it the appropriate action will not ensue. The association of thought and emotion is constantly incongruous, and consequently action does not resemble theory. A striking example of this is the way in which some of the devotees of our modern churches will think of God as

personified peace and will then proceed to disturb the peace of his house by shouting crude words set to rollicking music, as for instance in the Gospel Hymn, "Pull for the shore, sailor." Our methods in the details of our lives are very much the same, we think of righteous plans of procedure, and neglect to train emotion before attempting action. It is evident that there are three factors to be considered, and the missing word between theory and practice must be supplied before the psychology of the case will be apparent. Theory, inclination and practice is a clarifying combination; will would be a more euphonious word in combination with the other two, but its meaning is less generally understood.

As said before, if one could see upon the mental plane, he would see the theory as the reality, for the mental plane is the plane of realities; thought is the creative power, and here causes are set in motion that work out as effects upon the physical plane. The development of the theory will naturally depend upon its harmony with law and its adaptability to existing conditions, for if conditions are adverse, the neutralizing force of these will be too great for immediate success, but in character-building, persistency along a certain line of thought gradually evolves a force that brings a corresponding normal condition into manifestation. Old habits cannot be looked upon as a demonstration of a new theory; these will slowly retreat as new habits form after the mental model modified by the proper emotion.

Naturally the process of gaining equilibrium will require time and patience, but there is no more reason why one should not take just as much interest in developing expertness along lines of character as along lines of mechanical skill, and this without any more sentimental intent than one might impute to a tree that grows up strong, flourishing and well-proportioned. The harmony in nature and the harmony in man are identical in principle: the difference is only in degree of consciousness. When one has learned to rise above detail in the human kingdom, he comes into an appreciation of the Oversoul there and realizes that there is peace pervading and overlying the petty strife, vexation and anguish. We only find the peace of nature by overlooking her lesser incidents and by blending consciousness with her predominating influence. One might very soon upset his estimate of a harmonious day by watching a battle of ants in the grass or the ravaging of birds and beasts in the woods. If he under-

stood the voices of the whirring, chirping things that blend in the general harmony, he might be distressed by their utterances, might find that they were voicing strife instead of peace ; it is only when he regards the whole, takes a broad, general view and subjugates detail, that he recognizes the super-existing harmony. And it is by the same method that one finds peace among men, by looking above the individual discord and sensing the unity of the whole.

When one considers the larger scheme of life, the many lives, the re-incarnations, the various forms of the one individual that are strung along the thread of continuing consciousness, he sees that there will be time and opportunity for the success of all apparently frustrated efforts. The material side of things will re-combine again and again, bringing into effect the causes set going by intellect ; what form is deprived of to-day, it will gain to-morrow in the great series of earthly images that represent evolving intelligence. Will is the fashioner of these forms, and whether they be symmetrical or misshapen depends upon whether that will has been influenced by good or evil, by union or non-union with the Abiding Law. The crooked forms that deface the thread to-day tell their own story of yesterday's misdoing ; the noble impulses strengthening themselves within these cramping forms will produce to-morrow's beauty. The ugly and the beautiful come and go, but the great thread circles on, more vibrant for the experiences that have played upon it through the various receptacles of form.

If one stops in the midst of regrets and present desires to realize how perfectly free he is to select for the future what he will from the treasure-house of Nature, if he weighs well the qualities that will accompany the objects that he chooses, if he considers the responsibilities that will rest upon him in regard to these objects, he will not only hesitate as to a definite choice, but he will begin to see that he does not really know what he wants and then he will settle back into place and go earnestly to work where he is. And the surest way to test the truth of this is by the acquirement of objects, for the heart-hunger does not cease as one after another is gained and held ; the longing is still there, the reaching out still continues. And if the soul questions why, the answer comes that this is the incentive to evolution. Just as one mounts a ladder by grasping rung above rung, so consciousness expands by seeking object after object. Desire, gathering to

itself one thing after another, life after life, rises gradually from grosser to subtler forms, but never ceases, for if it ceased, evolution would be at an end, the final object be attained, and of that who shall testify ?

It is the realization of absolute freedom that puts an end to the petty longings, the grosser cravings, for when one is convinced that he may have, he begins to doubt the value of that which he desires. When he grasps the fact that he is to-day in every respect the result of his past willings, that he will be again and again, life after life, the expression of his own desires, his mind stretches over the long process as of one already master of it all, and he wearies of indefinite grasping. Then it is that he sees the wisdom of shortening the process by fashioning himself with exactitude by seeking out the law of universal rhythm and making himself a part of it. This then becomes the desire that points his evolution, that condenses space and time and leads him gradually into a knowledge of other dimensions, and into that expansion of consciousness that realizes the Eternal Now.

ANNIE C. MCQUEEN.

MYSTICISM AND SCIENCE.

JUST at the first glance one fails to see much connection between these two subjects, and is forced to the conclusion that it is not the connection between them that has to be considered, but the difference. But further thought shows that there is a connection, and quite a fundamental connection, and having made such a statement it follows that on the writer lies the necessity of giving a demonstration of the truth of it. It requires corroboration.

According to Webster's Dictionary, *Mysticism* is derived from a word meaning veiled or secret ; and it is described as follows : In Ecclesiastical History—"The doctrine of the Mystics, who professed a pure, sublime, and wholly disinterested devotion, and maintained that they had direct intercourse with the divine Spirit, and acquired a knowledge of God and of spiritual things unattainable by the natural intellect, and such as cannot be analysed or explained."

In Philosophy—"The doctrine that the ultimate elements or

principles of knowledge or belief are gained by an act or process akin to feeling or faith."

These statements formulate the difference that exists between Mysticism and Science, which latter is defined as follows: "From *Scire* = to know. (1) Accumulated and established knowledge, which has been systematised and formulated with reference to the discovery of general truths or the operation of general law:." (2) "Especially such knowledge when it relates to the physical world and its phenomena." That is why at the first glance one fails to see much connection between Mysticism and Science. But we can take the definitions further. "Science is * * *" says Sir Wm. Hamilton, "a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." That statement formulates the connection between mysticism and science; and it may be strengthened by another extract from the dictionary: "Any branch or department of systematised knowledge considered as a distinct field of investigation or object of study; as the science of astronomy, of chemistry, or of *mind*. Science is applied or pure. Applied science is a knowledge of facts, events, or phenomena, as explained, accounted for, or produced, by means of powers, causes, or laws. Pure science is the knowledge of these powers, causes, or laws, considered apart, or as pure from all applications. Exact science is knowledge so systematised that prediction and verification, by measurement, experiment, observation, etc., are possible. The mathematical and physical sciences are called the exact sciences."

Let us quote further concerning the scientific methods of Induction and Deduction. "In induction we observe a sufficient number of individual facts, and, on the ground of analogy, extend what is true of them to others of the same class, thus arriving at general principles or laws. This is the kind of reasoning in physical science."

"In deduction we begin with a general truth, which is already proven or assumed (provisionally) and seek to connect it with some particular case by means of a middle term, or class of objects, known to be equally connected with both. Thus we bring down the general into the particular, affirming of the latter the distinctive qualities of the former. This is the syllogistic method."

"By induction Franklin established the identity of lightning and electricity ; by deduction he inferred that buildings might be protected by lightning-rods."

Let us now by following these means and methods endeavour to demonstrate the connection between mysticism and science.

Mysticism we found dealt with "direct intercourse with the divine spirit," "a knowledge of spiritual things unattainable by the natural intellect." And we find Dean Swift writing as follows : "If God should please to reveal unto us this great mystery of the Trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless he would bestow on us some new faculties of the mind."

We therefore find that in an investigation of Mysticism we will have to deal with mind, mental states and conditions ; with the science of mind, to-day called Psychology. And with what result ? With the result that an immense quantity of evidence has been collected, beginning say with Mrs. Crowe's "Night side of Nature," taking in the proceedings of the Psychical Research Society, the hypnotic experiments at Salpêtrière, the Spiritist demonstrations of Messrs. Lodge, Crookes, Russell Wallace, Camille Flammarion and others, to say nothing of the numberless spiritist circles scattered over the globe, the work of Christian and Mental Scientists, Faith Healers and Metaphysicians and last but not least the investigations of the trained Occultists of the Theosophical Society, which, on the basis of induction demonstrate that such new (in the sense of being to-day subject to scientific investigation) faculties of the mind have come into existence, and that it is possible by the exercise of such faculties to come to "a knowledge of spiritual things not attainable by the natural intellect." Thus we demonstrate that Mysticism may be used to denote that extended faculty of the mind, by means of which "a knowledge of facts, events or phenomena, may be explained, accounted for, or produced, by means of powers causes, or laws ;" thus making of Mysticism "applied science," though not dealing with "the physical world and its phenomena," which argues a great step forward in the evolution of the race. It may even be possible to make of it an exact science, when in due course it becomes "So systematised that prediction and verification, by measurement, experiment,

observation, &c., is possible ;" not necessarily physical measurement &c.—the whole thing is on a higher plane.

But there are phases of mysticism. We know that there is a difference between the untrained mystic and the one who is trained ; therefore we find that the trained mystic is to-day called an Occultist ; and it is to Occultism we must look if we would find the science of mysticism, it is the Occultist who can give that observation and experiment that is necessary to put mysticism upon a scientific basis, and show that some aspect can be " analysed and explained." And if we take again the mystical position as being proven by induction, we may by deduction assert that the mystic then should be able to show forth his connection with God and with spiritual things by various acts of power above that possessed by the ordinary man, and we shall find that it is in Occultism that we may get the middle position or fact by which such power is demonstrated ; thus bringing the general down into the particular.

Thus we find the nexus or connecting link between mysticism and science in Occultism, as in it we find the requirements stated by Sir Wm. Hamilton, " a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." Some may be inclined to dispute this conclusion ; in which case we say with La Place in his " Essay on probabilities " that " any case, however apparently incredible, if it be a recurrent case, is as much entitled to a fair valuation, as if it had been more probable beforehand." The Occultist can, and does, lay before us numberless recurrent cases, and by his investigations into the realm of Psychology is scientifically demonstrating the truth of the mysticism and science of Theosophy.

Many illustrations in support of the argument might be brought forward, and may be found in Theosophical and other literature.

N. S.

WHAT HUMANITY NEEDS.

[*Concluded from p. 291.*]

WHEN the uninterrupted career of a human faculty receives a rude and unforeseen shock, the result of causes set in motion in the past, perhaps unconsciously, it is very difficult to revive it in its pristine splendour for generations to come. Nature suffers no less than Humanity by such sudden stoppages in her evolutionary work and a fresh start is tedious and disheartening. True is it that in this age the intellect of man has soared very high, and that he has sufficient ground to boast of his rare researches in hitherto unexplored regions of Nature, but it is also no less true that there are dark shadows which mar the brilliance of man's achievements. Separative as intellect is, by its very constitution, it sadly stands, in our time, in need of unity which is the end and aim of man's life on earth ; and the gulf which yawns between wealth and penury, between the learned and ignorant, shows no sign of being bridged by the wondrous feats of the mind. We fling our caps high in the air when we hear of the wireless telegraphy of Signor Marconi, or the unheard-of powers of radium, which promise to revolutionize science, and should we go on at the present speed, who knows but that something will out-radium radium ; but in honest conscience, we venture to ask, do we bring food nearer the mouths of our starving millions, do we pour more of mercy on the deserving poor, do we hear less of strikes and dissatisfaction, of huge conspiracies and well-managed schemes of destruction by bomb and dynamite ? Let us ask ourselves how many crowned heads and presidents have fallen victims to the hand of the assassin within the last quarter-century. Why must there be such volcanic outbursts of ill-will to mar the seeming grandeur of our civilization ? Conscious we are that, under this darkness, there are some bright rays of hope, which are, alas ! too feeble to make way through the thick cloud of evil which envelopes them. The modern civilization of the West has a preponderance of darkness over light, and it is to reverse their respective proportions that the efforts of all lovers of Humanity must be directed, before Nature takes

drastic measures to do away with that which is unsightly ; for no evil (the negative pole of evolution) can be allowed to remain long by the side of the eternal good. There will be no dissentient voice in admitting that the present high order of intellect should be maintained at any sacrifice, and there is an ever-increasing opinion that the glimmer of hope which comes to us from a few explorers of the invisible must be made to shine with greater lustre; but before realizing these conditions we must learn to honour the great Law of Righteousness which teaches us that the good of the one is the good of all, and the evil of the one is the evil of all. Let us venerate the Divine Life in each, never allowing ourselves to forget that it is a mighty privilege to be a human being, and still more mighty, to be an alleviator of the sufferings of human beings.

To continue progress in the subtle realms of the mind, we should take warning from the history of the past. Had the Chaldean, Babylonian, Persian, Grecian and Roman intellect been allowed to run a smooth career without interruption, the mind of man would have still grander glories to hold up before us than it does now, and more invigorating aid would have been given to the present as well as the future welfare of the Aryan Race. But the lowering mind of man will not forever be permitted to ignore the spiritual aspirations of the heart. It must be taught to look for something higher than itself, which makes its very existence a possibility ; it must be extricated from the quagmire of presumption, conceit and defiance into which it fell in former times, when it tried to assume the guidance of mankind without the safety-valve of the Divine Spirit. "Be humble, if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered." Let the West turn its energies towards something higher even than the mind, if she be really solicitous to hand over her intellectual grandeur to the succeeding race untarnished and unimpaired. Civilizations may come and go, mankind may appear and disappear, empires may rise and fall, but there is the One, the Ancient of Days, the Rock of Ages, that has always been the same, that has stood, stands, and shall stand for ever, for whom time cannot sound the knell. They who seek refuge in that Immutable know what evolution is, what mind is, and what the Universe is.

After what has hitherto been done by the mind of man in the West, we hear the question reiterated *ad nauseam*, "What

next ? " We answer with the sincerest of hearts, " The next is Theosophy," the one and the only one sheet-anchor of our hopes, our aspirations, the one available and rational solution of the problem of Life, our guide, our asylum, the only set-off against the impending enormities of a godless materialism, and the worship of the golden calf—which have threatened all the noblest and best aspirations of our nature, and which will drive out (if further allowed to take everything in their own hands), or sweep away what little of good is yet left to us. We want to link the best productions of our age with those that are to succeed, that Humanity may rise in an ever-ascending scale without interruption, for when the monads that are now highly developed have disappeared from the globe, the trend of thought must be so directed that it will induce their like, and even better, to take their place, in lieu of those who are unable to take up the thread of their predecessor's work. For this purpose, nothing is more beneficial, more calculated to confer a lasting benefit than to supplement the Science of the West with the Wisdom of the East, the head-learning of the former with the heart-yearning of the latter, the knowledge of the one with the devotion of the other. Never, perhaps, in the former annals of our earth have the East and West come so closely in contact with each other as they have in our own day, the influence of the one over the other being so marked and productive of far-reaching results. Now is the time to profit by the occasion, to make the most of our golden opportunity.

During the last generation, the one great agency of making the East more and more accessible to the West, to hold out to the public her deep-seated aspirations, her highest ideals, and her indefatigable researches in the unseen realm, to exhibit her venerable scriptures as worthy of study and esteem, has been the Theosophical Society. The thinking portion of mankind has come to know that not Christianity alone has had the bulk of God's favour and good-will, but there are other faiths equally good and adorable which have done the same laudable service to their votaries in their days, as this does in our own--on account of its being the religion of those who hold the sovereignty of the world. Through the same agency will dawn a brighter day, which is destined to dispel the darkness which broods over both hemispheres ; for when the tone of the West becomes more

enlightened and elevated in matters spiritual, things will wear a more cheerful aspect in all strata of society than they do now. There will come a mighty change in the Western mind with the sure and unfailing knowledge of healing many woes and alleviating the troubles which afflict Humanity from age to age. With the conviction that the sufferings and enjoyments a man experiences in his earthly career are the harvests of seeds sown by himself, there will be an endeavour to ameliorate the moral aspect of life, and when one is thoroughly grounded in the doctrine that the Maker of the Universe is an embodiment of Justice, and that man himself and none else is the creator of his own fortune and misfortune, by his own thoughts, words and deeds ; when, in short, the responsibility of his present situation is placed upon his own shoulders, how great an incentive will spring up in him for self-improvement and self-correction.

The one-life theory has not only stunted the vast vista of the potentialities and powers of man, but has done much to impair the majestic dignity of God who in His compassion and love, infinite and unbounded, wills well by each and every form (and where is the form which does not bear His holiness within itself ?) not to speak of the many complications it gives rise to in the riddle of life. The claw and the tooth are not the solvents of life, but virtue and wisdom are the two wheels on which the Christ entombed in the flesh ever proceeds onwards to His goal to the peaceful bosom of His infinite Father. Spread the two axiomatic truths of Theosophy—Karma and Re-incarnation—mutually dependent on each other, as widely as possible amongst the masses, show them the mechanism and chemistry of these two, but above all, prove to them the Righteousness of the Father of all, that every inch of His cosmos is a mirror of Law and Love, and within a few years our slums will be abodes of content and happiness, drunkenness and immorality will be things of the past, while order and self-respect will take the place of scurrility and distrust. Millions are annually spent for building churches of stone and mortar ; why not divert a fraction thereof to build divinity into the minds of children with the spiritual materials of God's Justice and Mercy. Where is the man who burns his finger without contacting fire ? Where is the murderer who does not murder his higher self ? In your laboratories you move heaven and earth to trace every effect to its cause ; why not follow the same

unerring guide in the moral government of the manifested world ? You maintain tribunals of justice at heavy cost to punish your criminals ; where is the irrationality of thinking that there is a Supreme Judge who awards to each man his just deserts ?

Should the present civilization leave a permanent impress of its influence, the remarkable mental efforts of the West, we repeat, must be harmonized by the precious spiritual knowledge of the East. Evolution cannot proceed with matter alone, nor can it do so with spirit unaided by matter ; it is neither pure spirit nor pure matter but *Spirit-matter* which is required. Thus we see the indispensability of the one for the existence of the other, so that wherever the one is, the other must, in the very nature of things, be. It is the Life divine that lends its enchantment to the form ; it is the form that teaches us of the Life. Let us analyze forms and see the very *esse* which makes their manifestation possible : let us synthesize the Life as pervasive in everything that appears but to disappear. The West worships form at the sacrifice of Life, and the East reverses the situation. Let them not examine the Holy Truth by halves : let them behold the obverse and reverse of the Divine shield and Humanity will gain immensely in its onward march ; its steps will be accelerated, and the goal of the journey will loom within easy reach. When the seen is observed as the reflex of the unseen, and when the unseen is considered as the aim and goal of the seen, when the visible and invisible are assigned their proper places in a universe where these two are indissolubly intermixed, there are greater chances of man's rise in mind and spirit than in the one-sided and therefore imperfect vision which revels in one and discards the other.

A heavy task has Theosophy set before itself ; it is the teacher, guide, philosopher and friend of man : its mission is world-wide. The study of the various societies that have existed during the last century has proved to us that none of them had the merit of stimulating the activity of the higher Self in man by the suppression of his lower : Theosophy alone has the divine art of sublimating the latter into the former. Man's real growth is always from within : whatever permanent effect we are anxious to leave behind us must be brought about by a harmonious working of our heart and head. Had Theosophy not come to the rescue of the world, had it not sown broadcast the soul-saving doctrines of universal brotherhood, righteousness and

justice as the props of human life, the all-sweeping materialism of the West must have done its worst, by this time, extinguishing the secret and sacred hopes of man who might have been turned into a mere bundle of automatic atoms, to breathe, to eat, to sleep, to die and be heard of no more. The Epicures and Chârvâkas of old have not done more to retard the progress of Evolution than modern materialism with its keen and combative intellect—to talk man out of his divinity. But everything has, except the Holy Spirit, a beginning and an end, and so materialism has had its days of vigor, and will have its old age and decay in course of time.

Should the flame of Theosophy burn on as brightly as it has during the last thirty years, should the successors of its present votaries be as loyal to their cause, and prove to the world by their precept and practice what a blessing this gospel of regeneration has to give to man, there will be bright anticipations of our civilization being endowed with a longer life and a healthier tone than it promised to have heretofore with its spirit-bereft intellect. The gravity of the task is heavier for Theosophists than for western scientists; it is the way in which our future missionaries will lead their lives of sacrifice, altruism and earnest endeavour, now so prominent; the way in which they will handle the great truths entrusted to them, on which the future of Humanity will mainly depend. Should the western mind, so slow of conviction and prone by its inductive method of reasoning to build upon the visible aspect of evolution, come across, in its researches, some proofs of the teachings of Theosophy, the world's gain would be simply immense. Rest assured that when the West veers around to Theosophy, when it throws its sympathies and zeal into the Holy cause of the Guardians of Humanity, it will confer a lasting benefit on the Aryan Race, in the appreciation of Truth and in the vast possibilities and expansion of man's immortal Spirit. We have already seen the yeoman's service the mind of the West has done to Theosophy by its power of organization and inexhaustible energy coupled with an iron will to accomplish its purpose, and there is no doubt that it will do wonders when its interest therein is uninterrupted.

No man is able to estimate the grandeur latent in Theosophy; call it to your aid at any moment and it is ever ready with its unfailing succour. In spheres, physical and metaphysical; in the analysis

of mind and feeling, tracing both to their fountain head ; in the scrutiny of the force that moves the mighty universe, according to fixed and immutable laws ; in reading the past, present and future destiny of man, how he will rise and how adopt means by which he can do so ; in the zealous enquiry into the causes by which sufferings and miseries have come into existence ; in the investigations of the unity common to the religions of the world ; and last not least, in probing the heart, the treasure-house of man's immortality, Theosophy has wonderful secrets to impart ; no man can go to its perennial springs to slake his thirst for knowledge and complain that he came back thirsty as before. When the coöperation of the West is secured to Theosophy, the day of its true glory will dawn ; then will begin the much-looked-for millennium for Humanity, and a potent means of warding off the miseries of ignorant millions will have been found. Just as the trees that are meant by Nature to endure take a longer time to mature than the grass which fades as soon as it grows ; the oak of Theosophy after weathering many a storm of hostile criticisms will stand nobler and better for having lived through them. Truth exists for all, though there be but few who have the intuition to recognize its merits in the beginning. Its votaries may be counted on one's fingers, but these have in them the power of a host. There never will be a time when Truth can not be found by him who earnestly seeks.

SEEKER.

BĀLABODHINĪ.

[Continued from p. 301.]

DOUBT: No one can reject the conception that this world or the universe truly exists, because it is a well-grounded one. The answer follows :

22. The conception that this universe exists in the one Infinite is not a well-grounded one [it being a misconception]. The Physical universe (made up of differentiated elements) created by Brahmā, and the subtle universe (made up of undifferentiated elements) created by Brahman have not been so created as to exist for all eternity. Therefore in the state which transcends *Moksha*, where is heterogeneity in the (homogeneous) One that is immutable, formless and devoid of difference ?

Doubt: Even if it be so in the case of *Nishpratiyogika* (or *Nirgunātīta*) Brahman, it may not be so in the case of the *Sapratyogika* (or *Nirguna*) Brahman ; or in other words it is here doubted that the world may exist in the *Nirguna* Brahman. The next two verses clear the doubt.

23, 24. How can there be heterogeneity in that *Chidātman* called *Sapratyogika* Brahman that is the highest * *Tattva*, secondless and devoid of differences ; that is full like the ocean at the end of a *Kalpa* ; that is decayless ; where such differences as the seer, seen and sight do not exist and wherein merges, like darkness in light, the universe having its origin in the false perception or wherein merges the very false perception itself. It should be understood that in this highest *Tattva*, there is no *sajātīya-bheda* (or the difference in the species such as between the cow and the sheep), no *Vijātīya-bheda* (or the difference in the genus such as between a metal and a plant), although there is *Svagata-bheda* (or the difference in the constituents such as between the stem, the branches, the flowers and the fruits of a tree).

The next verse illustrates, by the example of dreamless sleep, that, in the secondless Brahman, there is no difference.

* The *Nishpratiyogika* which is above *Sapratyogika* is said to be *Tattvātīta*.

25. Just as no difference whatever is seen by any one in deep sleep which is bliss only, even so how can heterogeneity or the world of difference exist in the Supreme One that is homogeneous.

Doubt : What is the cause of this heterogeneous Universe and wherein can that cause be merged, i.e., how can it be neutralised. The answer follows :—

26. The cause of heterogeneity is *Chitta* and when that is neutralised there will remain nothing. *Chitta* is never neutralised in dreamless sleep, but only its modifications are dormant. This fact is unfavourable to the *Sushupta-Brahma-Vādin* (or one who holds that Brahman is that wherein the Jīva merges during dreamless sleep). It should be understood that the illustration (of Jīva in dreamless sleep) does not hold good, for the additional reason that the practice of that *Samādhi* is enjoined whereby *Chitta* is merged in the *Paramātmān* who is of the form of *Pratyagātmān* (the SELF in the fourth state of consciousness).

Doubt : Then, after fully knowing (or directly cognising) the *Paramātmān*, will the aspirant be attached to the pleasures of the senses ? The answer follows :—

27. After having fully realised that the *Paramātmān* that is undivided Bliss is His own SELF, he would always be tasting the essence of that Bliss in his own SELF both inwardly and outwardly.

The next two verses teach that of the four—Dispassion, knowledge, non-attachment and peace—the previous ones become useless if, by their aid, the succeeding ones are not accomplished by the aspirant.

28, 29. The fruit of dispassion is knowledge, the fruit of knowledge is renunciation and the fruit of renunciation is that PEACE which results from the enjoyment of SELF-Bliss. Of these, if each succeeding one is not accomplished, then each previous one becomes fruitless. The detachment from the senses or the cessation of emotions is the highest contentment, and this Bliss is said to be beyond comparison.

Now the meaning of the great text "THAT THOU ART" is taught by the next three verses.

30-32. The word "THAT" stands for the Supreme *Purusha* that is *Nirguna*, that is Truth, Knowledge and Eternity and that is indirectly denoted by the Lord who is *Saguna*, who is limited

by *Māyā*, who is the source of the universe, who is possessed of Omniscience and other qualities and who is veiled by invisibility (*i.e.*, not entirely free from impurity).

The word "THOU" stands for *Pratyagâtman* that is known as *Kāśastha Turtiya Chaitanya* (the divine self or the Light of lights within us, realisable only in the fourth state of consciousness), that is part of *Nirguna* Brahman, that shines forth in the notion conveyed by "I" and its sound, and that is of the form of that KNOWLEDGE which is quite distinct from the ordinary knowledge derived by the aid of the internal organs. The Parabrahman is here aimed at after discarding *Māyā* which limits the supreme Lord of the Universe and after discarding *Avidyā* which limits *Jñā*. In other words: On rejecting *Avidyā* and *Māyā*, the respective limitations of *Jñā* and *Īvara* (directly denoted by the words "THOU AND THAT"), the aspirant realises the unity of *Pratyagâtman* and *Paramâtman* (indirectly denoted by the said words "thou and that").

The next three verses describe the nature of the four means—*S'ravana*, *Manana*, *Nididhyāsa* and *Samādhi*.

33-35. Thinking thus over the meanings of the *Vākyas* (or the texts like "THAT THOU ART" and the rest) constitutes *S'ravana* or hearing. Clearly understanding those meanings through logical reasoning is *manana* or contemplation. Holding the *Chitta* intact free from other thoughts after it has been well established, beyond all doubt, in such meanings based on *S'ravana* and *manana* is what is called *Nididhyāsa* or meditation. That state of *Chitta* in which it gradually cognises nothing else but that which is meditated upon, *viz.*, the *Nirguna* Brahman, after discarding the meditator and the meditation, and then remains without any wavering, like the flame of a lamp kept in a place undisturbed by the wind, is alone said to be *Samādhi* or concentrated meditation.

Doubt: If so, where were the modifications of *Chitta* at the time of *Samādhi*? The next verse gives the answer.

36. Even at the time of that *Samādhi* wherein the identity of SELF and Brahman is accomplished, the modifications of *Chitta* remain latent—known only to the SELF but not to others. That they spring out from that latent condition can be inferred from the fact that one who comes out of *Samādhi* recollects his previous thoughts.

Doubt: Then, what is the use of *Samādhi*? The answer follows:

37. By this *Samādhi* are destroyed crores and crores of Karmas (excluding *Prārabhita*) generated by *Jīvas* in this *samsāra* which is said to be beginningless (because no one knows when it began) and by the same *samādhi* is pure *Dharma* (or *Akhandākāra vṛtti*) correspondingly increased.

Then follows the answer to the question—how do the great yogins describe this *samādhi*?

38. The great yogins say that just as the clouds pour down immense quantities of rain, even so does *samādhi* pour down ambrosial rain of *Brahma Dharma* (meaning *Akhandākāra Vṛtti*).

The description of the results of *samādhi* is continued in the next two verses:

39, 40. When, by (constant practice of) this *samādhi*, all the impure *Vāsanās* are fully destroyed, and when thereby the tree of virtuous and vicious karmas is uprooted, then the *mahāvākyas* or the great texts (which he had previously understood in theory only) generate in him that knowledge which is free from the impediments of doubt and misconception, and which is based on direct cognition similar to the *āmalaka* fruit placed in the palm of the hand.

Now the ultimate use of 'dispassion,' 'discrimination' and '*Uparati*' are taught below:

41. When impressions regarding objects worthy of being enjoyed no longer arise in the mind, then is the limit of dispassion reached. When egotism no longer arises, then is discrimination said to have almost reached its end. When latent *vṛttis* do not rise, then *Uparati* (giving up of obligatory duties in the manner ordained) is said to have reached its end.

The marks of one who has attained Kosmic consciousness (i.e., of one who has become *Brahma Vidvārishtha*) are now stated:

42. The ascetic who always enjoys Bliss, who has merged his SELF in Brahman and who is devoid of modifications and actions, is called a *Sthita Prajna* or one who is established in spiritual wisdom.

The marks of a *Jivanmukta* are then stated below:

43, 44. When the Undivided *Nirguna* Brahman possessing the privative attributes of *Sat*, *Chit* and *Ānanda*, and the *Kāstha Nirguna* SELF are scrutinised, i.e., when their union is realised by

means of *Samādhi*, there dawns that *Vritti* which is uniform in its nature and free from doubts and which is *Chit* (Absolute Kosmic consciousness) alone. This *Vritti* is called *Prajna* (wisdom or super-consciousness). He who always possesses such *Prajna* is called a *Jīvanmukta*.

Other distinguishing marks of a *Jīvanmukta* are given in the next three verses :

45-47. He is called a *Jīvanmukta* who has neither the thought of "I" in the body and the senses, nor the thought of "this" in other objects such as pot, cloth, etc. ; who, on account of his undivided *Prajna* or Kosmic Consciousness, does not know any difference between *Pratyagātman* and Brahman as well as between Brahman and the Universe ; and whose attitude is the same even when he is honored by the good or troubled by the vicious.

48. The Brahma-Knower will not be affected by *Samsāra* as before. Were he to be affected, he is not one who has realised the Brahmic state, but only a person (devoid of introspection) with his mind fixed on the phenomenal world.

The next verse answers the question :—How long will *Prārabdha* delay the attainment of *Videhamukti* by a *Jīvanmukta* ?

49. *Prārabdha* is said to operate as long as the enjoyment of pleasures, pains, etc., continues. (This means that he alone is a *Videhamukta* who is devoid of pleasures, pains, etc., even though his body may continue to exist). The fruit or the effect is always preceded by Karma, and there will be no fruit or effect anywhere without the corresponding Karma preceding it.

The question is then asked :—How and by what is the past Karma, called *Sanchita*, neutralized ? The answer follows :

50. The practical knowledge (based on direct cognition) of the text "I am Brahman," destroys even the Karmas generated in crores of *Kalpas*, just as Karmas presented to the mind in the dreaming state disappear on attaining waking consciousness.

It should be understood that what is said in verse 35 is intended for the *Kevala-yogin* who is entitled to *gradual Videha* liberation ; and what is said here is intended for the *Sāṅkhyā-yogin* who is entitled to *immediate Videha* liberation.

From the example of "the Karmas present in the dreaming

consciousness," it is plain that *Sanchita* Karmas are destroyed only by working them out.

The *Prârabdha* and *Sanchita* Karmas are disposed of as stated above. Now what about the *Âgami* or future Karmas? The answer follows :

51. The ascetic who has practically understood that the nature of his SELF is as unattached and untainted as the ether, will never be effected by future Karmas even to the smallest extent.

Because the knower who has attained Kosmic consciousness has no future birth it should be understood that he has no occasion for generating future Karmas.

Then arises the question :—Even though the SELF of a *Sâmkhya-yogin* is merged in Brahman, he will enjoy pleasures and pains through the other *Upâdhis* such as the senses, the mind, the *Prânas* and the *Irritis* that are not neutralized. The answer follows :

52. Just as the ether in a toddy pot is not affected by the stench of toddy, even so the SELF of the *Sâmkhya-yogin* is not affected by the *dharma*s of the *upâdhis* with which it is associated.

These points are well discussed in the "*Yogasâra*" (of Appayadi-kshita-chârya), and the aspirants for liberation will do well to read and digest it.

Now from the view-point of the *Kerala-yogin*, the next two verses teach with examples that *Prârabdha* can be neutralised only by working it out :

53, 54. The Karma generated prior to the dawn of knowledge will not, without producing its effect, be destroyed by knowledge, as for example, the arrow aimed at a target. Just as an arrow shot at a cow under the mistaken notion that it is a tiger, will not stop half way, when the archer finds out the mistake and desires to recall it, but would instantly strike the cow, even so is the effect of this *Prârabdha*.

Then it is taught that *Sâmkhya-yogin* has no *Prârabdha* :

55. How can *Prârabdha* have any control over him who has himself become that *Âtman* which is attained by the meditation "I am devoid of old age and death?"

The next verse proceeds to answer the question :—Then when will *Prârabdha* control him?

56. *Prārabdha* accrues when the *Jīva* identifies himself with the body. The thought that "the body is SELF" is never liked by the knower. Therefore he will reject *Prārabdha*.

The following verses again confirm the idea that there is no *Prārabdha* for him.

57-59. Even to think of this body as *Prārabdha* is an illusion due to *adhyāsa* or superimposition. Will it remain after *adhyāsa* is removed? Will what is not, be born again? Will what is not born die? From non-existence, *Prārabdha* cannot come into being. S'ruti speaks of *Prārabdha* in an external sense only, to satisfy those foolish persons who doubt thus: "If *Jñāna* can destroy all the effects of *Ajñāna* (such as body, etc.), then whence is the existence of this body to such a one?"—but not to inculcate to the wise the existence of the body.

[To be continued.]

G. KRISHNAS'ĀSTRĪ (trans.)

THE ANCIENT HINDU IDEAL OF HOSPITALITY AND MODERN LIFE.*

HOSPITALITY is an ancient Aryan Vedic institution. It is called *Atithi pūja*, 'worship of a guest.' In the *Taittiriya Upanishad* it is enjoined that a guest shall be worshipped as a god. *Atithi-dāro-bhava*—"Thy guests as gods shalt thou treat." In the *Kathopanishad* it is declared that *Īśvara* dwells as guest in the house—*atithirduronasat*.

(i) "As fire a *Brāhmaṇa* guest comes into houses. To quiet him men make an offering" (Kath. Sec. I., Part I., Verse 7).

"Hopes, expectations,* communion with saints, pleasant words, sacrifice and public charity, sons, cattle,—all are taken away from the fool in whose abode a *Brāhmaṇa* fasting rests (Kath. Sec. I., Verse 8)."

(ii) We find sublime instructions in the *Kathopanishad* on this sentiment of hospitality. The story of *Nachiketas* and his

* Delivered at the Theosophical Federation held at Tanjore in April 1905, and slightly revised.

conversation with *Yama* and the divine secret of death which he obtained, are all too well known to the students of the Upanishads to need a recital here.

(iii) Similarly Manu says (Chap. III., Verse 100): "A Brâhmaṇa who stays unhonoured in the house, takes away with him all the spiritual merits even of a man who subsists by *gleaning ears of corn* or offers *oblation in five fires*."

2. Hospitality is one of the five sacrifices (Panchamahâ-yajña) which every Brâhmaṇa should daily perform. It is called by Manu, *Brahmahuta*, (i.e.,) offering made in the *Vaiśvânara Agni*—or digestive fire of a Brâhmaṇa guest. In the Gîtâ (Chap. XV., Verse XIV.) S'rî Krishṇa says: "I, becoming Vaiśvânara and entering into the bodies of living creatures and united with *Prâna* and *Âpâna*, digest the four kinds of food."

3. Reception and feeding of guests is a duty enjoined upon a *Grihastha* (householder). Saint Tiruvalluvar calls it "the ornament that adorns a householder."

"He who prepares food for himself alone, eats nothing but sin (Manu, Chap. III., Verse 118)."

"The righteous who eat the remains of the sacrifice are freed from all sins. But the impious, who dress food for their own sakes, they verily eat sin" (Gîtâ III., Verse 13).

You thus see how hospitality was held in high esteem by ancient sages and lawgivers.

4. But who is a guest? Manu says a Brâhmaṇa who stays one night only is a guest. Etymologically "*Atithi*" means he who stays not for more than a "*Tilhi*," i.e., 60 *Nâligais*—or, one who has not come before; but neither a Brâhmaṇa who stays in the same village, nor who is habitually living at other's expense, nor a Kshatriya who comes to the house of a Brâhmaṇa, nor a Vaiśya, nor a Sûdra, nor a relative, nor the teacher (Manu, Chap. III., Verses 102, 103, 110).

Next to a Brâhmaṇa guest, a Kshatriya, Vaiśya, and Sûdra should be given food. But Manu is careful to warn us against indiscriminate hospitality. For he says: "Let him not honour, even by greeting, sectarians having no faith in the Vedas; men who follow forbidden occupation; cunning men and thieves, men who are like cats, rogues and herons" (Manu, Chap. IV. Verse 30).

"A person who is covetous, who puts on the appearance of

virtue, who is a hypocrite, who is intent upon deceiving people and injuring them, a detractor from the merits of all men, is known as one who lives like a cat" (Manu, Chap. IV., Verse 195).

"That Brâhmaṇya who with downcast look, of a cruel disposition, is solely intent upon attaining his ends, dishonest and falsely gentle, is one who lives like a heron" (Manu, Chap. IV., Verse 196).

How is the guest to be honoured ?

5. "Grass, room for rest, water, a kind word, these never fail in the houses of good men" (Manu, Chap. III., Verse 101).

A guest who comes to a house must not be driven away by the householder. "Even though he comes at inopportune time he must not go without food" (Manu, Chap. III., Verse 105).

No guest must stay in his house without being honoured according to his ability, with a seat, food, couch for sleep, water, roots and fruits. "Even a hermit, *Vânuprastha*, should honour those who come to his hermitage as guests with alms consisting of water, roots and fruits" (Manu, Chap. VI., Verse 7).

6. In the Purâṇas and Itihasas the importance of hospitality is insisted upon with a wealth of stories and illustrations. The above ideas have been adopted into Tamil literature and some of them have been expanded showing a high catholicity and a large-minded philanthropy with a background of pantheistic philosophy.

The following verse from Tirumantiram (rendered into English) shows in what high esteem feeding of holy men is being held in this country :

"If lords of compassion eat food, it is equal to three worlds eating. If food be given them, it is a gift to three worlds, says Nandi."

Parâśara says that after *Iaiśvadeyam*, food may be given to any guest whatsoever without any distinction.

Saint Tirumûlar also instructs us to the same effect.

"Give food to all. Say not to this man nor to that man, 'If no guest there be, wait and eat.' Don't indulge in accumulation of wealth, O man of desire! do not run into the house to eat food alone. See ye not even a crow calling its tribe to a common meal?"

A king is described in "Puṇanûṇu" an old Tamil Poem (written about 1500 years ago) thus :

"Should this whole world—the amrita itself of *Indra's* abode—be available to one who eats alone, this king would not eat alone."

Verses can be multiplied without number showing how hospitality is a virtue practised by the people of India.

7. These ideas have permeated the Indian races during all their existence. This large continent, whose people are divided from each other by differences of language and tribal customs; having varieties of climate, and though marked by different ethnical types of people, by men of different grades of culture, presents a unique spectacle of a common basis of spiritual, moral and religious ideals. The man at Benares thinks the same thoughts religiously, morally and spiritually as the man at the other end of India, namely, Rameswaram, though both may differ from each other in language and manners, and in features be as far asunder as the poles. Any one travelling through India will be struck by the common ground of the mental plane, so to say, among the diversified nationalities and races that inhabit this land. In the absence of roads and other facilities of communication and in the absence of all means of postal communications or other facilities for interchange, it is a wonderful phenomenon that there are so many things in common among the peoples of different parts of India. There is a subtle under-current of nationality permeating and ramifying through the peoples of this country. We owe this life-current of nationality to this Vedic institution of *Atithi-pūjā* or guest-worship. We owe to this national sentiment the system of *Dharmaśāstras*, *śāstrams* and resting places scattered throughout the length and breadth of this country and more or less concentrated on the main paths to sacred places of pilgrimage; these have been the arteries and veins through which the life-blood of nationality has been flowing uninterruptedly for centuries. Two centres of spiritual and religious importance have been established in this country, namely, Benares and Rameswaram, and the ever-travelling pilgrim population fed, clothed and maintained by the time-honoured hospitality throughout the length and breadth of this land have kept up the circulation of the common ideas of religion and philosophy and have thereby contributed to the upholding of a common nationality.

8. The fifty lacs of *Sādhus* (see the census report) who now live upon the bounty of the country exist by reason of this national sentiment of hospitality. We cannot condemn the *Sādhus* by wholesale. "In India alone we still preserve the forms at least of the four *āśramas*—stages of life. The *Sanyāsa* or the monastic order is still

living though not in as pure a condition as one could wish. But the struggle for existence is now felt and is becoming keener and keener day by day under the materialistic civilisation of the West." Fortunately the Government in India has not yet begun to legislate against mendicancy as in England and other Western Countries. "There are *Sādhus* and *Sādhus*." The false imitate the true and succeed more often. We must discriminate between them and help the true *Sādhus*. Without a paid religious agency like the Christian missionary institutions, Hindu religions and philosophies have thriven and flourished well in this vast country in spite of the many vicissitudes of fortune and foreign oppression so prevalent up to recent times.

9. We must therefore take care to see that the hospitable sentiments are kept alive, but no doubt they are to be made to run in new grooves to suit modern requirements. In the present state of our country individualistic charity or hospitality cannot have much beneficent scope. In ancient times when people lived more in villages than in towns, rather when villages were many and scattered, and towns were few and far between, every householder was bound to perform and did perform the agreeable function of a host, with a cheerful heart.

10. As towns became more numerous and people began to live less in villages than in towns, and places of pilgrimage and *Tirthas* increased and became better known than before, pilgrimages became more common than formerly; hospitality became more and more organised; the result was, rest-houses and *salrams* on the ways to sacred places. Individualistic hospitality has had its day. Even organised hospitality in the shape of feeding *salrams* has also had its day. Now, owing to greater facilities of communication and owing to the greater ease with which creature comforts can be secured for a few annas in hotels, eating-houses, refreshment rooms, coffee clubs and sweet-meat bazaars which have sprung up in large numbers in all towns, feeding in *salrams* and rest-houses may be gradually abandoned though space accommodation may be continued and even enhanced.

11. We must therefore try to divert the wealth of our people from *salram* charities towards establishment of caste orphanages, poor-houses where the waifs and strays, the maimed, the lame, the blind may be fed and taken care of and can be utilised for turning out some useful work. Each District or Station, should have an orphanage for

housing people of the stamp aforesaid. The Theosophical Society in each city can take up such a beneficent work. "He who is not actively kind is cruel," says Ruskin. Other institutions such as Free Boarding Schools both for boys and girls, Industrial and Agricultural Institutes for vagabonds, and for time-expired convicts may be started if persistent and systematic efforts be made by us Theosophists, to collect funds therefor. These and many more of the kind can claim our service and purse.

12. We should not feel ashamed to beg for such charities. The time-honoured method of collection by means of what is called *fist-rice*, has unfortunately fallen into desuetude. This useful institution can be revived. We can go to villages during harvesting season and collect grains at the threshing floor in aid of such charities. "Famines during marriage, and during harvest were unknown things in this country."* Every ceremony or festivity in a family or in a village or a city is invariably accompanied by feeding of the poor. There are feedings of caste people. This system has in a manner extinguished the *nihilistic* tendency whose bitter and foul blossom and fruit is the assassin of Europe and America. Murder for murder's sake or for self-glorification is unknown in India. But of late in respectable households feeding the poor during marriages is becoming out of date and out of fashion. This is put forward as a sign of Social Reform in retrenchment of marriage expenses. This is reform in the wrong direction. In India there is no aristocracy of wealth. Rich and poor meet on a footing of equality. The spiritual and intellectual aristocracy whose outer manifestations are the caste systems exist. Common and mass-feeding without difference of 'high' and 'low' tends to solidarity of the people—at least of the castes, and therefore dries up envy and jealousy which cuts 'tall poppies.'

13. There is no use of going to Madadhipatis and Zemindars, as both have become victimised by litigations, either through their folly or through the cunning of scheming sycophants that are sitting like an incubus upon those unfortunate men; and they have now ceased to be living and useful factors for the amelioration of India. They have become anachronisms—at least in the Southern Districts of this Presidency. Unless they mend their ways to suit the

* From a Tamil Folk-lore text.

present-day requirements, their days will be numbered. Vakils who are thriving under the present Government can help such charities by contributing or collecting a definite sum for each *Vaklatnama* they get. But *S'rudha* or persistency of conviction followed by action is expected from every one who cares for the establishment of such charities. If one man there be for each town who will persistently advocate any or all of these benevolent schemes, we can expedite the advent of the better day which will come to us some time in the future. *Mahamai* funds, i.e., periodical contributions for charity, can be collected if we work through influential trade guilds and merchant guilds. For all such things we must try to organise a body of earnest men who have the interest of the country at heart. The Jesuitic enterprise and organisation in the neighbouring District of Trichinopoly is an object-lesson to us. Their unflinching devotion and their many-sided charities, which no doubt aim at conversion of Hindus to Christianity, must inspire us with a spirit of emulation for energetic and systematic action. Passive virtues such as forgiveness, fortitude, patience, &c., we have developed almost to a sin—and they are not of much use [?] in these days of Christianity and aggressive Western materialistic civilisation. We must cultivate active virtues such as fearlessness, steadfastness, courage, boldness, resoluteness, and persistency. The former form the foundation and the latter the superstructure of the Indian nationality of which we have begun to witness evident signs of awakening. May the gods help us in our honest endeavouring.

P. NARAYANA AYER.

THE MENDACITY OF HYPNOTIC SUBJECTS.

AMONG the best modern books on Hypnotism is that of Dr. Fouveau de Courmelles, Laureate of the Academie de Medicine, entitled "L' Hypnotisme." It covers a wide range of subjects and treats all with impartiality and clearness. There are many illustrations which add value to the book. One is surprised, however, to see that the author misses the chance of immensely strengthening his case by citing the awful record of human ignorance and religious cruelty given in the case of witchcraft and sorcery epidemics and the attempts at their suppression, of which a complete exposé may be found in Garinet's "Histoire de la Magie en France" (1818), and a dozen other books of the same class. For the lack of our present-day knowledge of the pathology and psychology of Hypnotism and allied psychic disturbances, tens of thousands of innocent victims were burnt alive, hanged, garroted, and tortured to death by inconceivably cruel methods, for the imaginary crime of conspiracy with an imaginary Devil to upset the "Church of God." In his chapter (X.) on "*Les Dégénérés*" (Degenerates) Dr. de Courmelles affirms, on the strength of his own experience and that of other authorities, that the moral sense is subverted in a certain class of hypnotic sensitives to such a degree that they lie in the most extraordinary way. Rather than not make themselves the subjects of pity and wonder, they will accuse themselves of horrible crimes which have no foundation save in their diseased imaginations. Worse than this, they accuse others who are perfectly innocent. Worst is (p. 145) that this state of mental aberration "*cannot be distinguished externally from the normal condition.*" It is common to both sexes. An exaggerated love for animals (betolatrie) is an eccentricity which proves a disturbance of mental balance. Great geniuses are usually sufferers from some form of this degeneracy. "Hysteriacs," says our Author, "and neuropaths, subjects more or less sensitive to magnetism and hypnotism, crowd our cities, making them in a way great hospitals. Everybody knows their propensity to lie, to attract attention to themselves by every possible means. Their loves and hates are carried to extreme lengths, all without

motive. Their organs, their affections, their intelligence, their tastes, are all disturbed. They would send an innocent person to the scaffold." "The hysterical woman"—says Prof. Dieulafoy—"is exaggerated in everything; she willingly makes a spectacle of herself, and to make herself appear interesting, she invents all sorts of simulations, is capable of the most repugnant actions. Hysteriacs are often malicious, perverse, dissimulative, liars; some lie with a tenacity and effrontery beyond belief; they simulate solely to compel persons to busy themselves with them; they will pretend suicide or arouse the despair of their families by threatening when such a real intention is farthest from their thoughts..." Dr. J. Gerard says: "The nervous woman is without will, but some faculty or other she has as a substitute. She invents, with unheard-of ingenuity, the most wicked falsehoods; she lies through the whole gamut of possible falsification; give her one little grain of fact and she will embroider around it at her will; she comes at last to the point of believing, herself, all that she has imagined, whether it is likely to profit her or make her suffer. *Every hysteriac must have her pedestal.*"

These solemn facts of mental alienation ought to be known by every Theosophist and other student of practical psychology, for thus will they be able to check themselves from giving unmerited pain and shame to innocent colleagues who have been traduced by poor hysteriacs for the sole object of getting themselves notoriety. In the course of our Society's history, how many of the leaders have suffered from this species of baseless malignant calumny. How many half-insane hysteriacs have pretended to be in close relations with our Teachers, to be their revelators and mouthpieces; how many mushroom petty conciliables and sectlets, "Temples" and secret schools, have sprung up, flourished for the moment and died out. One sees painful instances of this unhealthy mentality in what happened among the Secessionists, who left the Society with Mr. Judge and have tried their best in every way to break it up—without success. H. P. B., a neuro-path, accused herself of improper actions (*vide* Sinnett's "Incidents," etc.,) and was accused of many more of which she was equally blameless. I, myself, have lost some of my best friends in foreign lands by the circulation of slanders by hysteriacs. Mrs. Besant has been slandered nearly all her life, and so have others of us: I could name them if it were necessary. There is no Society in the world whose

members have greater reason than ours to study Hypnotism, Mesmerism and Spiritualism, practically, if possible, or, if not, then thoroughly well theoretically, for their phenomena largely depend on neurotic disorders. The literature of the subject is now rich and full in several of the chief European languages, while an undipped ocean of truth about it exists in Oriental writings. Let the strongest swimmers dive for the pearls of truth.

The foregoing remarks are reprinted from the *Theosophist* Supplement of December 1899, for the reason that the active circulation of slanders against H. P. B., Mrs. Besant, Mr. Leadbeater and myself has been going on within the past few months, and it is quite as necessary that the above facts should be made known as ever before. It seems as if we should never reach the point where the abominable falsehoods spoken against their colleagues and outsiders by the victims of hysteria, would carry no weight of themselves, but be taken as worthless and the utterances of diseased minds. It just happens that I myself am at present the victim of malicious calumnies, which I could bear in silence as I have so many times heretofore, if they did not soil the reputation of third parties innocent of all cause of blame.

H. S. O.

AMERICAN ACTIVITIES.

THE National Committee of the American Section T. S. sends to the readers of the *Theosophist* cordial greetings and earnest wishes that peace, strength and growth may come to you all in this New Year

Many of you have some acquaintance with the National Committee but doubtless there are more who do not know it at all. It is really the Propaganda centre of the American Section. Not, to be sure, that all propaganda work is done by it or at its instigation, but it is recognized by the Section as an organization for that purpose. It publishes the official organ of the Section, maintains a lecture bureau for the circulation of lectures among branches and isolated members; has had circulating and also travelling libraries; for this year's special work has a correspondence class; collects a portion of the propaganda fund by means of a pledge system; and by one means or another keeps in touch with all parts of the Section. It has instituted a system of personal correspondence with all lodges in the American Section, trying first one plan and then another as the work grew and conditions changed.

It has a cataloguing and reference Sub-committee that collects and tabulates all references direct and indirect, bearing upon our teachings, also scrap-book departments that are subdivided to best suit the purpose. Its personnel consists of from fifteen to twenty women (we have never been able to keep a man with us very long) among whom the work is divided. On the second Saturday of the month the regular meeting is held and, perhaps it is strange to say, the meetings are beautifully harmonious though there are often many opinions on the same subject.

The Committee now wishes to reach out a bit and will try to get in touch with the centres of other Sections and is essaying this by means of a little letter to you occasionally.

You know distances are great over here and the temper of our people is not so attuned to, let us say subjects not finite, as the mind of the East. We are rushing as hard as we can to make money, and yet there is a sort of lateral interest in things pertaining to the occult, especially if there be manifest evidences. Then too there is a tendency to things psychic or mystic when people have time. But Theosophy makes one so personally responsible for his thoughts and actions, not alone for to-day but for yesterday and to-morrow, that we do not grow rapidly in membership. To be sure we have seventy-odd branches but we have seventy odd millions of people and there are some states of our Union where the soil is not yet ploughed, in fact it is not ready for the ploughing. But this is not at all discouraging, it is rather encouraging to think we have seventy-odd branches where ten years ago we had but two or three. We have a good many isolated members and when they are able they help the cause along in fine fashion. And here is a little story to prove it :—You must remember that in many small cities it has meant almost social ostracism to leave the Christian church for any non-doctrinal association and it takes courage to fight the combined influence of tradition, interest, and affection. To affiliate with what is called a liberal church has been a big step in the lives of many a man and a step that counted many a sore heart in the taking, but the majority drew the line absolutely at Theosophy, really because they did not know what it meant ; and so, now that the public press is helping us it is something over which we well may be elated.

In one of the cities of Ohio, we have one member. For a year she has been steadily and quietly working, hoping that an opportunity would come to open the way to the proper presentation of Theosophy to the general public of her city. When the lecture tour of Mr. C. Jinarajadasa was being arranged she invited him to come to her home, fo

here she thought was the opportunity she had craved. The dates settled, then the work began in real earnest. Several hundred folders outlining the lectures, descriptive of Mr. Jinarajadasa, with dates and places of meeting, etc., etc., were printed and sent through the town to the representative people, and directly into the hands of twenty-six of the leading clergymen. These folders were posted on bulletin boards in club rooms and public places all over the city. Then she sent seventy-five special invitations to those whom she thought most interested or who had expressed a desire to hear Mr. Jinarajadasa, to meet him at her home. Every paper in the city published one or more articles before he came, so our brother from Ceylon did not appear unheralded. There were three lectures at the lady's house and one informal talk with about forty present at each meeting. There were two lectures on Sunday in the Universalist Church and a question meeting at a private house. At the two church meetings there were nearly five hundred present. Now these are small numbers to you in India, but try to see that to us they mean as thousands and thousands to you. Now this lone F.T.S. has formed a study class and one of the National Committee goes to her soon to help in the way of classes, question meetings, etc., etc., and soon we hope to have there the nucleus of a strong lodge. This shows what one member did and there have been other stories of the same nature. Not all so successful perhaps in the apparent result, but at least the effort was there and it is in the *effort* that our progress lies.

The National Committee wishes to call attention to a translation of the "Tao-Teh-Ching" made by an F.T.S., the Rev. C. Spurgeon Medhurst, formerly a missionary to China. It has been published by the Thesophical Book Concern at Chicago, is bound in cloth and sells at two dollars the volume. The book is valuable as a fragment of a lost literature if for no other reason, but in the light of latter days it shines with its own beauty and helpfulness.

It is a winter's moon that is waning here to-night and ere this message reaches you she will be hidden from us to shine upon you in the glory of summer nights and back again to us in snow and ice. But it will be the same moon and so it is the same love and interest that binds us all together and keeps our one heart beating true to first principles.

Again, our affectionate greetings.

K. G.

REVIEWS.

POLITICS AND PREJUDICES.*

One lays down this volume of articles from Mr. Sinnett's magazine *Broad Views* with a sigh for the glory departed—for between "Esoteric Buddhism," "The growth of the Soul," &c., and "Occult Essays" there is a great gulf fixed. It is a pity when a prominent member of the T. S. puts so much of his political feeling as is to be found in several of the essays, into the permanent form of a book. In our magazines personal opinion is provided for by the statement that the Theosophical Society is not responsible for anything not contained in an official document, and I would suggest that the saving clause be printed in the beginning of every book published also. The "enquirer" would thereby have an aid in preventing him from taking for "occultism" or "Theosophy" what is simply a pious opinion of the author. One might enlarge on the contents of the book, both more seriously and also less seriously, but feelings must not be allowed to overcome the sense of gratitude to be entertained towards so prominent a member of the T. S., and one who has done such splendid work in the past. So I refrain. But I make a protest. There is quite a varied list of subjects dealt with in the book, but it is essentially not one to be put into the hands of a young student, or a new member as a "theosophical" book, for the reasons previously given.

F. D.

THE PATH TO THE MASTERS OF WISDOM.

This is a compilation mainly from the writings of Mrs. Besant, and were it compiled by Mrs. Besant herself under the title it would have to be taken as her guide to the path, and would be of very great value. But as it is compiled by the T. P. S. it can only stand as a token of faith in and devotion to Mrs. Besant on the part of some, to us, unknown disciple. The extracts are none the less extremely well chosen and arranged and reflect credit on the compiler; the goodness and beauty of their nature need not be mentioned, they are from Mrs. Besant's

* *Occult Essays*, A. P. Sinnett, T. P. S., London, 2/6.

works ; and one can only express the hope that to many the little book may prove the entrance to the Path.

F. D.

FLASHLIGHTS ON JAPAN AND THE FAR EAST.

BY DR. W. MALONEY, M. P. (MELBOURNE).

This booklet consisting of little more than rough notes of travels, deals with the conviction of an Australian legislator that there is a "yellow peril." As such it is mainly political and therefore somewhat out of the sphere of the *Theosophist*. The Japanese, he maintains, are the head of this peril, and to their presence in Northern Australia he has very decided objections, shared by most Australians.

To the Japanese themselves however he has no objections and speaks in highly eulogistic terms of them. One point we may quote. "The Japs' life is most peculiarly their own. Bright, cheerful, industrious, artistic in every detail, happy beyond our conception. Happy chiefly, I think, because free of any of that ghastly supernatural apprehension which hangs like the shadow of impending doom over the whole of the Christian civilization. The Jap knows nothing of that. Neither Buddhism nor Shintoism inflict it on him. Fables are fables to him, realities realities, and apart from his own domestic ties and actual material duties, the first reality is 'Yamatodamashi', the soul of Japan. He realises in a practical way something of that which Emerson vainly endeavoured to express to the West as the Oversoul. It is in him and he in it. It is his religion, his God, his faith, his hope, his inspiring purpose."

The book gives one to understand that it is not from any hatred to Asiatics that Australia, in common with Canada and the United States declares them to be undesirable immigrants, and it is well to understand that.

F. D.

DIRECTIONS AND DIRECTING. *

BY. H. S. GREEN.

This is No. V. of the Astrological Manuals and follows "The Horoscope in Detail," with which the reader is supposed to be acquainted. It is claimed that "fuller information will be found in these pages, concerning the various methods of prognostication described, than is contained in any other work of the same size and price yet

* 9, Lyncroft Gardens, West Hampstead, N. W., London. Price 1 shilling.

published." Alan Leo says in his interesting Foreword to this Manual, referring to Freewill and Necessity : " Every man is a free agent to make his future destiny. But over the past weaving he has little, and in some cases no control."

Astrologers will no doubt find this work useful, but we do not feel competent to decide upon its merits.

W. A. E.

HINDUISM, ANCIENT AND MODERN.

The new Edition—Revised and Enlarged—of this excellent book is now before us. It is a masterly exposition of Hinduism as taught in original sources and illustrated in practical life, by Rai Bahadur Lala Baij Nath, B.A., Officiating District and Sessions Judge, Gazipur, United Provinces, and Fellow of the University of Allahabad. A most powerful and learned introduction of 8 pages from the pen of His Holiness Swami Rama Tirtha Maharaja, M. A., is also added. To the introductory chapter has been added papers on " What is Hinduism ? " the " Hindu idea of Time " and " Chief Sources of the Hindu Religious Literature." In the portion " Social and Personal " the papers on Caste, the Samskârâs, and the Âsramas, have all been revised and greatly enlarged with reference to the statistics of the last census, the progress of reform in the various reform bodies in the country and the popular views on the subject.

In the paper on the " Life of the Hindus in the past as well as the present " some additional information has been given regarding the ways of the Hindus and the causes of decay of their civilization.

The Chapters on S'râddha and Reforms Necessary are very instructive. Part II. devoted to Religions deals with the following subjects :—

- i. The religious beliefs in ancient, mediæval and modern India ;
- ii. Popular Hinduism in the present day ;
- iii. Hinduism illustrated in practical life in times past and present ; and
- iv. The ideal to aim at.

Part III. devoted to Philosophy, deals with :—

- i. Indian Philosophy: its sources, aims and objects ;
- ii. The world, the individual soul,—God ;
- iii. The Law of Karma, Freewill and Liberty ;
- iv. The *Summum Bonum*, and how to attain it.

Part IV. is devoted to Life after death. The last portion called "Miscellaneous" deals with:—

- i. Truthfulness in Modern Hindu Society.
- ii. Reform Movements in India.
- iii. The Indian Sâdhu.
- iv. Badari Kâs'rama.
- v. Practical, Religious and Social Reform.

The concluding lines of the author's Preface to this edition are very significant. He says : " May the book be a means of rousing the Indians to study their ancient religion in a spirit of love and reverence and reform their institutions, in accordance with the ideals of the past adapted to present needs, and foreigners approach Hinduism in a spirit of sympathy, is the wish of the author, and if these pages conduce towards that end, in however small a manner, his labours will be amply rewarded."

Towards the close of his chapter on "Reform Movements in India" the author, refers (p. 310) to the work of the Theosophical Society as follows :—"The Theosophical Society and the Arya Samaj of Lahore have colleges which command the sympathy of not only their own followers, but of outsiders also. They have, moreover, been largely instrumental in turning the current of Indian thought towards, and not away from, India, besides bringing much of our old literature and philosophy within the easier comprehension of readers both in the East and West. They also discuss important questions of social reform, and Mrs. Besant's 'Ancient Ideals in Modern Life,' has placed the whole question of reform in the most practical shape possible."

* * * * *

Touching the question of reform generally he says (p. 311), " Our religion and philosophy are now being more largely studied in the West than in the East, and the influence they are exercising on the thought of Western countries is very considerable. But in the West they know what is good in our past and what is not : what is practicable and what otherwise. We shall have to do the same. Our past is great, but the greatness of the past will not make us great, unless we resolve to be like those whose purity of life and steadiness of aims and loftiness of ideals made them achieve it. Not to move at all and merely sit, admiring the past, means death ; to rush headlong into change in disregard of the past, means ruin. To choose the mean between these two extremes, means regeneration for India, and this ought to be the direction in which all reform ought to move."

This book of 340 pages of closely printed matter (demi-octavo size)—contains quite a mine of useful information and deserves to be in the hands of every student of Hindu religion and sociology. It is moderately priced (boards Rs. 2-8-0 and cloth Rs. 3) and can be had of the Manager, *Theosophist* Office, Adyar.

G. K.

THE HATHA-YOGA AND THE RÂJA-YOGA IN INDIA.

A highly interesting lecture * on this subject was given by Mrs. Annie Besant to a society of French scholars, at the "Sîège Social de l' Institut Général Psychologique" of Paris, on the 16th of June of the past year. Mrs. Besant began by describing to her hearers the theory of the six kos'as or veils of the soul (jîva) and the different planes corresponding to them ; which, she said, supplied in her opinion the only possible explanation of the phenomena in question. To him who accepts this doctrine, the idea of Yoga is that it consists in endeavouring, by means of some very old corporeal and spiritual exercises, "to withdraw by degrees the consciousness from the plane of grossest matter so as to enable it to act quite at one's ease in a vehicle of a more subtle matter ; he (the Yogin) tries to connect one vehicle with the other up to the most subtle vehicle, without ever losing his consciousness." There are two kinds of Yoga, different in method and purpose : the Hatha-Yoga or "violent union" and the Râja-Yoga or "royal union." The Hatha-Yogin uses two instruments to attain his ends : (1) the *prânâyâma* or "control of all the powers of life (*prânâh*) in and even beyond the body," and (2) the *dharana* or "perfect concentration of the attention and will to one portion of the body ;" and he may strive for one of two purposes (or both) : (1) The perfect health of the body with a very considerable prolongation of his present life, and (2) to subjugate those beings of the other planes who are inferior to him ("elementals"), in order to make them his helpers. The followers of the Râja-Yoga have only the purpose of liberating the soul from the body. Like the Hatha-Yogins they employ the *prânâyâma*, but *dharana* is replaced in this system by *Pratyâhâra*, which consists in a complete inhibition of the senses and at the same time a "perfect concentration not in some part of the body, but in an idea." When the complete insensibility as to the exterior and the perfect consciousness of the interior are reached, then the Yogin may leave his body and look at it as at some cast-off garment ; then he may rise from one world to the others. Most Yogins, however, are not Râja-, but Hatha-Yogins. Of

* Published in the *Bulletin de l' Institut Général Psychologique*, July-August 1905.

Mrs. Besant's personal experiences with these, as told by her in the course of her lecture, one of the most astounding is the following : An almost naked Yogin made to appear in his uplifted hands, without moving from his place, a wet handkerchief containing the four watches of some persons of Mrs. Besant's party, which Mrs. Besant had thrown. at the Yogin's request, into a well distant about fifty yards from where he stood.

O. S.

THE MASTERY OF DEATH.*

BY A. OSBORNE EAVES.

Death is no joke ; it is a serious matter. But the conclusions of the writer regarding his subject remind one irresistibly of Mr. Harris in Dickens's book, of whom it was said, "which there aint no sich pusson." The Mastery of Death is impossible, says the author. But it makes a very catching title for a book ; and there are quite enough practical and interesting facts in this one to justify the use of an attractive title. It belongs more or less to the New Thought movement, and there are many valuable hints in it in the way of gaining and keeping good health that should be valuable to invalids, and to healthy people who are interested in health questions ; even though they may not wish or be able to prove the question involved in its title.

F. D.

The following pamphlets are received, with thanks :—

"Light on the Path" and "Bhagavad Gītā," both being Italian versions and issued under Theosophical auspices at Rome ; the Gītā having been rendered into Italian by C. Jinaraja Dasa and M. L. Kirby ; "The Story of the Ramayana," a paper read before the Transvaal T. S. at Johannesburg, by J. L. P. Erasmus.

"An Open Letter to the Kandyan Chiefs," by Ananda K. Coomaraswamy ; "I Wants, and Wants Me," a book of Affirmations, by K. T. Anderson. "A Gigantic Hoax : " Mr. G. E. Sutcliffe, member of the Leeds Astronomical Society, tells "how the great French Astronomer, La Place, has perpetrated a tremendous hoax on the whole of nineteenth century scientists." Address the author, at the Hermitage, Kurla, Bombay. Price one shilling.

* Philip Wellby, London, Price 2s. 6d., net.

MAGAZINES.

The Theosophical Review. The January number opens with an article by Evan J. Cuthbertson on "The Submerged Continents," giving results of recent scientific observations, and appending a map by way of illustration. "The Mountains of Lebanon," by Amada, is continued. Francis Sedlák writes on "Taking Nothing for Granted," and uses his philosophical probe quite deftly. Mrs. Besant's paper on "The Meaning and the Method of the Spiritual Life" will be much appreciated by those who are seeking for the higher truths. She says in her first paragraph that "Unity is the keynote of Spirit, for below the spiritual realm all is division;" and in closing dwells upon the great truth that "It is more blessed to give than to receive;" and says: "For if the Divine Life could flow into us and we keep it within ourselves, it would become even as the mountain stream becomes if it be caught in some place where it may not issue, and gradually grows stagnant, sluggish, dead; but the life through which the Divine life flows unceasing, knows no stagnation and no weariness, and the more it outpours the more it receives," "He who loseth his life shall find it unto life eternal." Dr. A. A. Wells, in his article, "Where Two or Three. . .," brings up the question of Brotherhood again: A. L. L. also writes about "Brotherhood," and Mrs. U. M. Bright on "Brotherhood—altogether True," in contrast with the article in the issue of December, "Brotherhood—Mainly False:" Miss F. K. Leon's brief dream-visions on "Friendship" convey useful lessons. "Science v. Materialism," by A. M. G., embodies a review of Sir Oliver Lodge's recent work, "Life and Matter,"* which is a criticism of Professor Haeckel's Book, "The Riddle of the Universe." E. F. Ducasse's article "On Theosophical Materialism," contains some very pertinent ideas, and closes with the following sentence: "But even *Prana* can not be regarded as an abstract principle without form, for, as stated before, life without matter can have no reality, and is an impossibility."

Theosophy in Australasia. December, has the following articles: "Karma as a cure for Trouble," by Ina Gregory; "Jesus the Master," by Ernest H. Hawthorne; "Theosophy and Modern Thought," by H. W. Hunt; "The Necessity for Reincarnation," by X; "The Guiding Hand," by A. B.; and "The Religious Revival," by the Editor; with other matter.

In *The N. Z. Theosophical Magazine*, for December, Marion Judson first deals with "The Problem of Good and Evil;" Agnes E.

* London: Williams and Norgate. Price 2s. 6d. net.

Davidson next considers the question, "Do we Return to Earth ;" and Eveline E. Lauder, under the heading of "A School for the Broad-Minded," gives us some important conclusions arrived at after considerable study and observation. There are also interesting letters for the children, "Activities," "Questions and Answers," etc.

Theosophia, December, has a beautiful ideal picture of Jesus, the Christ. We note the following table of contents: "The Universal Significance of Christmas," by S. v. W.; "The Seal of the Theosophical Society," by A. G. Vreede; "Miguel Molinos," by Raphael Urbano; "How her Eyes were Opened," by Nellie Verdonck; "A proposed Enquiry concerning Reincarnation in the Church Fathers," by G. R. S. Mead; "Theosophical Language," by Dr. J. W. Boissevain.

Omatunto (Finnish) for December has the following table of contents: "In the year 1906," "Theosophy and the Churches," "My Christmas Joy," "Astrology," "To the Women of Finland," "If Poet I Were," "The force of Prayer," "An open letter to Rev. G.," "The Moral Principle," "Letter to the Editor," "What is Equality," "A Mystic Friend," "The Theosophical World," also Questions and Answers.

The Theosophic Gleaner, December, has, after the Editorial notes, the second instalment of Mr. Sutcliffe's paper on "Theosophy and Modern Science," dealing first with the "Occult significance of the Planet Uranus," "The Logic of Reason," by K. R. Ramasami Aiya, is continued; also "Persian Mysticism," by Rustam P. Masani.

The interesting lecture which was delivered by Mr. Wadia, the Editor, before the Blavatsky Lodge, Bombay, is concluded. Mr. Mah-luxmivala gives us the fourth instalment of "The Wave of Dissent among the Parsis." There are also short articles on "Collective Karma," and "Lest we Forget."

The Central Hindu College Magazine, begins its sixth year with the January number. A new series of papers, "In Defence of Hinduism," is commenced, and there are numerous other articles of interest and two illustrations of Japanese views.

Modern Astrology, for January, commences a new volume and is brimful of matters that astrologers want to know about.

The Astrological Magazine (Madras) has some very interesting matter, both for the astrologer and the general reader.

The Arena is devoted to political, industrial, social and ethical questions, and is the leading exponent of these problems in the West.

Mind is the able advocate of the so-called New Thought move-

ment, and deals with matters relating to science, philosophy, religion, psychology and metaphysics.

Notes and Queries treats of history, folklore, mathematics, literature, science, art, arcane societies, etc.

The Light of Reason, commences a new volume with the January number. Its articles are brief and bear directly upon brotherhood and the practice of virtue.

Received with thanks : *Theosophy in India*, *Theosophic Messenger*, *The Vahan*, *Teosofisk Tidskrift*, *De Gulden Kelen*, *Theosofisch Maandblad*, *Fragments*, *The Balance* (a new magazine published in Denver, Colorado), *The Theist*, *Light*, *Banner of Light*, *Harbinger of Light*.

Broad Views : Mr. Sinnett's January number comes out in a new cover, a great improvement over the old one, and with the imprint of a new publishing firm, Messrs. Gay and Bird, 22, Bedford St., Strand, W.C. The contents of the number are of unusual interest to Theosophists. In his own article, "Former Lives of Living People," he gives us an important chapter in the series of his explorations into the annals of the past with the help of his self-evolved clairvoyants. Undoubtedly these chapters when published in book form will be among the most popular volumes of our whole theosophical literature. In one instance a life lived 21,000 years ago in Chaldea by a friend now living gives Mr. Sinnett the chance of conveying some very interesting information about the state of the psychical and physical sciences in that country and that epoch. He says, "the Chaldean astrologers of the period with which I am dealing most certainly knew of the existence of Neptune and of the distribution of the other planets through the solar system. At the time of our friend's Chaldean life, that system was represented by a gigantic model stretching over a vast area of country. A religious temple, devoted to the profoundly enlightened and philosophically religious system, clumsily referred to by modern theologians as 'Sun worship,' occupied a certain place near the city. I do not think at the time it was clearly made out which Chaldean city of the period was in question, but that matters little. At distances corresponding, on of course a reduced scale, to the planetary distances from the sun, smaller temples were established in the country, each representing one of the planets, and even the orbit of the asteroids was represented by a group of irregular stones. The model, as I have said, included Uranus and Neptune, and also quite near home, the suspected though still undiscovered intra-mercurial planet Vulcan." On reading this one may well wonder whether Wirtz, the eccentric Belgian artist, was not a reincarnation from his

very Chaldean period, for as all travellers who have visited Belgium and have seen his garden and studio will recall, he had a grass plat laid out so as to represent Belgium in its geographical outlines and the emplacement of its chief cities, thus enabling one to get at a single glance a very fair idea of the geography of the country. A mystical article by Leila Boustead, "How Cicely kept her Tryst," vividly reminds me of an incident in her personal experience told me by H. P. B. Once she was sent to a Tunisian town to buy a certain house and garden then owned and occupied by an old Jew. In the garden, under a large pear tree, had been buried an immense treasure by a chief of the bloodthirsty Algerine corsairs, which it was very necessary to keep buried for a certain number of years until the terrible karma connected with it should have been in a measure removed. The bargain was made, the money paid over to the Jew against his simple receipt, with the understanding that a proper title-deed should be given the next day. During the night, however, the Jew died ; but the next morning H. P. B. got the deed properly signed by the dead man's hand, for it was executed after his decease. The story in Mr. Sinnett's magazine, which relates to the signing of a will, is on somewhat similar lines, and is most interesting.

East and West : The January number gives still another proof of the great editorial capacity of Mr. B. M. Malabari. All the articles are worth reading, but among them probably the one that will most interest Theosophists is that by the Reverend Father Hull, S.J., on "Miracles in Fact and Theory." The writer is evidently a well-read man, heavily handicapped by the necessity of accepting as true the biblical narrative about the life and "miracles" of Jesus. Granting that point, his argument is more or less consistent. But by what proportion of present day students of psychology is that granted ?

Revue Théosophique : Translations from Mrs. Besant, Madame Blavatsky and Mr. Sinnett fill up a good part of the number for December, but, to the great profit of its readers, there is a long instalment from the "L'Etre Subconscient" of Docteur Pascal. It is of great interest to our movement in France that this honourable, learned and devoted colleague may be spared for many years yet to continue his work. M. Courmes, in a note on the approaching International Theosophical Congress at Paris, says that at the time of writing, the programme has not yet been settled. The only certain facts were that Colonel Olcott would preside and that Mr. Leadbeater, "the eminent Theosophical Teacher," after completing his long wanderings from

England through the United States, New Zealand, Australia and India, would be present. Besides numerous discourses and the presentation of papers, there would be musical soirées, social gatherings, and a small art exhibition confined to members of the French Section, in which each subject, painting, sculpture, engraving, etc., should have a spiritual character. The expenses are to be covered by admission tickets to all the sessions at five francs each and by voluntary contributions.

Bulletin Théosophique : In the December issue Dr. Pascal gives the names and addresses of the members of the General Committee and of the sub-committees on Essays, Travelling and Hotel Accommodation, Reception, Art, Music and The Press. All applications for information about the Congress should be addressed to Mlle.—Weyer, Secretary of the Organising Committee, 19, Avenue de La Bourdonnais, Paris, VII. A list of lectures and meetings at the Society's headquarters is given, from which I am pleased to know that my good friend M. Voyoud, has shown himself to be a very finished speaker. It is rather sad to read that the secretaries of Branches are getting very lax in forwarding reports of their activities and that if this is not changed, the General Secretary fears that he will have to suspend the publication of the *Bulletin* for lack of matter about the Branches to publish. This is not a very bright augury for the success of the forthcoming Congress.

Sophia (Madrid) : Among the interesting contributions in the December number is a short leader on the "Karma of Spain," in which the author makes a fervent appeal to his compatriots to open their eyes to the things which are happening about them and which show day by day that there are great hidden forces at work which offer opportunities for men of that nation to take part in the work of resurrecting the past grandeur of the race and of giving Spain again a commanding position among nations. A translation is given of Dr. Schröder's essay on "Buddha, the Atheist," which appeared in the October number of the *Theosophist*. There is also a notice of a curious article recently published by M. Georges Claretie in *Figaro* on that most impressive character in Dumas' "Count of Monte Christo," the Abbé Faria. He affirms that this was a real character, a native of Goa, renowned for his learning and for his commanding position among the men of science who studied mesmerism at the time of Mesmer. He was also a strong man among theologians and transmitted to Europe some of the teaching which he got from the Brahmins of India as a result of his friendly relations with them.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

Rev. L. P. Jacks, M.A., presents in the *Hibbert Journal* some ideas on this subject which will no doubt set many Christian people thinking. He says: "Unless a man felt that he was ethically better for his belief, he would not—he could not—believe at all. . . .

Implicit, therefore, in the fact of our being Christians at all, is the conviction that there is no other religion which produces higher character or better men." He also quotes a few sentences from the Bishop of Ripon, in support of his point, and then submits the following:

How would the general status of Christianity be affected by the appearance in the world of a religion which should stand the test better than herself? Or, slightly varying the terms of the problem, let us suppose that a race of non-Christian men should appear who, when judged by accepted standards of character, should be at once pronounced the moral superiors of the Christian races. I am far from asserting that such a thing has happened. I offer the question in a strictly hypothetical form—how would Christianity stand affected if it were to happen? The answer is that the whole edifice would be shaken to its very foundations. Not the united zeal and ingenuity of all the doctors of Christendom could secure her against the shock of the discovery that another religion produced better nations and better men. That we should all hasten to become adherents of this other religion does not follow but we should at once be compelled to re-examine and perhaps reform our own. All differences among ourselves would be merged in a common insignificance. As the wild creatures of the prairie suspend their war when they scent the fumes of the oncoming fire, as the pursuer forgets his chase and the victim his flight, as the panther and hart seek a common hiding-place from destruction—so would it be with us and with our controversies in the day when this thing should come to pass. Reason and Authority, Christian evidence, dogma and apology, Catholic and Protestant, Churchman and Dissenter—of what consequence would these distinctions be in face of the advent of another religion which produced better men? The defence and propagation of Christianity would alike come to a dead stop. The church could no longer chant her favourite text about the gates of hell for she would be stricken utterly dumb. * * *

But—he it said in passing, this dismay would have a short duration. Soon the question would be asked: what has Christ himself to say to these new conditions, and how does he bid us greet their appearance? Then for the first time in history would flash upon the Church the meaning of these long-neglected words—"neither in this mountain nor yet, at Jerusalem." It would be seen that the coming of this new religion was nothing other than a second advent of the Universal Christ himself. Fears would give place to rejoicing; frowns to looks of welcome; the faithful would resume their labours; the spirit of exclusiveness would vanish, and a Christian Religion, worthy of its name—a genuine open Brotherhood of the children of the Spirit—might at last appear in the world.

Hard as the effort will seem to many, it has now become the plain duty of Christendom to realise that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking is the failure of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this works revolutions. The question of theological standard is being merged into that of the moral, and we are being summoned as never before, to find the correspondence between our professions and our lives. Such a state of things exposes

Christendom to a rival challenge, and marks the fitting moment for another claimant to appear on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men are prepared to greet its appearance as no act of presumption, but as a divine fulfilment of the urgent needs of mankind.

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correctly understand my drift. But if he takes this as a prophecy that Christianity will fall and Buddhism will rise into its place, he will do violence both to the letter and the spirit of the argument. I make no prediction whatever. The contention is that a serious challenge to the moral hegemony of Christendom is not, a priori, impossible; that such a challenge has actually been offered; that Buddhism, represented for the moment by Japan, is even now in the field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon this claim no one can tell, no one should try to tell. Enough for the present that the claim has arisen, that it lacks no element of seriousness, that it has been forced on the attention of the world in a fact-language which admits of no mistake.

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On the 9th of September last, Royappa Peter, a poor beggar who had been suffering for several years from paralysis of the lower limbs, visited, by request, the T. S. Branch Hall at Secunderabad, and made a statement to the Secretary of the Branch, Mr. N. Srinivas Aiyar, giving particulars concerning his family history and past life, and of his recent instantaneous and wonderful restoration to health, in answer to prayer—as he avers. We have not space for all the details contained in the MS. which was kindly sent us, but will give the leading facts in the case.

The man is 41 years old and, before his illness, was a butler, and well known—the names of prominent people in Secunderabad, with whom he was formerly acquainted or by whom employed, are stated. He speaks Tamil, Telugu, Urdu, and a little English. About twelve years ago the man had a severe abscess on his neck and received treatment at the hospital, but ere he had fully recovered he took a severe cold, owing to exposure in a storm of rain. Fever supervened, and finally paralysis,—complete in the legs, but only partial in the hands and arms. After a course of treatment by a native physician he recovered the full use of his hands and arms and could assume a sitting posture, but his legs remained paralysed. His wife found it very difficult to care for him in his helpless condition and bring up their three children, and finally left him and took two of the children with her. The other one was then placed in a Mission School. After this the man took to begging and by this means was barely able to keep soul and body together. His relatives would also, at rare intervals, furnish him with a meal. But even begging had to be abandoned, for the authorities of the city commenced to strictly enforce the rule that no begging should be permitted in the streets. In this miserable condition he knew not what to do. Being a Christian by birth and faith, he “prayed to God fervently, devotedly and regularly,” either to take him away from this world or restore to him the use of his legs.

In this dilemma he applied to his “ever kind and generous S. P. G. Minister, Rev. Israel,” who, in response to his appeal, gladly furnished him food and shelter. He was deeply touched by this kindness, and continued to pray more fervently than ever, either for the use of his legs or for death, and his prayer was soon answered. He says:

On Wednesday the 31st May 1905, after I took my *khana* (food), about 12 noon, I

retired to the small room kindly given me by my pastor, shut the door and fell fast asleep All of a sudden I felt that a hand gently touched my back, and a voice said, "Get up! get up!" and, with the impulse of the moment I got up and stood. I did not know whether I was awake or asleep, . . . but opened the door, when lo! I found no one in the room. Soon some people came and saw me perspiring profusely and standing on my legs. They brought me water and I drank it, and to my own great surprise I was able to walk. The news of my recovery soon spread like wildfire. Many were the persons who came to see me, and I am glad to tell you that I am now doing well.

On being asked if he thought his cure to be the result of his fervent prayer, he said, "Yes, without the least doubt." After this his pastor, the Rev. Israel, preached a sermon in reference to this event, in his church, "to a large audience, and exhorted his hearers to think evil of none, and to pray to God, acknowledging His goodness and fostering care."

*Another Un-
seen Helper.*

As this seems to be a fitting opportunity for uncovering a fragment of family history, I here place it on record.

The foregoing statement reminds me of how the life of my wife, since deceased, was once saved by some unseen power. One day in the later years of her girlhood, she was going to visit her aunt and a snow-storm came on, so blinding that she lost her way. At first she felt intensely cold, then began to feel warmer and sleepy, and finally threw herself down on the snow and soon sank into a half-frozen sleep utterly benumbed by cold. She was roused by hearing a mighty voice which seemed loud enough to fill the Universe, and which called her by name and said "Get up!" She heard the voice but could not obey, being in a dazed condition. Again the command was repeated accompanied by an electric shock which brought her to a sitting posture. She looked round for the source of the mighty voice but no human being was near. Again the voice of command sounded like thunder in her ears accompanied by another shock which brought her to her feet and enabled her to resume her journey. She was about to throw herself into the snow again, not knowing where to go, and feeling sleepy, when it seemed as though a veil was lifted from her eyes, and she saw, a little distance away, her aunt's house; but when the door was opened and the warm air reached her lungs, she fell in a swoon. She had a long illness and did not regain her normal consciousness for several weeks—the flesh falling from the bones in places where it had been most severely frozen; three of her ribs being laid bare.

W. A. E.

*Mrs. Besant
on Indian
Colleges and
Universities.*

Mrs. Besant's intense interest in general educational movements in India is shown by her letter to Babu Hirendra Nath Datta, M.A., which appeared in the *Indian Mirror* of January 10th, which contains wise suggestions. We quote therefrom the following paragraphs:—

The needs of India are, among others, the development of a national spirit; an education formed on Indian ideals, and enriched, not dominated, by the thought and culture of the West. This education, on its literary side, should include the teaching of Indian literature as primary and of foreign literature as secondary, the teaching of Indian history as primary and of foreign history as secondary, the teaching of Indian philosophy as primary and of foreign philosophy as secondary; on its scientific side, it should include the science of the West, but should also encourage and teach much of the science, especially in psychology and medicine, of the East; on its technical side, it

should embrace all the provision for the industrial life of the country—industrial chemistry, agriculture, crafts of every kind, engineering and mineralogy, &c.; on its commercial side, sound training in commercial correspondence, shorthand, typewriting, book-keeping; &c. It should establish professorships and fellowships for the encouragement of Sanskrit and Arabic learning, and should give to these the position held in European Universities by Latin and Greek. It should have its chairs of Theology—Hindu, Mussalman, Parsi and even Christian, since there are in India a few long-established Christian communities.

Universities, based on these ideas, should be established in India: to begin with, the limits of the five present Provinces might be accepted, and one University might be formed in one and then another in a second, and so on; later, if need arise, a larger number may be established. These Universities should each have a Senate, composed of all its graduates of a certain rank and a Syndicate for administrative purposes. They should affiliate colleges, denominational and undenominational. The scale of fees should be moderate and universal; there should be no age limit for matriculation; each University examination should represent a definite standard, the same in each University, and students should pass freely from one to another. Great freedom for experiment should be allowed to recognised schools and affiliated colleges, and variety in details with unity in essentials should be sought.

The sending of picked students abroad should be one of the duties of the Universities, and these students should be bound to serve under the orders of the University for at least 15 years after their return. Meanwhile, the scientific side of the affiliated colleges should be in the hands of foreign professors, except where first-class Indians, trained abroad are available. Japan might possibly be drawn upon in this respect.

This is a very bold outline, but sufficient to show you my purpose. As you know, I am in favour of denominational colleges, but I would have the Universities *Indian*, affiliating all without distinction of religious, and thus preparing their graduates and under-graduates for the life of the world in which men of all faiths should co-operate for public ends.

* *

*Education in
Ceylon. My
"doxy" and
your "doxy."*

Continuing the subject of education, we learn that:—

The four Catholic Bishops of Ceylon have issued a joint pastoral letter to the laity of the island deprecating the action of Catholic parents who send their children to non-Catholic and unsectarian schools, and prohibiting the practice under severe ecclesiastical penalties. They plead that while a non-sectarian school may not in principle exercise more than a passive influence against the Catholic faith, yet in practice the non-Catholic class-master uses very active efforts which must result in indifference or apathy. The parents of such children are warned that their action is a grievous sin and that they will be denied the Sacraments.

It seems quite natural that parents should wish their children educated in schools where no influences will be brought to bear upon their plastic minds to prejudice them against their ancestral faith; preference of course being given to schools under their own denominational control; and it is a pity that Catholics and other Christians cannot see that the same principle which they value so highly, should be applied to the Buddhist community, in the matter of educating their children.

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*Mrs. Besant's
Calcutta Lec-
ture on
Hinduism.*

From an Editorial in the *Indian Mirror* of 17th January we clip the following paragraphs:

The lecture delivered by Mrs. Besant, the other day, in the Grand Theatre, on Hinduism, was heard by the audience with rapt attention and deep interest, and, let us hope, with much profit to themselves. It was a marvellous exposition of the higher truths of Hinduism,—truths which are not to be met with in any other system of philosophy extant in the world, and which are being gradually demonstrated by the most advanced scientific researches and investigation of the West.

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Theosophy which, in its early days, used to be ridiculed and scoffed, is gradually influencing the advanced thought of Europe and America, and Theosophy has drawn its inspiration from Hinduism which is the fountain-head, nay the mother of all religions. Hinduism will not only elevate the descendants of the mighty Aryans of old, but is destined to shape and mould the thought of the rest of the world.

The Hindus are deeply grateful to Mrs. Besant for thus defending Hinduism from the attacks and vilification of ignorant and interested persons. The manner of her defence was admirable, nay unique. Her exposition of the abstract truths of the Hindu religion was such as left nothing to be desired. Her words went straight home to the minds of the audience, and her reasoning was convincing to a degree. We simply wondered at her comprehensive grasp of the subtle truths, and her marvellous power of explaining them in a style as clear as noon-day light. We doubt very much whether even the most learned Hindu pandits who have spent their whole lives in the study of the Shastras, can rival her in her wonderful exposition of the higher truths of Hinduism.

It is claimed that a discovery—certainly remarkable
A new photo-graphic revelation. if true—has been made by Professor Martini, a celebrated oculist of the University of Rome. Instead of finding the image of the murderer in the eye of his victim, he has found the image of the victim in the eye of the murderer. An exchange summarises the discovery as follows :

A young man named Casale was accused of having assaulted a lawyer named Bianchi at Perouse. The alleged murderer, a member of a good family, denied all knowledge of the crime. Professor Martini proceeded instantly to the President of the Perouse Tribunal and asked permission to examine the eyes of the accused murderer. His request being granted, the professor went to the prison and asked Casale to allow him to look at his eyes.

Directly he placed his ophthalmoscope in position to examine the left eye of Casale the professor saw on the retina the profile of a man's face with a white beard. In the right eye he could distinguish nothing. He examined the face for a long time and finally photographed it. He then said to Casale :

"Confess that you killed Signor Bianchi. The face of the murdered man is visible on the retina of your left eye and I will show you a photograph of it."

Casale confessed immediately.

"Now," added the professor, "tell me, do you see here the phantom of Signor Bianchi?"

"Yes," replied the accused : "I see it always."

"With which eye do you see it?"

"With my left eye."

"In what position do you see the phantom?"

"Always in profile."

The face of Signor Bianchi, according to Professor Martini, continued to be visible in the retina of the eye.

This may have been a somewhat exceptional case but, no doubt, further light will yet be thrown upon the subject by eager investigators.

In commenting on a recent work entitled, "*Shakerism. By Shakerism, * its Meaning and Message,*" a reviewer in the *Banner of Light* gives us, after discussing the superior mechanical get-up and excellent literary style of the book, the following historical, philosophical and critical notes, that our readers may find interesting :—

Shakerism was founded by Mother Ann Lee, daughter of a blacksmith in England before the days of our Revolution. This girl, ignorant, untutored and with no education

* By Anna White and Leila S. Taylor. Published by Fred. J. Heer, Columbus, Ohio

(she could scarcely read) was a medium. Learning something from Quakerism, hating the husband to whose embraces her family had condemned her, always of a strong religious tendency, like Joan of Arc, she was led by her visions through persecutions almost unbelievable, to found in the New York wilderness, before the absurdities of King George drove his American colonies to revolt, a church unlike any the world had ever seen. That little handful of fanatics, lunatics they must have seemed and did seem to the people of that day, were guided constantly and in every detail by spirit guides and messages. Their first abiding place in the New York wilderness was selected by these visions, and although it appeared the worst possible choice, it was instantly occupied without hesitation or doubt. Long before Spiritualism was known by that name, as early as 1751, all its phenomena were familiar to the Shakers, practised daily, followed always implicitly, and have been, down to the present day, and now are, although the manifestations are rarer and in many forms withdrawn. But before 1840, the Shakers had experienced clairvoyance, clairaudience, levitation, inspirational speaking, trance, both conscious and unconscious, materialization, automatic writing, table tipping, rappings and telepathy, as well as mental and spiritual healing. These were all known to them as "gifts" and when for any purpose a Shaker desired to be controlled—to use our term—he prayed for a "gift" appropriate to the need of the hour.

The reviewer criticises at some length two of the leading features of Shakerism—communism and celibacy. We give space for a few of her criticisms on the latter.

It were as wise to refuse all food and to die of inanition because most people eat too much, eat for enjoyment instead of mere nutritive purposes, as to propose celibacy as a cure for lust. To speak of "purity" as applying only to celibacy is to be a prude, and to deride God's handiwork. He gives us sex passions hard to control. To call the normal following of God's purpose impurity is but blasphemy, and bespeaks a lowness of mind and an innate lubricity of thoughts which control the mind to the extent that it cannot distinguish between the clean and the unclean.

Oh, the folly and the wrong of stamping with the mark of impurity that process of which the result is the 'little children' of whom Christ Jesus said, 'Of such is the kingdom of heaven.'

Oh, the barren dreariness of the home where these are banished except as the waifs of others' love, washed upon a motherless shore.—

MIME INNESS.

*Shakerism
from within.
A reply.*

The author of the book above noticed replies at considerable length in a later issue of the *Banner*, from which we quote a few sentences. Referring to child-bearing, 'Sister Leila' says :—

"The animal function passes with a few brief years; the rest of life may witness the unfoldment of the spiritual man or woman.

It remains true that a large class of men and women are not and never will be fathers and mothers. The reasons and causes are as numerous and complex as are the conditions of modern society; not always, by any means, because of their greater spirituality. Howbeit, a nucleus has ever existed of the spiritually-minded seekers after truth, who, finding the first law of reproduction and earth-replenishment to interfere with the inner, spiritual law of their being, have renounced the former, to seek in continuence and renunciation a knowledge of and a oneness with God, and among such have been some of the greatest benefactors of their race."

She quotes St. Paul, to the effect that the unmarried care for the things of the Lord; the married, for the things of the world and to please their partners; also Jesus, that those who have forsaken earthly things and relations for his sake "shall receive an hundred fold and shall inherit everlasting life."

She adds that,

"In all times and among all races such men and women have been found. It is idle, unjust, to charge modern Shakers with the crime of 'cowardly sneaking away from the responsibility God has placed upon us.'"

"The charge applies equally to all, Jesus included, who have sought, through purity and self-conquest the freedom of the spirit. That, in human economy, provision should be made for this class, is but common sense and a wise conservation of mental and spiritual force.....By all such, as well as by those living sweetly and purely in the family relation, is the evolution of the spiritual man being accomplished."

She says that in Shakerism, those who live under the law of "Love thy neighbour as thyself, have the spiritual hunger of their souls satisfied, and the longed-for universal brotherhood of man..... and sisterhood of woman finds nucleus and starting-point."

It seems then that there is no "shirking of responsibilities in child-training," for many children from the outer world—orphans, stray waifs and "uncontrollables"—are sent to find homes among the Shakers, and such receive a good education and loving care.

'Sister Leila' says, further, that visitors will find no 'barren dreariness,' no 'terrible chill, loneliness and heart-hunger,' but a "community of cultured men and women living in peace and loving, one another, alive to social conditions, intensely interested in reform," and "a band of happy, well trained youth and children who are loved and cared for as are few, even in the happy homes of our America." She invites correspondence with true-hearted souls who are "willing to work for the uplifting of humanity." Her address is, Leila S. Taylor, North Family of Shakers, Mount Lebanon, N. Y., U. S. A.

* * *

*Abraham
Lincoln and
Church
Membership.*

Mr. Lincoln gave to the Hon. W. C. Deming on one occasion his reason for never having joined a church, in these words :—

I have never united myself to any church because I have found difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith.

When any church will inscribe over its altar, as its sole qualification for Membership, the Saviour's condensed statement of law and gospel, "Thou shalt love the Lord, and thy neighbor as thyself," that church will I join with all my heart and soul.

* * *

The *Boston Evening Transcript*, the *Springfield A Hard Nut to Crack.* *Republican*, and the *New York Sun*, American papers all three of them enjoying a wide circulation and corresponding influence, have recently published articles relating to an experiment in telepathy between England and America, undertaken by Professor Hyslop ; of which, as we learn from *Constancia*, of Buenos Aires, the following are the particulars :—"Mrs. Piper, who is so well known to all as a medium with whom the Society for Psychical Research in England has experimentalized, arranged for an experiment in telepathy. At a moment mutually

agreed upon Mrs. Piper undertook to send a few words telepathically to the English medium. The message consisted of four words only, which were not decided upon until the very moment of the experiment; and were selected as being uncommon words. The mental message thus sent was received in England precisely at the instant of its transmission—and here comes in the important part—it was transmitted in English and received in Latin. There are two important considerations arising out of this case; the first strikes us in an especial manner, the second is positively fatal to the materialistic explanation of telepathy. The first is that journals like the *Sun*, the *Republican* and the *Transcript* should occupy themselves with the subject, and it is another example to show what new fields the study of Spiritualism is invading. The second consideration is of great importance; for so vast is its significance, that the only wonder is, it has not excited the enthusiasm which it ought to do. It is certainly the heaviest and severest blow which has been inflicted upon the materialistic theories of telepathy which they have sustained for some years past.

"The telepathic school of Hudson maintains that telepathy and not the spirits is the cause of all spiritual phenomena; that the communication between the two worlds is easily explained by the statement that a simple intelligence reads the thoughts of the people of the earth; and that the mechanism by which this is effected, on the part of the reader of these thoughts is, in short, the operation of the brain of the sender of the message, which sets in motion certain vibrations of the ether that impinge upon the brain of the receiver, who reproduces the transmitted idea. It is a species of telephone without threads, the brain or nerve centres of the two persons communicating being equivalent to a couple of telephonic apparatuses (! !)

"Yet in the new experiment now spoken of, we have four English words transformed on their passage into four Latin words of a corresponding meaning. Surely the vibrations of the ether cannot translate English into Latin. Neither of the two communicants understood a word of the latter language, and the Latin phrases did not appear in the written document. The Latin translation was a complete surprise to every person engaged in the experiment. Consequently some intelligent force must have intervened between Mrs. Piper and the English medium—a force, because it executed a mental act; intelligent, because it had turned English into Latin; and it intervened between those two persons because neither of them understands Latin, and therefore it could not be in the mind of either, whether objectively or subjectively.

"And it is perfectly certain that the vibrations of the ether, without some other force, and that force an intelligent one, could not possibly translate English into Latin.

"What then, becomes of the materialistic explanation? For this occurrence lies completely outside of the theory by which that school professes to explain the phenomenon."

[We copy the foregoing from the *Harbinger of Light* of May last. The materialists can now bring their hammers.]

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1906.

FINANCIAL STATEMENT.*

Receipts from 21st November to 20th January 1906.

HEAD-QUARTERS MEMBERSHIP FEES AND DUES.

			Rs.	A.	P.
Mr. M. O'Brien, New York, U.S.A.	...	...	15	0	0
R. T. Tebbit, Esq., Hongkong	...	...	15	0	0
General Secretary Australasian Section, T. S., £20-4-9...			303	9	0
J. H. Scrogin, Esq., Cincinnati £0-4-9	...	...	3	9	0
Secretary, Buddhist Theosophical Society, Ceylon	...	...	25	0	0
General Secretary, Indian Section, T. S.	1,128	6	9

HEAD-QUARTERS DONATIONS.

A Friend, Mylapore	6	0	0
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ADYAR LIBRARY.

An F. T. S. of Burma, Donation ; December and January	100	0	0
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T. V. CHARLU'S ACCOUNT.

Bhavanipur Branch T. S.	3	0	0
Sirdar Daljit Singh, Bahadur, Jallundhar	60	0	0
V. Ramachandra Iyer, Esq., Madura	...	...	...	5	0	0
Babu Upendranath Basu, Benares	...	...	...	10	0	0
Parsi Brothers	...	...	...	50	0	0
Mrs. Annie Besant	...	...	...	60	0	0

W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

Receipts from 20th November, 1905, to 20th January, 1906.

PANCHAMA EDUCATION FUND.

				Rs.	A.	P.
A. Schwarz, Esq., Colombo	...	...	...	50	0	0
Major and Mrs. Loudon	...	...	(£0-13-0)	9	4	7
A Friend	...	...	...	31	0	0

* The Convention Expenses account is, for want of space, held over till next issue.

	Rs.	A.	P.
An F.T.S. through Miss Alma Kunz, Freeport	18	6	0
A Friend	2	0	0
A Member of Dharmalaya Lodge, T. S.	5	0	0
V. C. Seshachariar, Esq.	16	0	0
Ahmedabad Branch, T.S.	15	0	0
M. D. Shroff, Esq.	5	0	0
Parsi Delegates to T. S. Convention	151	0	0
P. Odaljee, Esq.	25	0	0
Babu Anantha Lal	10	0	0
Major Lauder	15	0	0
Hubli Branch, T. S.	5	0	0
Miss and Mr. Arundale	80	0	0
Sett Dharamjee Morarjee Gokuldass, Bombay	100	0	0
Collection during T. S. Convention	46	0	0
Madame B. Mouchette, Aldgate	15	0	0
James Scott, Esq., Junagadh	50	0	0
Miss Brown	15	0	0
T. V. Gopalaswamy Iyer, Esq., Ellore	5	0	0
V. Ramachandra Naidoo, Esq., Enangudi	6	0	0
An English F.T.S.	1,000	0	0
A gift, through Mrs. N. A. Courtright	50	0	0
B. P. Madon, Esq., Bombay	500	0	0

FOOD FUND.

Miss N. Rice, Honolulu	15	0	0
Miss A. Fox	61	0	0
American Subscriptions through Mr. A. Fullerton	83	4	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

DEATH OF DR. HODGSON.

From recent numbers of *Light* we learn of the death of that gifted but inconsiderate young man, Dr. Richard Hodgson, LL.D. (Cantab.). It requires all our power of editorial self-control to dismiss this gentleman from our memory with only civil words of farewell. When we think how he came to us at Adyar to investigate H. P. B.'s phenomena, how he received every courtesy and desired opportunity to get at the truth, how he showed his stupendous incompetency as a psychological researcher, and how he joined with his colleagues of the S. P. R. in denouncing her as one of the cleverest and most dangerous impostors in history; how, finally, he subsequently devoted years to the patient investigation of the phenomena of Mrs. Piper, the medium, and at last declared himself a Spiritualist, harsh thoughts come to our mind and harsh words struggle in us for expression.

In the issue of *Light*, for January 6th, there appears an *In Memoriam* notice of him by Mrs. E. Katharine Bates, in which she says:

"I remember some few years ago staying in a country house with him in the North of England, when the conversation at dinner one evening happened to turn on the probability that in the future we should have to make compensation to those we had wronged and

atone for our misdoings. Dr. Hodgson had urged this view of things. Our esteemed host, speaking from the orthodox point of view, protested against such a 'terrible idea,' and evidently much preferred the prospect of an absolute forgiveness as the result of an act of faith, and to think of our sins, with their consequences, as 'cast into the depths of the sea.' I can see Dr. Hodgson in my mind's eye, his whole face radiant with almost boyish enthusiasm as he threw back his head with almost a boyish laugh and said: 'Terrible? Not a bit of it! It's the most glorious thing in the world to feel that we shall have to suffer for everything we have done wrong—I don't want to shirk it. Why, *how else are we ever to learn to do better?*'

Perhaps when H. P. B. meets him on the Astral Plane she may remind him of the above. And who knows but that Solovioff may also be brought to book at the same time.

H. S. O.

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY.

[We are indebted to *The Sandaresa*, of Colombo, for this brief report of our recent Convention, by D. B. Jayatilaka, Principal of Ananda College.]

The thirtieth annual Convention of the Theosophical Society was held at its Headquarters at Adyar, Madras, during the last week of December. There were over 800 delegates, from all parts of the world, and representing various nationalities. On the 26th morning Mrs. Besant delivered an open air address on the subject of "India's Awakening," in the course of which she emphasized the necessity of education, both intellectual and moral, preceding industrial progress. She also strongly deprecated the use of school-boys for political purposes as has recently been done in Bengal, and paid a glowing tribute to the memory of the late Charles Bradlaugh who in all his great fights for religious and civil liberty was always in the forefront and never sent a man where he himself did not go. Thousands flocked to hear the lecture, though it commenced at seven in the morning. On the 27th morning Mrs. Besant gave the first of a series of lectures on the "Bhagavad Gîtâ" in the Assembly Hall. These lectures were greatly appreciated by the Hindu delegates who numbered several hundred. That afternoon the real business of the Convention began. The President-Founder (Col. Olcott) delivered his annual address which referred to the extension of the operations of the Society to almost all parts of the world—from the dreary regions of the Arctic Circle to the most southern part of New Zealand. After the presidential address, reports from the various Sections were read. On the 28th morning a photo was taken of the delegates. Special seats had been prepared for the purpose, the temporary gallery reaching to the very roof of the main building, enabling the seating of the several hundred delegates. At noon the Indian Section held its annual meeting. In the evening at 4 P.M., as customary, a public meeting was held on the Victoria Town Hall grounds. Between three to four thousand people were present on the occasion. The President-Founder briefly referred to the work done

by the Society in different parts of the world and introduced the other speakers each of whom spoke for five minutes. Dr. O. Schrader, a distinguished German Oriental Scholar—a pupil of Oldenberg, Leumann and Deussen—who has recently been appointed as the Director of the Adyar Library which has now assumed a position of great importance as a repository of Eastern and Western learning, first addressed the meeting and spoke enthusiastically of the great work of making the treasures of Eastern knowledge known in the West. Messrs. D. B. Jayatilaka and F. L. Woodward spoke of the educational work in Ceylon; Mr. Kimura, a Japanese visitor, contrasted the condition of India with that of Japan; Mr. Geo. Arundale described the work done in the Central Hindu College; and Mr. C. W. Leadbeater described the results of the Society's work in the different parts of the world he had visited in the course of his travels, and finally Mrs. Besant delivered a stirring address appealing to the people of India to educate their boys and girls in accordance with the principles of the national faith. The convention was brought to a close on the 31st December.

The arrangements for the accommodation of the delegates were as near perfection as they could be. During the five days of the Convention over five hundred visitors were daily maintained on the premises, and everything went off without a hitch. This speaks volumes for the administrative capacity of the President-Founder who in his seventy-fourth year enjoys the active vigour of youth, and for the hearty coöperation of his colleagues at the Headquarters.

Apart from the work done at the different meetings, this annual gathering is a most unique one, bringing together men of various races and religions, and giving one a chance of knowing and understanding what others think and feel in regard to matters of great import to the world's progress. It does in this respect tend to eradicate prejudices and widen one's views and sympathies, and bring nearer the ideal of human brotherhood.

COL. OLCOTT AT THE ROYAL LEVEE IN MADRAS.

Seeing that the President-Founder of the Theosophical Society was the recipient of invitation cards to the Royal Levee of the Prince of Wales at the Banqueting Hall, Madras, on the 24th January, the State Reception by H. R. H. on the 26th January, and the Garden Party given by Lord and Lady Amphil, in honor of T. R. H. the Prince and Princess of Wales, on the 27th January, at Government House, that he had the honor of presentations, and that both the Prince and Princess had conversation with him, it will be clear to all of our Members that the disfavor in which the Society was once held no longer exists. For on such occasions the list of citizens eligible to invitation undergoes the closest scrutiny before the cards are issued. Herr Dr. Otto Schröder, Director of the Adyar Library, was also honored with an invitation to the Royal Levee.

THIRD ANNUAL THEOSOPHICAL CONGRESS.

(FIRST NOTICE.)

The next (third) annual Congress, to be held by the Federation of the European Sections of the Theosophical Society, will assemble in

Paris, the 3rd, 4th and 5th of June 1906, at the Washington Palace, rue Magellan. As previously arranged its activities will be of a threefold nature.

First, there will be the intellectual side, or the Congress proper, that is the reading and discussion of papers.

Secondly, there will be the social element, consisting of a number of informal meetings, with musical attractions contributed by members of the Section.

Thirdly, it is hoped that an artistic exhibition can be organised, which would bring together works of art of a distinctly theosophical character, but limited to the artists of the Section.

As said above, this is but a preliminary outline of the programme of the Congress, and much may yet be added to make it more attractive.

Participation in the Congress will be open to all members of the Theosophical Society, on payment of a fee of five francs.

All members of the Society wishing to send in papers to be laid before the Congress are cordially invited to do so and to notify the Secretary at once of their intention. Papers should be in the hands of the Secretary before the 1st of April 1906.

All general correspondence concerning the Congress should be addressed to

Le Secrétaire du Troisième Congrès Théosophique,
Société Théosophique,
59, Avenue de la Bourdonnais, Paris.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on November 14th, 1905, to form a new Branch of the Theosophical Society at Bangalore City, to be known as the Bangalore City Branch of the T. S. The President is Y. Srinivasa Row, Esq., and the Secretary, C. R. Doraswami Naidu, Esq., No. 94, Guduniaya Petta, Bangalore City, Mysore.

A charter was issued on January 4th, 1906, to form a Branch of the Theosophical Society at Calcutta (Bagbazar) to be known as the "Madan Mohan" Lodge of the T.S. The President is Pandit Kshirod Prasad Bidyabinod, M.A., and the Secretary, Babu Manmotha Mohan Bose, B.A., 28, Durgacharan Mookerjee's Street, Bagbazar, Calcutta.

A charter was issued on January 12th, 1906, to form a Branch of the Theosophical Society at Bhalod (Rajpipla State) to be known as the Bhalod Branch of the T.S. The President is Mulji Raghunathji Trividi, Esq., and the Secretary, Harilal Dholidas Kothari, Esq., Bhalod, Rajpipla State.

Branch Dissolved.

The former Bangalore City Branch of Bangalore City dissolved on August 14th, 1905, and its charter was cancelled.

UPENDRANATH BASU,
General Secretary.

CUBAN SECTION.

A charter was issued on October 18th, 1905, to form a Branch of the Theosophical Society at Alto Songo, Proviñciã de Santiago de Cuba, to be known as the Jesus Branch of the T. S. The President is Mrs. Maria Avila Romero, and the Secretary, Miss Elena Hernandez Avila, Alto Songo, La Patera. Proviñciã de Santiago de Cuba.

A charter was issued on November 10th, 1905, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the Luz de Maceo Branch of the T. S. The President is Mr. Amalia Nunez, and the Secretary Mr. Bernardo Chauvin, Santa Lucia, Alta 70, Santiago de Cuba.

J. M. MASSO'.

General Secretary.

NEW ZEALAND SECTION.

A charter was issued on December 5th, 1905, to form a Branch of the Theosophical Society at Christ-church, to be known as the Kashmir Branch of the T. S. The President is Robert Williams, Esq., and the Secretary, Mrs. F. Fletcher, 3, Carlton Place, Christ-church, New Zealand.

C. W. SANDERS,

General Secretary.

PROF. LEUMANN ON THE PANCHAMA SCHOOLS.

Dr. Otto Schröder, Ph. D., Director of the Adyar Library, has been kind enough to hand us for publication a translation of the letter which he had just received from his old teacher, the eminent Professor Leumann. Needless to say how gratified we all are to receive so highly honorable a commendation of our Panchama work from one of the greatest Oriental Scholars of the day. We are quite convinced that his present good opinion will be greatly enhanced when he reads the report of Mrs. Courtwright's work during the past year and the vivid interest aroused in the minds of the Government and Missionary School Inspectors and teachers during the Teachers' Institute which she held at the Tiruvalluvar Panchama School in Mylapore. Dr. Leumann writes Dr. Schröder thus :

December 23rd, 1905.

"MY DEAR FRIEND,

Receive my heartiest thanks for the Pariah pamphlet ! It awakens my most sincere admiration for Colonel Olcott and the spirit in which he is leading his undertakings. Forsooth, if Theosophy leads so energetically and prosperously into practical humanitarian activity, then here too we have to say "You will know them by their *fruits*," and the whole talk as to foggy and vague theories must cease. The description of the foundation of the School, beginning on p. 16, has put me back in memory, to the year 1885. Being absorbed at that time in reading books which dealt with the want or insufficiency of rural education in India, I felt, as would a young scholar of your age and deals, the *most* lively wish to be able to give assistance, and a Swiss

clergyman who has ever since cared for me and who, during a journey to a Convention of German Protestants in Frankfurt, came to see me here, and was compelled to listen to my enthusiastic and yet impotent description of the educational work needed in India. I am glad now to see you instead of myself brought within a circle which is active in the above sense in a high-minded way. The contentment which you are to feel, will not be delayed, it will come soon. To Colonel Olcott, meanwhile, and his staff, the expression of my heartiest sympathy!

Always yours,"

(Signed) E. LEUMANN.

SOUTH CANARA DISTRICT THEOSOPHICAL FEDERATION.

We are pleased to learn that this Federation held its first meeting on the 26th and 27th December under the auspices of the Udipi Branch T. S., at Udipi. The attendance was good and much interest was manifested. The meetings were held in a spacious hall which was tastefully decorated for the occasion. The addresses were calculated to stimulate interest in Theosophical subjects and to illustrate their practical application in daily life. We have not space for the extended report sent us, but we hope similar federations will spring up all over India. A private correspondent informs us of a noteworthy incident that occurred on the first day of the Federation. "One of the lecturers found his child very near the gate of death. Nevertheless with true devotion to this cause, he came to the Hall, went on to the platform and spoke on his subject well and beautifully, and coolly too, as if nothing had happened and then returned home and disposed of the body of the child." A remarkable instance of devotion to Theosophy, truly.

THEOSOPHY IN CANADA.

The members of the Theosophical Society who reside in Canada hope to celebrate Mrs. Besant's visit to the Dominion in 1907 by the inauguration of a Canadian Section.

At present they are represented by Branches at Montreal, Toronto, Vancouver and Victoria, and by Centres at Hamilton and Winnipeg; there are also a few members at large.

Readers of the *Theosophist* who may know persons in Canada who are interested in Theosophy but are not attached to a Branch, are requested to send their addresses to the Secy-Treas. of the Propaganda Committee.

N. W. J. Haydon, 498, Ontario Street, Toronto, Canada.

PANCHAMA FREE SCHOOLS: TEACHERS' INSTITUTE.

Again this year, from the 8th to the 13th of January, Mrs. Court-right held her annual Institute or demonstration classes for teachers which she began so successfully a year ago. The Institute this year, however, was on a considerably larger scale than before. Government officials who had paid only an occasional visit last year were

so interested in the kind of work done that, this year, the Director of Public Instruction for the Presidency of Madras authorised the Inspector of Schools to require the attendance at the Institute of upwards of two dozen Government Supervisors and Sub-Assistant Inspectors. Managers and teachers attended from several of the Mission schools in Madras, as also from many native schools—some coming from even as far as Madurai.

The demonstration classes included Kindergarten work, showing, especially, the use of the Kindergarten circle, which was used here for the first time, perhaps, outside of our own Panchama Schools, at least in this part of India.

The discussions and criticisms throughout the week were frank and free but very appreciative and the methods of teaching shown met with most enthusiastic interest and surprise from the visitors from a distance who were not familiar with the kind of work done in our schools. Our space permits only this brief notice here, but we hope to give a fuller account next month.

ANGLO-VERNACULAR SCHOOL OF THE RANGOON T. S.

We are pleased to learn that an Anglo-Vernacular School under the sole management of the Rangoon T.S. is being started temporarily at No. 21, 49th Street, Rangoon. Brother B. Cowasjee has given a building site and playground free of rent and promised to erect a suitable building thereon and present it to the school. The Institution will, for the present, have only Infant and Primary classes, but will gradually be worked up to Middle and High School Standards. As there is to be "no straining after Grants-in-Aid, and the moral training of the pupils will have special attention," the outlook for good results is hopeful. The Branch is to be heartily congratulated on their energy and good-will in starting this most useful and exemplary work and we trust they will see to it that the school never lacks proper support.

DIARIES, CALENDARS, &c.

Our thanks are due to Messrs. Thompson & Co. for numerous diaries, memorandum books and wall calendars, all complete and serviceable; also to Messrs. Framjee Bhungara and Co., Madras, and the S'ri Vani Vilas Press, S'rirangam, for some beautiful pictorial wall calendars. ♣

The *very late* arrival of some of the Sectional Reports in December delayed the issue of our January *Theosophist* so far beyond the usual time, that we are a little late in this issue. The March number may be expected promptly on time unless something unforeseen should happen.

आ.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 6, MARCH 1906.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XV.

(Year 1897.)

THE 13th, 14th and 15th of October were occupied in the sea voyage from Auckland to Sydney, which town we reached at midnight on the 16th. There was a Council meeting on the afternoon of the 17th and in the evening I lectured at our Hall on "The Common-sense of Theosophy" to a crowded audience.

Our faces being now turned towards India we had to economise time at the different stations visited. On the 18th, 19th, 20th and 21st there were receptions, some public, others for the benefit of inquirers; I gave two more lectures, on the evenings of the 20th and 21st, and on the 22nd left by train for Bathurst, in fulfilment of the promise made to Mr. H. Wiedersehen when last in Sydney. The weather at Bathurst was very fine and I profited by it to walk about

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

and see the town. I lectured in the evening, had a bit of supper afterwards to fortify my strength and, at 10 P.M., left in a buggy for Rockleigh, a thirty-five mile stretch, got there at 1 A.M. behind a pair of those wonderful Australian horses which we know in India as "Walers" (derived from New South Wales) and which in their own climate are gifted with marvelous endurance. In the hot climate of India they are liable to sunstroke and heat apoplexy and have to be coddled with pith sun-bonnets and carefully handled, but in the colonies they sometimes make a journey of a hundred miles a day. In the present case they covered the ground between Bathurst and Rockleigh in a steady trot at the rate of about twelve miles an hour. The driver told me that the price paid for the team had been £30.

After breakfast the next morning I was driven to Mount David, a gold-mining camp, reached there at noon and was put up at the house of the Superintendent, Mr. Wiederschen. He had a room cleared for me and at 3 P.M. I gave a Theosophical lecture to an audience of sixty, virtually the whole population of the camp. The weather was so fine and the air was so perfumed with the balmy odours of the forest trees that I felt very happy and entered with zest into the exposition of Theosophy to those rough-clad miners. At the close there was much friendly handshaking and exchange of courtesies. The result was that on that same evening I formed the Mount David Branch T. S. My new friends very kindly showed me the next day the mine and the battery of stamps at work. At 1 P.M. I left by carriage for Bathurst on my return journey, stopped there at the hotel until 10 P.M. when I took train for Sydney, which I reached at 6 o'clock the next morning. I found Miss Edger at the house of Mrs. Page; we lunched at the headquarters and spent the rest of the day there. The same thing happened the next day, but in the evening there was a farewell public meeting at Protestant Hall where a good audience listened to Miss Edger's lecture on "The building of a World." I presided and closed with a farewell speech. Mrs. Moore Jones, a fine artist and a sweet, sympathetic woman, but sadly crippled, gave Miss Edger and myself a reception at her studio. In the evening we attended a medical lecture to the ladies' class for the Civil Ambulance Brigade, at which I presided and, by request, addressed the class at the close of the lesson. There was a conference the next morning between us and the Matron of the nursing staff of the brigade. I paid

a visit to Mrs. Moore-Jones, lunched at our rooms, received visitors, and with Miss Edger dined at Dr. Le Freemann's, and in the evening attended a farewell meeting of the Sydney T. S. at which there were speeches by Mr. George Peell, the assiduous and excellent President of the Sydney Branch, since unhappily deceased, Miss Edger, Mr. Kollestöm, Dr. Stordeur, Ph.D., a German mystic and an F. T. S., myself and others. Our pleasant and profitable visit to Sydney ended on the 30th. Messrs. Scott and Wilson accompanied us to the Orient Steamer, "Oruba," in which we were to sail for Colombo *via* Melbourne. There were many friends to see us off, many sweet flowers given us and many affectionate words of farewell.

The weather was very cold at sea, the ship very large, the table very plain and the service only passable. We reached Melbourne on the morning of the 1st November, lunched at the Society's rooms, and I made a farewell call on my friend Mr. Terry. In the evening I left by train for Adelaide, Mr. Knox having sent me the money for the railway ticket so that I might visit the Branch and give a lecture. Miss Edger remained on board the ship. I had a very cold night and broken sleep on the train, but all troubles eventually come to an end and I reached Adelaide at 10 the next morning. Mr. Knox, President of the Branch and a most useful member, and other friends met me. I lunched in town and in the afternoon Mr. Knox drove me to "Burnside," his country seat, where Mrs. Knox gave me a most gracious welcome. The next morning at a reception at the Society's rooms in town I had the pleasure of meeting two charming French lady members, sisters, and both artists, by names Mme. Mouchette and Mlle. Lion, who attended the Convention at Benares in 1904 and made the tour of India. There being many Spiritualists in Adelaide my first lecture was, by request, on the subject of "Spiritualism and Theosophy," the one on the following evening on "Healing," and that on the 5th (November) on "The Theosophical Society and Theosophy,"—my last in Australia. During the tour throughout the colonies of Australia, Tasmania and New Zealand, I had given sixty-three lectures and addresses.

Miss Edger arrived on the "Oruba" on the 8th November and in the evening of the same day, lectured at the Society's rooms on "The building of a World." On the next evening, her last in Austra-

lia she discussed the question of "How to help the World." The next morning we took the train for Port Adelaide and embarked on the "Oruba," which sailed at 1-30 P.M.

A run of three days brought us to Albany, our last Australian port, from which it is a voyage of eleven days to Colombo. I had there the pleasure of making the personal acquaintance of that good man, Wilton Hack, who had driven six hundred miles, from the mining town of Coolgardie to Albany to see me; a proof of devotion to the Society hard to beat. Among other amusements to relieve the tedium of the voyage there was a fancy dress ball on the evening of the 27th November which Miss Lilian Edger, M.A., etc., attended in the character of "Night." Her black dress besprinkled with stars and a crescent moon on her head, together with the excitement of the ball made her look very well from the human point of view if not from that of the university graduate. I confess that I was very pleased with her dissipation for it showed that there was the usual quota of human nature beneath the shell of collegiate enamel.

We reached Colombo on the 24th, glad enough to get ashore. Miss Edger was taken to Mrs. Higgins' school and I to Sangamitta School. I lunched that day with the Marquis Mahayotha of Siam and in the afternoon received many visitors, among them the Prince-Priest Jinawarawansa. In the evening there was a meeting of Hope Lodge T. S. at the Musaeus School, at which I admitted a Mr. Sinclair, a member of a Highland regiment then garrisoned at Colombo, whose brother, Mr. G. Sinclair of Ibis Lodge T. S., Melbourne, made the exquisitely engrossed address of the Australasian Section to me on my 70th birthday, which has been so admired by all visitors to my office at Adyar. On the next day my enemy the gout attacked me, but with the aid of a pair of crutches I was able to get through the routine of my daily engagements. Our people were all pleased with Miss Edger so far as they could see her, and she with them. We embarked on the steamer "Coromandel" for Madras on the first of December. After a stretch of fine weather we landed at the latter port at nine o'clock on the fifth of the month. Miss E. and I received garlands and addresses on disembarking, and then we had a hot drive to Adyar along the Beach road. Naturally enough, Miss Edger was charmed with the appearance of Adyar and with her welcome.

During the next few days the state of my gouty feet prevented my getting about much, even on crutches, but after a few days the trouble disappeared and I had my hands full of work. Wishing to make Miss Edger known to the leaders of the Indian community of Madras, I arranged a reception for her at Adyar, and on the 19th of the month, in the tastefully decorated hall, several hundred leading men headed by our respected Judge, Sir S. Subramania Aiyer, gave her a most cordial welcome. To my introductory speech she responded so admirably as to win the suffrages of her own audience.

It will be remembered that Mrs. Besant was at that time making a long and most important tour in the United States and that it would be impossible for her to return to address the Adyar Convention and, until I met Miss Edger in Australia, no possible substitute was suggested to my mind. But when I saw her qualifications as a lecturer on Theosophical subjects exemplified in her discourses throughout my Australasian tour, I determined to persuade her, if possible, to return with me to India and give the Convention lectures. When we came to discuss suitable topics I told her that what was pre-eminently necessary now was to drive home upon the minds of our members the fact that they could have no chance of spiritual progress unless they put into practice the rules of life which had been so splendidly defined by Mrs. Besant and others of our speakers: I therefore begged her to accept that idea as a guide for her discourses, which she very readily acceded to. She chose the general title of "Theosophy Applied" and in her four lectures applied its teachings to Religion; the Home; to Society, and to the State. Having reported to the General Secretary of the Indian Section the scheme and having received his concurrence, I accordingly got Miss Edger to resign her position of General Secretary of the New Zealand Section, got Dr. Sanders elected in her place, made all necessary arrangements and brought her to India as temporary substitute for Mrs. Besant. With this explanation made, my narrative may proceed.

On the second day after the reception we had the extreme pleasure of welcoming as a delegate Dr. Arthur Richardson, that most respected colleague who came on from Bombay where he had been fighting the plague during the preceding half-year, exposing his life daily in the hospitals and working without remuneration. The delegates to the Convention now began pouring in, a group from Ceylon

being composed of Mrs. Higgins, Miss Gmeiner, Miss Rodda, Mr. Peter d'Abrew and the Prince-Priest Jinawarawansa. Mr. K. Narayanaswami Iyer and Mr. J. Srinivas Row, of Gooty, whose services at every Convention, in the matter of the feeding of the delegates, are invaluable, also arrived. On the 25th, Babu Upendra-nath Basu, General Secretary of the Indian Section, and Mr. A. Mahâdeva S'âstrî, Director of the Mysore Government Oriental Library, and many other delegates came and crowded our house. In the evening Miss Edger held a conversation meeting and answered questions.

The first of her course of four lectures was given at 8 A.M. on the 27th, the title being "Theosophy applied to Religion." The note in my diary is that "all liked her plain, clear exposition of the practical application of Theosophy to religion," and the *Hindu* of the 28th contained one of those admirable critiques for which that influential journal has always been noted. My commentaries on each of the discourses are equally favourable, and at the close of the fourth, Judge S. Subramania Aiyer, on behalf of the Indian Public, gave a terse and eloquent expression of thanks. She was enthusiastically applauded at the close of each of the lectures and the language used by a Tasmanian paper about one of her lectures at Hobart is thoroughly applicable to the effect of those at Adyar: " . . . As Miss Edger proceeded, her audience was drawn nearer to her and she seemed to communicate to them some of her own depth of earnestness when she strove to impress on their minds that, as religion was of the greatest moment to everyone, they should strive to make their religion purer and broader, and that this was what Theosophy sought to do. Theosophy was not opposed to the churches but it tried to remove narrow dogmatism. Theosophy was the very essence of every spiritual religion. With a clear and well modulated voice and wonderfully sustained earnestness, she impressed her hearers with the sincerity of her convictions as she went on to show how Theosophy had sought to give birth to a true Brotherhood of man, the teaching of social righteousness and the rooting out of social evils." This "drawing nearer" of her audiences to herself was clearly manifested in her Adyar lectures. Perhaps one reason was that she was more didactic than oratorical; she aimed to instruct, not to dazzle, in which she showed good judgment, for we must never forget that

our Indian audiences are not being addressed in their own vernaculars, in which they would understand any possible synonyms used by the lecturer and every subtle handling of phrases ; whereas if they are listening to an English discourse it goes without saying that the subtler sense of many words must escape them. As an orator Miss Edger could never be compared with Mrs. Besant—how many could ?—but one of the most eminent of our educated Madras-sees said that every one of her audience had understood what she said.

The attendance at the Convention that year (the 22nd) was large, and a feeling of buoyancy and perfect confidence in the future of the Society pervaded the meetings. The reports from all our Sections were optimistic and the centering of these various lines of thought among us created a most harmonious atmosphere. From the President's Address the following few points are summarised :

The educational movement in Ceylon was very encouraging ; 105 schools, with some 17,000 children, had been established. My Australian tour covered a distance of about 17,000 miles and had resulted in creating strong personal ties of friendship between the members in Queensland, New South Wales, Victoria, Tasmania, New Zealand and South Australia, and myself : previously I had been to them only a name and a title. And now, in this connection, let me mention a curious coincidence which I had forgotten to include in my narrative of the tour. I made it, as mentioned, at my own initiative, without consultation with anybody and because I was much dissatisfied with the state of things Theosophical out there—the result of secret machinations of the conspirators before the Secession. Of course there had been no fund set aside for the expenses, so I had advanced the money myself. During the tour there had been gifts from private individuals, from Branches, and the novel "silver coin collection at the door." As usual on my return, I regulated my accounts with the Treasurer of the Society, and we found that my expenses (including Miss Edger's) had been covered, all but five shillings. By the next mail or the following one there came from Dr. Sanders, General Secretary of the New Zealand Section, a *Postal Money Order for five shillings, the delayed payment of a subscription of that amount by some friend in that colony.*

What sort of a " coincidence " would the reader call this ?

One need not be surprised to find a sort of spirit of restlessness

and combativeness showing itself occasionally in Branches whose members have acquired but a faint conception of the federal character of our Society and the enormous moral strength which it derives from the cultivation of a brotherly spirit among its members, a spirit which obliterates political, sectarian and racial antagonisms. Though the two Colonial Sections were, as a rule, on the best of terms with Headquarters, yet I found, in a very few instances, the signs of incipient antagonism which, if not removed at the very outset, might, in the course of time, create evil results. As the imperative necessity for the general understanding of the constitution of our Society is evident, it will be well for me to quote from the Presidential Address to the 22nd Annual Convention the following remarks :—

“ I was sorry to see a tendency in certain very few Branches towards the assertion of a corporate importance and autonomy which, if carried far, might resemble that which bore such bitter fruits in the American Section two years ago. This heresy of individual sovereignty was the cause of the great Slaveholders’ Rebellion of 1861-5, in America. No world-covering, practical movement can possibly be carried on without perfect loyalty to the principle of federal combination of autonomous units for the common good. Our Theosophical Society is, I think, as perfect an example of a maximum of centralised moral strength with a minimum of invasion of local independence as the world can show. Until I formed distant Branches into autonomous Sections, all was drifting into confusion because there were not hours enough in a day nor working strength enough in my body to keep me (unaided, almost, as I was) in touch with them. The Sections of Australia and New Zealand are but organised Central Committees, which act for all their Branches, derive their power from them, and serve as their agency to keep alive the bond between them and the President-Founder, the Society’s central executive. I hope that this view may become clear to every Branch throughout the world, and that it may realise that it is but one out of four hundred similar groups of students, and that no one Section is of any more importance to me than any other, but is equally important as any other in the whole Society. A Section cannot do its whole duty to the Society or the Branches which compose it, unless every Branch and every member loyally and unreservedly supports its lawful measures. As Sections are parts of the Society, so Branches are parts of the Sections, and any

disunity between a Branch and its Section is as deplorable and dangerous as disunity between a Section and the Headquarters. We need go no farther than the Judge Secession for proof of this."

One day, riding in a tramcar in Auckland, a Salvation Army man sitting next to me showed me a subscription list and asked me to contribute something to their Self-denial Week Fund, at the same time explaining to me this admirable plan of General Booth's to raise money. When writing my Address this fact recurred to me and I ventured to make to the Convention the following suggestions :

" ORGANIZED SELF-DENIAL."

" I feel it my duty to call your attention to the splendid example of self-denial for a religious and philanthropic cause, which is shown the world by the Salvation Army. While I was in New Zealand the 'Self-denial Week' of the Army occurred, and the astounding fact is that the sum of £25,000 was put into its treasury as the result of this self-sacrifice. What can we, Theosophists, show of this sort that is worth mentioning, by comparison ? Here are we who profess to be spreading the most noble of all truths throughout the world and to teach the highest morality and purest altruism. Who among us has practised the self-denial of these eccentric religious sensationalists ; what have we to boast of in this direction ? I solemnly adjure you, my brethren, to begin this year to earn the respect of your own consciences by setting aside some fixed percentage of your respective incomes as a great fund for the benefit of the Society. Why should we not select the week in which our White Lotus Day occurs to do this generous thing that H. P. B. would have approved, and that Annie Besant and Constance Wachtmeister habitually practise ? This should be a general, not a Sectional fund, and should be kept at Headquarters, for distribution as the exigencies of our work in the Sections and otherwise throughout the world shall demand. The cutting off of our mere luxuries for one week of each year would give us enough for all our pressing needs."

There were other important matters worth recalling in the Report for that year, but as we have reached the limits of my space they may be put over until the next chapter.

H. S. OLCOTT.

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE PART OF MADAME BLAVATSKY.*

IN view of the fact that, from time to time, we find ourselves again confronted with the statement that H.P.B. has been shown to have resorted to fraud and deception, in connection with the production of certain phenomena, in the earlier history of the Theosophical movement; and in view, also, of the further fact that many members of a later date, having little or no personal knowledge of the matter, are frequently at a loss for a suitable reply to such allegations, it would appear that a brief consideration of some of the more important of these so-called proofs of fraud may prove of service.

Personally, I may say that some fifteen years ago, that is, long before joining the Society, I satisfied myself not only that the evidence adduced was, in many ways, of a very unsatisfactory nature, but also that it was so utterly inadequate and insufficient, as proof of fraud, that no impartial investigator could possibly arrive at a less favourable conclusion than that of "not-proven." Whilst further knowledge, acquired during many years' membership in the Society, together with a clearer and more definite understanding of the meaning and the purpose of this great movement, to the welfare of which H. P. B. was so whole-heartedly and unselfishly devoted, has led to the firm and unalterable conviction that these alleged practices of trickery and deceit were utterly and completely foreign to her whole nature. For the purpose of this discussion, however, I have again gone carefully through the whole of the evidence recorded against her, as also the replies called forth from those best qualified, by personal knowledge and experience, to testify both to the sterling worth of her life and character, and to the genuineness of the phenomena in question; this further examination having served but to confirm, and to add strength to, my previous convictions.

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

Now, the charges of fraud made against H. P. B. are based mainly upon the statements of Monsieur and Madame Coulomb, supported by the Blavatsky-Coulomb letters, as they are called, and upon the report, largely founded thereon, of the Society for Psychical Research, or, to be more accurate, upon that of Mr. Hodgson, which the Society somewhat hastily, if not unwarrantably, adopted ; and, to a less degree, upon the statements of Solovyoff contained in "A Modern Priestess of Isis," a work published after the death of H.P.B., when, of course, an efficient reply was no longer possible. It is necessary, therefore, that we should consider the question of the credibility and the trustworthiness of these people, as witnesses against her, as well as that of the qualifications of Mr. Hodgson for the thorough and impartial conduct of his investigations. Now, in regard to all these charges, there is one most important and remarkable fact which cannot fail to impress every honest inquirer, and that is, that the whole of the evidence against H.P.B. comes from foul and tainted sources, not one honest man or woman bearing witness against her. Although hundreds of phenomena were produced at various times, in various places, and in the presence of a great many different people, yet, in spite of every effort to secure adverse evidence, not a single person with clean hands could be found to testify against her. As to Solovyoff, of whom the Editor of *Borderland* speaks as an "ungrateful rascal on his own showing" (vol. ii., p. 175), I might almost be content with a brief quotation from a review of his work, written by Miss Freer, better known as X., who, though admittedly greatly prejudiced against H.P.B., says (*Borderland*, vol. ii., p. 175) : "Truth to tell, M. Solovyoff's testimony does not inspire the reader with entire confidence in his personality, our feeling that even H.P.B. may not be so black as he paints her, is in proportion to our perception of the extent to which, in so doing, the artist blackens himself." Again she says that he is shown to be "a false friend" . . . "a man who has not even the schoolboy's code of honour, 'tell a lie and stick to it' " . . . "a biographer so conscious of his duty, 'nought to extenuate,' that one occasionally feels, in sharing his information, like a receiver of stolen goods ;" adding that "if the testimony produced against Madame Blavatsky rested solely on M. Solovyoff, one would feel inclined to say, from *internal evidence*, that the book, entertaining as it is, should never have been published." However

it is interesting to note that this same Solovyoff, who now denies that H. P. B. was possessed of any occult power, published in the *Rebuis*, a Russian scientific journal, of July 1st, 1884, an account of a most remarkable instance of the manifestation of such power, as witnessed by quite a number of people, and as to which he himself testified that "the circumstances under which the phenomenon occurred, in its smallest details, carefully checked by myself, do not leave in me the smallest doubt as to its genuineness and reality. Deception or fraud, in this particular case, are *entirely out of the question*" (quoted in "Incidents in the life of Madame Blavatsky," p. 273). Yet, in the face of this emphatic declaration, M. Solovyoff, in "A Modern Priestess," published eight years later (pp. 42-5), endeavours to persuade us that, even at the time, he was by no means satisfied as to its genuineness, whilst elsewhere (p. 212) he says: "I believed from the first that she was tricking and deceiving." Again, he makes great capital out of an alleged confession by H.P.B., although, *long afterwards* in writing to her, he says (p. 289) : "I can say positively that I convinced Richet of the reality of your personal power and of the phenomena which proceed from you ;" whilst, upon the publication of the Report of the S.P.R., he openly ridicules its conclusions, writing also of the astral appearance of H.P.B., at a time when she herself was in India (p. 302). Finally, this very unreliable witness, a romancer by profession, by the way, though quoting freely from private letters, alleged to have been written by H.P.B., yet, with one or two trifling exceptions, omits to give any dates, thus making it a matter of extreme difficulty to disprove their authenticity.

Now, before considering the Report of the S.P.R., which is usually regarded as by far the most formidable of these several indictments, it would be well, perhaps, to deal with the statements of M. and Mme. Coulomb, who supplied the material for the foundation upon which Mr. Hodgson built all his conclusions, the following details being gleaned from the *Theosophist* (vol. vi., pp. 2, 48 and 70), the "Report of an Investigation, by a Special Committee of the T. S., into the charges brought against Madame Blavatsky" (published in Madras in 1885), and a pamphlet, by Madame Coulomb, entitled "Some Account of My Association with Madame Blavatsky." From the *Theosophist* we learn that H.P.B. first met the Coulobms in Egypt, in 1872, when, by reason of a shipwreck, she was obliged

to take shelter in their house, and, therefore, on being appealed to, some few years later, in India, for help and protection, she was glad to repay their former service to herself by placing them in charge of the house at Headquarters. Later on, after their notorious attack, it was alleged by the Coulombs that H.P.B. was heavily in their debt for money advanced to her in Egypt, but this is completely disproved by a letter, written by Mme. Coulomb from Ceylon, on June 10th, 1879—that is, a few months only before their arrival in India—in which she begs H.P.B. to lend her the sum of Rs. 200, even urging that, if need be, it should be borrowed for the purpose, giving an assurance that it should be repaid in two months' time, and offering meanwhile to give a promissory note for the amount (see Report of Investigation, p. 132). In February, 1884, when the Coulombs had been established at Headquarters for a few years, H.P.B. left Adyar for Europe, and, immediately after her departure, Mme. Coulomb began to circulate vague charges of fraud against her, but, upon this becoming known to the members of the "Board of Control," a Committee of Inquiry was at once appointed. Finally, after a most exhaustive investigation, during which it was conclusively shown that Madame Coulomb had long been endeavouring to extort money from various members; that, on H.P.B.'s departure for Europe, she had openly sworn to be revenged upon that lady for having, as was alleged, prevented one Harisinghi from giving her Rs. 2,000; and that, on many occasions, she had declared the T.S. to be designed to overthrow British Rule in India and the Christian Religion, etc., etc., and after the failure of every effort to induce Mme. Coulomb to produce evidence in support of her charges, she and her husband were formally expelled from Headquarters and from the Society, no mention whatever being then made of the letters, which were afterwards declared to have been in her possession all the time. Meantime, shortly before their expulsion, and when H.P.B. and Colonel Olcott had been informed by letter of the many complaints that were being made in regard to their conduct, Mme. Coulomb, in reply to a letter of remonstrance from H.P.B., wrote: "I may have said something in my rage, but I swear by all that is sacred *for me* that I never said *fraud*, secret passages, traps, nor that my husband had helped you in any way. If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst maledictions in nature" (Report, p. 131).

However, after trying in vain to persuade H.P.B. to intervene on their behalf, they appear to have determined upon a method of revenge, and so, some two months after their expulsion, there appeared, in the *Madras Christian College Magazine*, of September and October, 1884, a series of private letters, purporting to have been written by H.P.B., for the most part, to Mme. Coulomb, by whom they had been sold to the missionary proprietors of the magazine. According to these letters, some of which, if genuine, could only have been obtained by theft, H.P.B., with the connivance and the assistance of M. and Mme. Coulomb, had been, for years, engaged in the fraudulent production of phenomena of various kinds, by means of sliding panels, trap doors and puppets of bladders and muslin ; and so a great outcry arose in the press, it being freely reported, by some of the newspapers, that H.P.B. had been shown up as an unprincipled fraud. As one of the honourable exceptions, however, the *Madras Mail* of September 14th, 1884, made some exceptionally severe comments on the conduct of the missionaries, in publishing the private correspondence, even if authentic, of a lady in her absence, without her permission, and at the instigation of an avowed enemy ; adding that "even if genuine" the publication of these letters "involves an inexcusable breach of confidence," and asking what if after all they prove to be spurious ? Whilst the *Indian Mirror* of September 20th, 1884, in the course of a lengthy article, remarks that "the letters published were so transparent that we wonder that any man of common sense could not see through their more than questionable genuineness," and further refers to them as "a correspondence more than suspected to be spurious."

On reading these letters, one is at once struck by the very vulgar style in which most of them are written, this being in marked contrast with that of H.P.B. ; then, as with those of Solovyoff, with one or two unimportant exceptions, they are neither dated nor addressed, and thus give no clue as to when, or where, they may have been written. This fact alone, tending, as it undoubtedly does, to make it exceedingly difficult to disprove any statement contained in such letters, is of great significance, and of itself sufficient to cast grave doubt upon their genuineness. Apparently the correspondence consists of a few genuine letters of no significance, together with a number of forgeries, in which, here and there, genuine phrases are thrown in

to give verisimilitude to the whole, which would thus appear to be, as H.P.B. declared, "in large part fabrications" ("Incidents," p. 312).

Upon investigation, it was found that Monsieur Coulomb's ordinary handwriting was very similar to that of H.P.B., thus indicating the probability of his having been the actual writer of the letters, and so giving point to Madame Coulomb's most emphatic denial that *she* had ever "forged H.P.B.'s name," or "traced genuine letters and so made interpolations" (see preface to her pamphlet), for we have no similar denial on behalf of her husband.

As to the contents of the letters, in which French and English words and phrases are intermingled in a most absurd and meaningless manner, many statements therein have been shown to be distinctly contrary to the facts, as testified to by quite a number of witnesses; one letter being definitely pronounced a forgery by Major-General Morgan and three other people, who had formerly perused the original. Then H.P.B. is made to refer to an Indian potentate, who had no existence; to make mistakes with the names and initials of intimate friends; to boast of having dined with the Governor when, as a matter of fact, she had declined an invitation received; and, when writing of a close friend, well known to Madame Coulomb and seen by her almost every day, to describe him in detail, giving his full title and office, just as though she were referring to an utter stranger. In the case of one phenomenon referred to, the statements now made by Madame Coulomb are quite at variance with the account she herself wrote at the time of its occurrence (Pamphlet, pp. 54-9, and Report, pp. 121-4); whilst many of the alleged statements of fact in the letters are quite irreconcilable with the circumstances under which the phenomena in question actually took place.

It is also worth noting that the missionaries positively refused to allow an inspection of some of the more important of these letters. Then again, according to the Coulombs, all the various phenomena connected with the so-called shrine, an ordinary cupboard hanging upon a wall, at Headquarters, were produced through their agency, by means of a sliding panel in the back of the cupboard, a hole in the wall behind and sliding doors on the other side of the wall; but the evidence of many independent witnesses shows conclusively that this hole could not have been made earlier than in January, 1884,

because the wall was newly papered in December, 1883, and the hole had been broken through the paper, leaving a jagged edge, and, even then, only going part way through the wall ; whilst the phenomena in question were all produced prior to November, 1883 (Report, pp. 97-103). It was further said that, if the shrine had been removed, the hole in the wall would have been seen, and that, for this reason, even Colonel Olcott was not allowed to make an inspection ; but the Colonel himself tells us that, on two separate occasions, he had the shrine removed altogether from the wall, which was found quite solid and intact ; the testimony of numbers of visitors also shows that repeated examinations were made from time to time.

Dr. Hartmann declares that, in December, 1883, the shrine had a solid immovable back, with a sound plastered wall behind ; whilst Mr. Gribble, the expert employed by the missionaries, states that the two sliding doors and panels outside the room were made "without the slightest attempt at concealment," the sliding panel opening and closing "with some difficulty," being "evidently of recent construction ;" that, "in its present state, it would be difficult to carry out any phenomena by its means," and that neither of these appliances communicated with the shrine. The Editor of the *Philosophic Inquirer* also declares that, in April, 1883, he inspected the shrine and the wall behind it, and found that there was no opening of any kind, but that, on September 14th, 1884, after the so-called exposure, he found a sliding door and an opening in the wall, which, however, did not go right through to the back of the shrine, the work, he remarks, being clearly unfinished. But enough of the Coulombs.

S. STUDD.

[To be concluded.]



PHRENOLOGY.

"THIS IS TRUTH THOUGH OPPOSED TO THE PHILOSOPHY OF AGES."

IT is desired in this paper to give some of the more important facts of that system of mental philosophy known as Phrenology, and at the same time to sketch, though briefly and inadequately, the life of its illustrious founder.*

Francois Joseph Gall was born in a village of the Grand Duchy of Baden on the 9th March 1758. His father was a merchant and a Roman Catholic. Gall was originally intended for the Church, but was impelled by his natural desires to relinquish such a vocation. In 1781 Gall went to Vienna to study medicine. From his boyhood he was a devoted student of human nature and studied incessantly the peculiarities and varying dispositions of his companions. From these observations he drew the conclusion that faculties are innate and vary in intensity in individuals. In later years he observed that people with a talent for learning by heart had prominent eyes, and recollected that his school-fellows with that capacity had the same formation. From this he suspected an important relation between the two. After reflection he conceived that if one faculty was indicated by an external sign, other faculties might be shown by other external indications. Thus the process went on. He noticed individuals with curious formation of heads in connection with some striking manifestation of mind. In every case, however, he recognised the skull as only the indication of some peculiar and corresponding brain development. Referring to the opinions of the physiologists and metaphysicians, he found a most singular diversity of ideas as to the location of the faculties of the mind—that the moral sentiments had been consigned to the heart and bowels; whilst Pythagoras, Plato, Galen, Haller, and others placed the intellect in the brain, Aristotle located it in the heart, Van Helmont in the stomach, Descartes in the pineal gland, and Drelincourt in the cerebellum. A prevalent opinion at that time and held by many philosophers was that all men were born with equal faculties and that any difference was due to environment and to accidental

* Chiefly from his life in the English Edition of his work.

circumstances. This theory, however, he found fallacious for he considered that whilst his brothers and sisters had received much the same education, they each one unfolded different degrees of the same faculties. In practice, this system was not much recognised by their masters. Another great stumbling-block was the non-recognition of separate faculties by the metaphysicians who spoke merely of judgment, perception, conception, memory, imagination. Dr. Gall was induced by all these considerations to abandon all theories and devote himself entirely and unreservedly to the study of facts. As physician in a Lunatic Asylum he had exceptional opportunities for observation. He made continual visits to prisons and to schools, was introduced to Royalty and to the seats of Justice, and on no occasion did he lose an opening whereby he might study an individual's head who was noted for some endowment or deficiency. In this way he was forced to the conclusion "that particular mental powers are indicated by particular configurations of the head." From observations he became convinced that the structure of the brain was different to what was then generally supposed. By ceaseless examinations he found that at death the brain in most cases presented the same form as the skull had shown in life. It was by these steps, slowly and laboriously achieved, that Gall eventually discovered the seat of various mental powers.

The first written notice of his researches appeared in a letter to Baron Retzer published in the *Deutschen Mercur* in December 1798. In this letter the important principles of physiology of the brain appear and these at a time far back in the early history of that subject. Being highly interesting it may be briefly referred to. Part I : (1) Gall argues that the faculties and their relative developments are innate. (2) That the faculties and propensities have their seat in the brain as their material organs and that size is a measure of power. (3) That the faculties of Intellect and those of the Propensities are again divisible into separate divisions. (4) He shows this by examples in nature. (5) Of the difference in the brains of carnivorous, frugivorous, and omnivorous animals. (6) "From the totality and the development of determinate organs results a determinate form, either of the whole brain or of its parts as separate regions." (7) He holds that from earliest infancy till late in life the skull is moulded and shaped by the brain within and that the external surface of the skull agrees with the

internal or at least varies within known limits. Part II. : (1) "On the Establishment and Determination of the faculties and propensities existing of themselves," by the following means. (2) By the discovery that with certain strong mental qualities there exist certain elevations and depressions of the skull. (3) By "a collection of models in plaster." (4) By "a collection of skulls." (5) By "the phenomena of diseases and lesions of the brain." (6) By studying the relation of various parts of different brains with the manifestation of different faculties. (7) By studying the scale of progressive development from the lowest to the highest. The Second Section of Part II. contains : (1) "Matter about National heads." (2) "Of the difference between the heads of men and women." (3) Of Physiognomy.

Referring to his discoveries Dr. Gall protests against premature judgment, good or bad, on his researches, saying that he himself had not yet commenced to make them form one whole speculative study, but was keeping rigidly to facts.

In 1796 Gall commenced lecturing in Vienna. On the 9th of January 1802 the Austrian Government issued an injunction forbidding Gall to lecture, on the ground that his teachings were dangerous to religion—*e. g.*, that the brain is the organ of the mind and that it is composed of many sub-organs. The lectures ceased but the doctrines were studied with greater zeal than before, public interest being aroused. In 1800 Spurzheim joined Gall. Of himself he said that till 1804 he "was simply a hearer." In 1805 Gall and Spurzheim quitted Vienna and visited Berlin, Potsdam, Leipzig, Dresden, Halle, Jena, Weimar, Göttingen, Braunschweig, Copenhagen, Kiel, Hamburg, Bremen, Münster, Amsterdam, Leyden, Düsseldorf, Frankfurt, Würzburg, Marburg, Stuttgart, Carlshue, Lastall, Freiburg-im-Breisgau, Donaueschingen, Heidelberg, Mannheim, Munich, Augsburg, Ulm, Zürich, Berne, Basel, Mühlhausen, Paris. Gall received a most flattering reception—"Sovereigns, ministers, philosophers, legislators, artists, seconded my design on all occasions, augmenting my collection, and furnishing me everywhere with new observations." Invitations were received from most of the Universities. On the journey innumerable observations were made in prisons, courts, schools, asylums, even at executions, and researches were multiplied on suicides, idiots, and madmen.*

* See the 6th volume of the English Edition of his work.

After November 1807 Gall took up his residence in Paris. At this time he commenced with Dr. Spurzheim his first course of lectures in Paris ; "Supported," says Chenevix, " by a numerous collection of skulls, heads, casts ; by a multiplicity of anatomical and physiological facts." So great was the enthusiasm of the Parisians that "an eager candidate was delighted to inscribe himself for a breakfast, distant only three months and a half ; at which he sat, a wondering guest ! " *

In 1808 a joint memoir was presented to the French Institute on the "Anatomy of the Brain." M. Cuvier was the chief of the Anatomical Department. He first received them well and listened with much attention and expressed his approbation, but owing to the indignation of Napoleon that Frenchmen were allowing themselves to be taught Anatomy by a German he altered his language. The result was a most unfair, unjust and prejudiced report on the discoveries. So unsatisfactory was it that the authors published an answer in which they accused the Committee of not having [correctly ?] reported their experiments.

Napoleon's attitude was highly characteristic. He was strongly opposed to Gall's doctrine because if he had admitted it he himself would have, by his own admission, thrown open his own nature to observation and criticism. It was altogether repugnant to him to recognise a system whereby men's motives could be so probed and investigated. "Nature," said he, "does not reveal herself by external forms." On his return to Paris Bonaparte scolded sharply those members of the Institute who had praised Gall's researches. At once all the discoveries became "reveries, charlatanism, and absurdities." In spite of this, Cuvier in the Annual Report said that their "Memoir was by far the most important which had occupied the attention of the class." In reality it appears that Cuvier was a Phrenologist, for to Gall on his death-bed Cuvier sent a cranium "which," he said, "appeared to him to confirm his doctrine of the physiology of the brain." "Carry it back," said the dying Gall, "and tell Cuvier that my collection only wants one head more, my own, which will soon be placed there as a complete proof of my doctrine." In 1809 Gall and Spurzheim commenced publishing their great work, "The Anatomy and Physiology of the Nervous System in general and

* Article in the *Foreign Quarterly*.

the Brain in particular—" 4 volumes, folio, with an atlas of 100 plates (price 1000 francs).

It was finished by Gall in 1819. In that year Gall lectured by request of the Minister of the Interior for the Medical Students of Paris. These lectures were eagerly attended. In March 1828, at the conclusion of a lecture, Gall was seized with a paralytic attack and passed away on 22nd August 1828, aged 72. There was a great concourse at his grave and eulogies were pronounced by eminent men. His death "gave rise to a succession of eulogiums and attacks in the French newspapers that had scarcely ever been paralleled, and public sentiment was warmly and loudly expressed in his favour." Said a Frenchman: . . . "the death of Dr. Gall . . . is an immense loss to science . . . it must be acknowledged that he has made an immense stride in the sciences of medicine and of man. . . . Nothing was wanting to his glory; not even the abuse and calumnies of our 'devots de gazette.'" It is of interest to read the opinions of some eminent contemporaries to show what was Gall's status as an anatomist and physiologist and to contrast them with the ignorance and prejudice of the average medical man and physiologist of the present day.

Dr. Hufeland, Physician to the King of Prussia, says: "It is only necessary to have eyes and to open them to be convinced of what Gall demonstrated . . . He ought to be regarded as one of the most remarkable phenomena of the 18th century." Loder wrote: "I have had an opportunity of listening and of dissecting with him in company of Reil . . . nine human brains. The discoveries made by Gall are of the highest importance. These discoveries alone would be sufficient to make the name of Gall immortal. I am ashamed for having, like others, cut up some hundreds of brains as we slice cheese. The *best* thing we can do is to listen and *learn* what we are ignorant of." Flourens says of him: " . . . The profound observer whose genius has opened for us the study of the anatomy and physiology of the brain. I shall never forget the impression I received the first time I saw Gall dissect a brain. It seemed as if I had never seen this organ." Geoffrey St. Hilaire says: "I shall always remember our astonishment, our sensations, our enthusiasm on seeing Gall for the first time demonstrate his anatomical discoveries." The word 'brain' will always call up to the mind

the name of Gall." Sir Astley Cooper declared that he knew nothing of the brain before reading the work of Spurzheim, Gall's collaborateur. Sir Samuel Wilkes said that, "It was agreed that Gall dissected and unravelled the brain with a significance which had never been before accomplished." In 1820 a gold medal was presented to him—"To the Founder of the Physiology of the Brain." Now that a large work has been published by a medical man giving the facts of the discoveries of Gall, it is to be hoped that anatomists and physiologists will in future editions of their treatises acknowledge them and render tardy justice to the great scientist.

Gall's methods of research may be now more closely examined and for this purpose a special faculty may be taken and the exact history of its localization in a particular organ sketched. Let us consider Parental Love. Through the comparison of a great number of heads Dr. Gall observed that in the head of the female, the skull projects more in the occipital region, above and on each side of the occipital spine, than in that of the male. Having already made localizations through similar facts he naturally concluded that this greater development might be the material cause of a quality manifesting itself in a greater degree in woman than in man. For many years Gall was at a loss to explain this condition. Finally he observed that the crania of monkeys in relation to this prominence have a singular analogy with those of women—from this arose the conclusion that this portion of the occipital lobe was the organ of a quality common to women and monkeys. At length in the midst of a lecture to students he was struck with the extreme love these animals have for their young. "Impatient of comparing instantaneously the crania of male animals with those of female," he begged his class to disperse and found that in very truth the same difference exists in the male and female of animals as in human beings. This doctrine was borne out by scores of examples of the brains and skulls in animals from mice to elephants, male and female, and it was proved that it is a matter of easy accomplishment to distinguish between the sexes of the lower animals by this method. Women with a flattening and deficiency of this region possess little of the parental instinct, whereas when in the man it is highly developed, causing the occiput to project in a marked manner, he will be found to be a devoted father. This, as in Gall's day, being the result of innumerable observations, still holds good.

In 29 cases of women who had committed infanticide this portion of the cerebrum was poorly developed. In the hospital of Vienna Gall saw a woman who was suffering from the delusion that she was soon to be a mother of six children. He begged the physician to send him her head in the event of her death. He did so. "What was my joy," says Gall, "in seeing an extraordinary development of this region. The posterior lobes not only encroached more than is usual, but were rounded and voluminous. In the case of a man suffering from similar delusions the same large development was present. This faculty is given as an illustration of the evidence, which is not in this particular case by any means exhaustive, for there is a mass of parallel cases. The organ of language is an admirable case of how modern Physiologists have almost entirely ignored Gall who located it in the third frontal lobe years before Broca. * There is no shadow of doubt that Broca rediscovered this centre for articulate speech.

The celebrated George Combe, reformer and Phrenologist, was the first to introduce Phrenology into Scotland. At first, a determined opponent, he ridiculed the doctrines of Gall and Spurzheim. He was, however, induced to attend a meeting and, struck by the immensely superior methods of brain dissection, commenced to study and eventually became the most prominent reformer and philanthropist in Scotland. It is not possible here to deal with his great achievements, his courageous, enthusiastic propagation of Phrenology, his continual campaign against crude Calvinism, his vigorous and tireless efforts for ameliorating social conditions through accurate knowledge of human nature. No man did more than he for the welfare of his country, though the results of his teachings are not confined to Scotland. His work, "The Constitution of Man," whose groundwork is Phrenology and observation of Nature, has had a sale of a million copies. Violently and vindictively assailed at first by the clergy of Scotland, it is now recognised in its teachings by every educated and enlightened person, and is, with the phrenological doctrines, received by the Roman Catholic Church, which placed Fossati's translation of the Elements of Phrenology on the Index. Through Combe's influence Phrenology spread far and wide; large numbers of medical men were members of the Edinburgh Phrenological Society, and in

* See the Great Atlas and works.

January 1846 a Chair of Phrenology was founded in Glasgow at the Andersonian University, with Dr. William Weir, physician and clinical lecturer as Professor. The grant was withdrawn after two sessions, owing to non-support, though at first 20 teachers joined the class. The singular progress that the science was making at Combe's death compared with its position from that time, 1858, up till within the last 15 years, shows how, when the first exponents of a new truth pass away, determined opposition on the part of a bigoted and partial section of the Medical Profession can influence public opinion so as to retard and arrest progress for a considerable period. This, however, is now passing. Dr. Alfred Russell Wallace in the *Wonderful Century* concludes an article thus: "In the coming century Phrenology will surely attain general acceptance. It will prove itself the true science of the mind. . . . and its persistent neglect and obloquy during these last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed amongst men of science." In 1870 Dr. Ferrier, by means of galvanic currents, stimulated various areas of monkeys' brains and obtained movements of various parts of the body strikingly expressive of various faculties whose organs exist in these parts, showing in fact the "natural language" of the faculties in activity. Dr. Bernard Holländer read a paper on these highly interesting results before the Anthropological Institute in 1899. In 1888 the British Phrenological Society was formed and in 1899 it obtained a Charter of Incorporation. It has been and is the chief factor in the propagation of Phrenology in Great Britain. Its present President is Dr. W. Withinslaw of Edinburgh. The Society holds regular meetings, gives demonstrations on the dissection of the brain, teaches and grants diplomas for proficiency in the Anatomy and Physiology of that organ. Its Headquarters are at 64 Chancery Lane. Undoubtedly the most important event in the recent history of Phrenology was the publication of the "Mental Function of the Brain" by Dr. Bernard Holländer, Nerve and Brain Specialist. This work, published in 1901, the result of 15 years' research, brings forward an overwhelming mass of evidence—anatomical, physiological, pathological, historical, etc. etc.,—showing that the conclusions of Phrenologists of the last century were in the main all correct, that the intellectual faculties have their organs in the frontal and pre-frontal, the propensities in the temporal, the affections in the

occipital regions, and that the higher and religious sentiments are located in the upper lobes of the brain. So important and comprehensive is this work that it would require far more than space permits to do it justice. Let it suffice to say that no person, medical man or otherwise, can have the right to set forth his ideas on Phrenology without having mastered the contents of this invaluable work. Its publication caused much interest and comment, and doubtless the future will see it in its proper position as the most able work on the subject since the publication of Combe's "System of Phrenology." It may be said that at the present time the science has more friends and is gaining more general acceptance than at any previous period since the time of the first British exponents. The author of the "Mental Functions of the Brain" is entirely fearless and speaks with the utmost candour, showing with what unfairness, prejudice, and rancour a large section of the medical profession attacked with every weapon at their command the eminent founders of the science of the brain. How when argument and facts failed them some descended to coarse abuse and virulent invective. What Gall and Spurzheim experienced, Combe and his followers underwent, and up to the present time there are not wanting men in high position, of undoubted scientific acumen and attainment who, entirely ignorant of the history of the science, with the smallest conceivable knowledge of the truly inductive methods of Phrenologists, do not shrink from falling into gross errors and obvious misstatements by sneering at and attempting to belittle a subject, profound and comprehensive, striking at the very root of action and character, and promising with no uncertain voice to be the means of ameliorating social conditions of every description, by the rational education of the young, by a more accurate classification of the insane, and by a method of criminal procedure founded on a sound knowledge of human nature. History repeats itself and the time approaches when Phrenology will receive its final vindication and the very names of those who slandered it and its pioneers will sink into oblivion.

JOHN KEITH MURRAY.

NOTES ON THE SCIENCE OF THE SOUL

OR

THE NEW PSYCHOLOGY.

IN defining psychology as the 'Science of the Soul,' I can conceive that the query may be raised, 'Is there such a science, and if so is it possible for us to study and know it?' I think I may with a measure of assurance, answer both these questions in the affirmative.

But the ignorant skepticism which exists regarding this all-important subject is appalling. Yet notwithstanding the clouds of ignorance which surround it with the majority, I am happy in stating that during the last three decades, there have been constantly increasing streams of light thrown on it from the inner realms of Being, so that the diligent student of to-day has many aids which were unobtainable in what is termed the Occident, or Western world, during the early period of my life.

Although from my youth up I have been a seeker after truth, I was approaching my 60th year before the light, on this important question, dawned upon me. Of anything beyond the idea given by St. Paul, of the three-fold division of man, consisting of body, soul, and spirit, I knew nothing, although I had been seriously engaged in seeking to know and understand the mystery for many a year. The above division of St. Paul, when understood furnishes a clew to the mystery and indicates the line of research we should take. Man is here viewed as a trinity, the physical body, the composite soul and the ensouling life or spirit. There are many other ways in which our composite nature has been divided. The above is satisfactory so far as it goes, and from the point of view of our lower vision we may accept it as correct, but I wish to take it on the present occasion in conjunction with another view.

As a preliminary, let us think of man as composed of a series of concentric circles—to be precise perhaps I should say, ovals, as the occultist who has developed the powers of the inner vision teaches us. Think of yourself as a sphere with an interplay of radiations and vibrations, which ever find their centre within their own particular encircling radius. Let us remember that man, with the varied parts

and powers of his complex nature, is a living homogeneous organism, constituting an individual, a unity. We may think of him also as including within his unity, a Trinity, a Quaternary, a Septenary, and possibly still higher aggregates of aspects and qualities. A higher ten-fold aggregate is the central idea in the great occult work, or series of works, the Jewish Kabbala. Those who are acquainted with it will remember the ten Sephiroth, who sum up within themselves the World-soul in all its fulness.

We may consider these powers or qualities of super-nature as focussed in man and as containing the potentiality of infinite progress ; as having the capacity and power of infinite extension ; as laying hold of and being allied to the immensities of the Divine Power and the eternities of Creative fulness.

I invite you therefore to think of yourself as a sphere or series of circles or ovals ; think of your physical body as only a part of yourself ; as the outer rind of coarse material, a necessary adjunct for life in a material world. Think of your soul also as material, but the material being of a more refined character ; think of it also as composite in nature ; as consisting of shell within shell, or sheath within sheath, hiding your real self, your true life behind its many veils. For a moment carry your thought beyond this composite soul to the spirit or life, which while interpenetrating every section of the soul is a principle of life distinct from it. Think of this life as the hidden centre of your being, as an inscrutable mystery, which will ever be unveiling and revealing itself and yet can never be fully known.

Before passing we must glance for a moment at the worlds we live in. There is the home of the body, this earth, the physical world, with all its infinite variety of life ; and in the moral sphere, its good and evil, with all that this fact implies. Now carry your thought to the varied inner worlds which are the homes of the Soul, or perhaps I should say, which are the homes of the sheaths or bodies that constitute the amazingly composite thing we call the *Soul*. Think of the first of these intangible divisions of the Soul as functioning in a world of its own, like unto itself. A mixed world, where good and evil exist as on earth. This world is sometimes called, but I think improperly—for lack of terms in our English tongue—the spirit-world. Now try and carry thought into the several higher and inner worlds, where function the several higher and inner principles of the Soul ; into

which homes of the blessed no evil thing can enter. With this general sketch we pass to a closer study of the 'Science of the Soul.'

As the term Psychology implies, we might rightly name our present subject 'The science of the Soul.' We are standing at the opening of a new, a highly favoured era, when the study of the super-physical, the super-sensual, and the purely spiritual nature of the Universe and of man is being pursued from a variety of standpoints, and in many of their aspects of which the immediately preceding generations were almost totally ignorant. We say, 'almost,' for such as Swedenborg in the 18th century were as the 'voice of one crying in the wilderness.' It may truly be said of the rising generation, "many prophets and righteous men have desired to see the things which ye see and have not seen them ; and to hear the things which ye hear, and have not heard them." As our privileges are great, so also are our responsibilities.

I am somewhat ignorant of the nomenclature, the terminology and *modus operandi* used by the learned Professors of Psychology ...so, I must confine myself to the treatment of that tiny section of an immense subject which I have been able to grasp and, in some small measure, to comprehend.

I am aware that there are many fields for research and exploration, of particular interest, besides that already referred to ; many, which again, I have to confess myself incompetent to deal with ; such as the interesting subjects of dreams, trances, &c. ; of spiritualistic phenomena, telepathy, clairvoyance, subliminal consciousness, and various allied states and conditions, psychical and mental, not forgetting the higher intuitional and spiritual ; all of which we must on the present occasion, pass by without further notice.

Let us come back to our starting point, the Science of the Soul, What is soul ? If you reply, that in which sensation inheres, this implies and suggests that it is the vehicle of consciousness. From this statement arises the query : What is consciousness, or in other words what is life ? We have body and soul ; we have matter and spirit ; we have the physical universe and we have the ensouling life of the universe ; also the Macrocosm and the Microcosm ; the great world and man. We shall so far as possible confine our attention to man ; to the *psyché* behind and within the man we see with our physical eyes.

We note that while the soul is a very important part of man—as compared with the body, of almost infinite importance—yet, it is by no means the whole of man; he possesses something far transcending it in value, and that something is the real man—is Spirit, or Life. The two are one and yet not. There can be no soul without spirit, which is beyond and transcends soul. In a sense, the soul—the world soul—is eternal; but perhaps I should say rather that it is the essences of the soul that are eternal.

I have said there can be no soul without spirit or life; for, I repeat with emphasis, Spirit is above, beyond and before soul. The body, the physical universe, exists for the sake of the soul; and the soul—the world-soul—exists for the sake of Spirit which informs it, and whose servant it is, from whom it came, and into whom its purified essence will return. This statement applies to both body and soul; also with equal truth to the Macrocosm and the Microcosm, to the world and man.

Confining ourselves to the microcosm, let us now examine the soul part by part, with the several qualities pertaining to its parts. There is a natural order in these various parts or sheaths of which the soul is composed. Before proceeding further it is necessary that we again refer briefly to two other facts. (1) The soul is composed of matter of various grades of density and diverse quality, as really and truly as the body is composed of matter. (2) These varied grades and qualities of super-matter exist in abundance in the universe all around us, as really as within us. Just as our physical bodies are composed of and draw their requirements from the abundant supply of physical matter, so likewise the varied qualities and sheaths of which our soul is composed live and draw their supplies from the super-matter of the several planes of the supersensual world or worlds. Hence the symbolic references in the scriptures, such as the "Marriage supper of the Lamb," &c., also of the "Tree of life" and the "River of life in the Holy City," &c.

We are informed that on the inner portal of the temples of antiquity, the aphorism, "Man know Thyself," was engraved. Of this we may be assured, that when the time has arrived that we have a true and full knowledge of our own nature, we shall also know all things. The entire Universe, the illimitable Cosmos will be spread out before our wondrous vision as an open book. We shall in fact

have become gods, as intimated in the ancient fable of Adam in Paradise.

One marked phase of the New Psychology is, that it is a revolt from the position of the doctrinaire and the dogmatist, whether in the field of religion, science or philosophical research, and an appeal to experience and the inward intuitional sense.

On the varied religious aspects of the New Psychology, Prof. William James' Gifford Lectures, entitled "*Varieties of Religious Experience, or Study in Human Nature*," is a most illuminative work. Everybody interested in any phase of religion, or the religious life—and who is not—should study it.

The work is illustrated and illuminated by an immense variety of quotations from collected and published experiences of widely differing classes of people of every phase of religious belief and of no belief in particular. It is a mine of wealth, containing succinct statements of all classes of religious phenomena and of the psychological conditions which produce them. With this reference and these general remarks we must pass by this inviting field of study and research.

The first step necessary in order to obtain a clear conception of Psychology, of the Science of the Soul, is to distinguish between the 'I' and the 'Not-I.' Although we constantly make this distinction in all our ordinary conversation, I fear that few of us grasp the true significance of our own utterances. We speak of 'my hands,' 'my feet,' 'my head,' and so on; and again, of 'my feelings,' as in the phrase 'some one hurt my feelings.' Of 'my desires,' 'my intellect,' my mind, as in the statement, 'I will give you a bit of my mind.' And again, of 'my soul' as, in the agony of Christ in the garden, "My soul is exceeding sorrowful even unto death;" of 'my spirit,' as in the Magnificat, "My spirit doth rejoice in God my Saviour." As to what is this mysterious 'my' or 'I,' and what its relation to the 'Not-I'—the head, hands, feet, intellect, mind, soul, spirit, &c.,—we cannot wait to pursue the enquiry on the present occasion, all important as it is to have some clear conception of the same. But ere passing to our more immediate study, allow me to particularly press on you the vast compass, the wide range of idea which is covered by the all-inclusive 'I' and 'Not-I.' They are the most comprehensive terms imaginable; they cover all manifestation and non-manifestation; all categories of thought and all modes of consciousness. As the two

postulates of Being and Non-being—of *Being*, by the inherent light of Infinity and Immortality, and of Non-being, as representative of *all* that cannot strictly claim these attributes—they are inseparable. They are forever distinct and yet One ; the link attaching them, in inseparableness making the mystic Trinity in Unity in its highest thinkable Oneness having neither circumference nor Centre.

The true Science of Psychology carries within itself the knowledge of what we term God and Man. For the purpose of the highest thought we may reduce this duality to a Unity ; each being represented in the all-inclusive 'I' ; and for the purpose of manifestation in the 'Not-I.' Hence the representative Man, the Christ, says : "I came forth from the Father and I return whence I came, into the bosom of the Father." And the same royal descent, and the privilege it entails is ours.

Psychology therefore is the science of God and the Universe, the summation of all knowledge, and its study leads into the open secret of all the mysteries.

I have long felt and thought that we must go to the Mystics for our last and deepest thought on the mystery of life, being and consciousness ; therefore in this connection I cannot forbear a few quotations from this source regarding this inscrutable 'I.' You will note that the following quotations are from Christian Mystics. The fountain-head of Christian Mysticism is Dionysius the Areopagite (an assumed name by a fifth century writer). He describes the 'I' the absolute truth, by negatives only.

"The cause of all things is neither soul nor intellect ; nor has it imagination, opinion, or reason, or intelligence ; nor is it spoken or thought. It is neither number, nor order, nor magnitude, nor littleness, nor equality, nor inequality, nor similarity, nor dissimilarity. It neither stands, nor moves, nor rests It is neither essence, nor eternity, nor time. Even intellectual contact does not belong to it. It is neither science nor truth. It is not either royalty or wisdom, not one, not unity, not divinity nor goodness nor even spirit as we know it."

But these qualifications are denied by Dionysius, not because the truth (the 'I') falls short of them, but because it so infinitely excels them. It is above them. It is *super*-luculent, *super*-splendent, *super*-essential, *super*-sublime, *super*-everything that can be named.

As when Eckhart tells of the still desert of the Godhead, "where never was seen difference, neither Father, Son, nor Holy Ghost, where there is no one at home, yet where the spark of the soul is more at peace than in itself." As when Boehme writes of the Primal Love, that "it may fitly be compared to Nothing, for it is deeper than any Thing, and is as nothing with respect to all things, for as much as it is not comprehensible by any of them. And because *it* is nothing respectively it is free from all things, and is that only *good* which a man cannot express or utter . . . there being nothing to which it can be compared to express it by." Again "the treasure of treasures, for the soul is where she goeth out of the somewhat into that Nothing, out of which all things were made."

Such is the Mystery of the 'I' in relation to the 'Not-I.' We all know that sublime note of adoration which is so frequently repeated in the Anglican Church Service : "Glory be to the Father, to the Son and to the Holy Ghost." Have you ever tried to comprehend its significance, to sense its origin and its relation to yourself ? Or, that other statement in 1. John : "There are three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are One." It is that mysterious *One* in which the Trinity is rooted, that is our root also ; the root, the principle, the abode of this soul of ours !

But it is not the 'I' but the *psyché* which pertains to the 'Not-I' that is our present object of study. What we have to recognize is their distinction ; and this we must do with a definite and clear precision. While there is an intimate relation between 'my' head, 'my' body, 'my' feelings, 'my' soul, and *myself*, the "I am I," they are also distinct and separate conceptions which it is necessary that we recognize as a first step in all our psychological studies. Until this fact in Nature is in some faint measure apprehended, our thinking will be running in a vicious circle, there will be a haziness in all our conceptions ; and we shall be unable to make any true progress in the all-important knowledge of the 'I' the 'self' ; of 'myself' and 'thyself.'

This leads to our next step which is the recognition of the relation which exists between 'my body,' 'my feelings,' 'my intellect,' 'my soul' and all *other* bodies, intellects, souls. Again we must remember that these *other* bodies, intellects, souls, &c., are not the 'I' either separately, or united in one great whole, but several parts of the

'Not-I,' of which we also form an infinitesimal part. There it is necessary that we for a moment extend our conception of this mysterious, all-inclusive, and yet not all-inclusive 'not I', of which, in a secondary sense, we can truly say that in 'it' we live and move and have our being; within its embrace are all mankind, all creatures, the solid earth, the air, the ether, the spirit—or as I prefer, the astral—world and the heavens above it; the Planets, the Sun, our solar system and all other solar systems; inter-stellar space and Old Time itself. All these 'garments of God' are included in the 'Not-I.'

From this cursory flight in the immensities of time and space we come back to a further consideration of our own small universe; this mysterious soul which each of us possesses, this tiny section of the 'Not-I' of which it forms a fragmentary part. To give a summary or outline, therefore, our physical body belongs to, is a part of, the physical world-stuff; our feelings and desires, our likes and dislikes, to what I will term the astral world-stuff; our intelligence, mentality, intellect, to the mental world-stuff. Further than this we need not carry our thought on the present occasion. These together constitute the individual, and the world-soul. It is within this ample field that our study of the New Psychology must be carried on.

Let us try and reduce this mighty chaos of infinities comprising the 'my-soul' and the 'world-soul' to a somewhat orderly conception.

1. There is the physical body, which is composed of the solids, liquids, gases and ethers of the earth, the physical world-body. This our body is the outer garment of the soul; the house with nine doors, as an eastern would say—the eyes, the ears, the nostrils, the mouth and the excretory organs. Taken in its entirety it composes the outer encasement and instrument of that mysterious 'I,' the 'I am I,' the One Life, which also permeates and flows through all physical Nature; which constitutes the Universe and is the outward expression of Deity.

2. There is what I have termed the astral or desire body of man; the home, the very essence of our desires—is in fact our desire, our kâmic nature, which moves our throbbing heart, agitates our sensations, constantly acting upon the physical body through its various senses. This desire nature of ours is the home of sensation, it is that restless force which fills the world with its tragedies. This

our astral or desire nature is also composed of matter—super-physical matter—matter of the astral section of the world-soul. Matter which those who are sufficiently developed can perceive and define. It is matter in that stage of evolution which furnished the 'risen' body of Jesus, and also that by means of which angels, so-called, have in the past, and still, occasionally, appear, and manifest themselves to favoured ones among mankind.

What I have named the astral plane some call the spirit world, but I think this term is too general and indefinite, and does not mark it off with sufficient precision from the heaven-world, which is altogether another and higher plane in super-nature where the matter of which the astral or desire world or plane cannot enter—being of a too holy and spiritual nature for the coarser vibrations of the lower plane to affect it. Of course there is a sense in which all these planes interpenetrate each other. Perhaps it will help us to consider them as varying states of consciousness. If a glorious being from a higher world were to manifest in this room, while we might all experience an exalted condition of consciousness, by the near proximity of such an exalted personage, none of us would be able, neither would it be possible for us, to be raised to His glorious height of consciousness. Our consciousness would be according to our measure. Yet I think it *may* be possible—I speak with hesitation and reserve—I say I think it may be a possibility even for such as we, to be *in* the higher spirit or heaven-world while functioning in the physical body. We have an instance in the old Seer of Patmos, who writes, 'I was in the spirit on the Lord's day,' and then proceeds to give us some faint pictures of the glorious *Visions of God* with which he was favoured, which I think fully justify his claim.

Again of course the Heaven-world is the plane, the home, the world wherein the egos who have passed on find, for the present, the consummation of their desires, but it is best to think of it as *above* that intermediate state which I have named the astral plane. Perhaps the Buddhist Nirvāna best represents the pure spirit world—but that is too high a theme for us to enter upon.

If we think of the various sections of the soul as sheaths of the One Consciousness which is reflected in them, as semi-centres of its activity, it is easy to conceive that it will assume various aspects, a diversity of colouring in passing through these channels of manifesta-

tion, thus partaking of the qualities and limitations of its vehicles ; of their measure of purity or impurity ; ' for as a man thinketh so is he,' and so will he reveal himself. I think the following quotation from Prof. James will assist us in realising the idea I wish to press on your attention. In writing of his own observations on certain psychological experiences, he says : " One conclusion was forced upon my mind at the time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence ; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality, which probably somewhere have their field of application and adaptation."

No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. . . . Looking back on my own experiences they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity. Not only do they as contrasted species belong to one and the same genus, *but one of the species, the nobler and better one, is itself the genus, and so soaks up and absorbs its opposite into itself* . . . This is a dark saying I know . . . but those who have ears to hear let them hear . . . The One remains, the many pass and change ; and each and every one of us is the one that remains.

Another interesting and important phase of our subject is the number of varied *thought currents* which are constantly playing through the 'mind-stuff,' the thought atmosphere of the *world-soul*. Our feelings, our desires, our thoughts of every kind and quality, form centres of attraction for these varied thought currents, which we thus attract or repel according to the nature or quality of our desires and thoughts : which again reflect the nature and characteristics of our individual development. Are we gross, coarse, impure ; are we earthy and material, frivolous, selfish ; or do we love parity, refinement

and spirituality ; are we ready to serve, selfless and altruistic ; whatever the nature and character of our development, such will be the nature and character of the *thought-currents* which will be attracted to our aura.

In this way we weave our own cocoons, we construct our own living houses, we create our own environment, nature supplying the material. By these means the process of evolution is retarded or accelerated ; and by an understanding of these subtle activities and psychological operations the serious aspects of life are revealed and realised.

In drawing to a conclusion I wish to impress the above considered ideas upon you, namely, that these varied planes of Nature are composed of *Mind-Stuff* in varied degrees of density and refinement, from that of the most delicately refined spiritual conception or thought, down to that of the coarsest material of the physical world-plane ; and also that the entire range of this *Mind-Stuff* is potentially present in the composition of each one of us.

I know of nothing within the scope of imagination, so awe-inspiring as this God-revealed idea !

Potentially, I repeat, the true 'I,' the Crucified God within us, is verily present and functions in the very densest forms of matter ; in the rock-crystal, the mineral, and vegetable, in the animal and in the human form. This human stage has already occupied many a hundred millenniums, and will continue many more, ere the highest human perfection is attained by us all ; and the crucifixion, the resurrection and the ascension is consummated in a glorified humanity—a humanity become a perfect vehicle of that mysterious 'I,' which is already latent in the background of our consciousness ; and which is the great factor in the psychological evolution of the Soul, as its instrument in the wondrous world process of which we form a part.

I have dealt inadequately and, all too briefly with a great subject ; a theme of absorbing interest to myself and of all-commanding importance to each one of us. A subject regarding which the Western world has been sleeping for ages, under the soporific influence of a spurious theology. I know of no theme in the entire range of intellectual studies, of super-physical and spiritual truth, that can compare with it. The never failing interest which each has in it, is of profound import to every one of us. I would that I could awake within

the deepest recesses of your nature, the hunger and thirst for the Divine Knowledge and Wisdom it enshrines ; that you might from this moment commence that search, which shall continue for ages ! That that fulness of knowledge may be ours, which while it satisfies can never surfeit, is my wish and highest ambition. For I am assured it is the true elixir of life, the very tree of life itself, whose leaves shall be for the healing of the nations. The antidote of sin and misery, of sorrow and death ; the Pearl of great price ; the Treasure hidden in the great Field of our common humanity, to which each of us by our royal birthright are heirs, and of which none—but ourselves—can cheat or disinherit us.

W. A. MAYERS.

“CONSTRAINETH US.”

[To A. W.]

Pushkarasâdi, Brâhmana of fame,
 Dwelling in warlike Kosala of old,
 Heard rumour of the Blessed One who taught
 At Shrâvasti (for now the monsoon blew).
 Not yet all-perfected, his soul was vexed
 Within him by the swelling tide of praise
 That bore the lightest sayings of the Lord
 Like fringe of pearly foam upon its crest.
 “Go thou,” he cried, “Appriya, best-beloved
 Of all my loved disciples : eagerest thou
 To find high truths, sternest to live them, found ;
 Keenest to see the mote, the slips, the flaw
 That damns false doctrine. , Go thou—hear this Sage ;
 Shoot thy keen shafts through all his subtleties,
 And bring me hither word again with speed.”

“Master, I go, fear not,” Appriya said,
 With due obeisances ; “Whom Thou hast trained
 Appearances befool not—windy laud
 Of uninstructed multitudes. Who knows
 The Place of Peace within, where passions die,

What cares he for the billow and the gale
That roar without ? Fear not the issue ; swift
I go, unmoved I listen, swift return."

Swift went Appriya. Swift returned, so far
Made good his boast ; but not unmoved he sat
At feet of whom the whole world honours—nay !
Nay, for the wondrous beauty of the Lord
The matchless wisdom, the entrancing flow
Of nobly rhythmed speech wrought all his being
To one reserveless worship ; and the joy,
The love, the wonder, and the gratitude—
He poured it all, a torrent of wild words,
In his shocked Master's ear. "Come, come, O come,"
Breathless he ended ; "Come Thou too and hear ;
Sure never Voice spake thus on earth before !"

Pushkarasâdi, not yet perfected,
Shamed thus by his most trusted, best-beloved,
Deserted for the people's idol, fell.
Shot into sudden life the lingering germs
Of pride, self-love, and hatred ; on a gush
Of mere blind earthly passion borne, he clutched
What weapon lay to hand, his shoe, and rushed
Savagely on Appriya, who, in pain
Of heart to see his Guru sin, forgot
The little hurt of blows. The sudden gush
Spent itself, and the Sage, withdrawn once more
To the serener height of reason, cried :
"Appriya fails me—crumbles Earth indeed !
Appriya fails me ! I myself will go !"

In Jeta-Vana sat the Blessed One
Awaiting him who came. O well He knew
The greatness and the littleness that strove
In Pushkarasâdi's Soul ; and lovingly
Received He him, and gently He dispelled
The hostile, self-born mood till the real man
Shone through the thinning veils of Earth : and then,

Keying His discourse higher, long the Lord
 Spake of the Mystery of Things which He had learned
 Under the Bodhi tree. And that great Soul,
 Purged of all stain, drank in the Dharma pure—
 As drinks well-washen cloth the gorgeous dye —
 Saw the truth, formed and well approved the truth ;
 Mastered truthfully the whole depth of truth ;
 Plumbed, crossed beyond uncertainty, dispelled
 All doubt, saw of his own Soul's proper sight—
 No more as in a glass another holds—
 Saw the inevitable, shakeless Fact
 Of facts, the final Formula of All,
 Though the Lord's words. Then rising, very glad,
 He threw his raiment back, and with claspt hands
 Worshipping he cried : " O glorious, glorious Lord,
 In Thee I take my refuge, in 'Thy Law
 And in 'Thine Order ; make me of Thy band ;
 Henceforth while life lasts, Thine, Thine, Thine am I."

MAITRA.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

["Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it."]

ECCLESIASTES, XII., 7.

MALABAR has been compared by competent critics with Italy. For attractive physical features and congenial climate this "Italy of other lands" is declared to be more than a match for the elongated peninsula of the Western continent. But if the conformation and topography of Parasurama's Kerala be considered in connection with the influence of environment on the development of human character and social organisation, including religious faith, and corresponding practice, countries such as Greece might afford a large number of similarities. The indented nature of the whole coast and the mountainous aspect of the interior taught the Greek people self-reliance with its attendant virtues of a well-organised and deeply-

thought-out educational system developing the physical, moral, intellectual and philosophical sides of human nature. Although Malabar cannot boast of so many bays and gulfs, the hilly character of the country, its practical isolation by the Western Ghats on the east and the Arabian Sea on the west has made it a peculiarly hopeful tract for the encouragement of self-reliance.

The situation of a family house in a valley separated from the next by lofty hillocks on one side and deep rushing torrents on the other makes it difficult of access. Hence the people of the valley—consisting of a powerful chief with his dependents—have to take upon themselves the four-fold task of production, distribution, protection and salvation. These four form the fundamental basis of every sane society. By production is implied the skilful cultivation of the soil so as to obtain the highest annual yield by the manipulation of manure and cereals, and by irrigation and drainage. Arrangements for preserving the agricultural products until the time when they are actually needed, and disbursing the necessities of life partly in kind and partly in articles obtained by exchange, comprise the function of distribution. Protecting the life and property of a chief with retainers and dependents against the numerous attacks of neighbouring people constitute the function of protection. Notwithstanding the attainment of a high status with regard to these first three functions of society, the still unsatisfied craving of the human mind towards things higher and nobler gives occasion for the fourth and most important duty of men—Salvation. So long as Malayalis were men they were under the pressing necessity of contriving systematic methods of fulfilling, to the best of their understanding, the above four functions. Leaving out of question the first three modes of human activity, for future consideration, it may be mentioned, in passing, that Kerala was the motherland of Śrī S'ankara Āchārya Poojya Pāda, whose unrivalled intellect, and unanswerable arguments establishing 'Suddha Advaita' at a time when everything religious was trembling at the feet of a widely misunderstood Buddhism, is at present respectfully studied and fervently contemplated by eminent thinkers all the world over, from Calcutta to Chicago and from Vladivostock to Melbourne. Philosophy and religion form no mean part of a people's history, and Malayalis in this respect occupy no mean position. Temples in grand or simple style afford standing evidence of the religious fervour of generations gone

by. Gauging by this easily practicable test, it is found that as temples of Madonna abound in every street and corner of Venice, so do temples dedicated to the patron gods and saints of each present and past village, in this country. Large pagodas of classical fame that find honourable mention in the *Kerala smṛiti* are naturally the centres of religious culture and pious devotion. But these pious seats of psychic force exercising a sometimes unrecognised sway over wide areas of the mental world, form part of a consideration of pure religion, as opposed to mixed or applied religion, under whose auspices people try to wage both offensive and defensive warfare to the total destruction of both parties.

It is under the head of applied or mixed religion that spirits and Spirit-worship come in with much emphasis, although their formal origin may be due to a purely religious sentiment of honouring those to whom honour is due.

Here it may be well to add a few words explaining the terms "pure" and "mixed" or "applied" used in connection with religion. Religion has no meaning when the term is applied to those who have no faith in the immortality of the soul, the doctrine of *Karma* and the liberation of the soul by union with the universal *Ātma*. That single-minded devotion to the service of the Divine soul without one shadow of thought for any matter not directly concerned with a pious consecration of the Self at the feet of God is Pure Religion. Poets have described this feeling in various forms :—

Pātayava pātālē sthāpayava sakalaloka sāmrajyē,

Mātas tava padayugalam nāham munchāmi naiva munchāmi :

Drop me downright into Hellish Pātāla.

Or set me upright on united Sāmrajya.

Never, never would I, Mother !

My heart from thy feet sever.

This is pure religion. It becomes applied or mixed religion when the devotee in the course of his pious worship puts in a prayer for some gift. This gift sometimes partakes of the nature of a league for defensive as well as offensive purposes. As religion is intended for all kinds of men and as it is almost impracticable to separate human nature from the emotion of desire, the Rishis of old have provided ways and means for the submission of such prayers and ensuring their being granted, of course under prescribed conditions and

circumstances, always advising in the first place that the gratification of a desire is not an object worthy of being sought for from the divine presence.

Every reader of theosophical books is now pretty familiar with the fact that the various operations of natural law are under the supervision of gods whose functions are ordained with a view to a harmonious and co-ordinated result in the end. These gods functioning in various spheres of God's work are approached by some devotees according to their taste and mental calibre. By the conjoint effort of a body of men assembled in sacred communion for consecrating a temple, the divine psychic influence in a special sphere of function is focussed in an image and by unremitting worship and prayer punctually and fervently conducted, this focus is maintained in full working order for generations. Classical temples of Malabar being consecrated by Mahārshis of remarkable soul-power retain their psychic energy ever so long, and this in turn works on the surrounding human religious sense which again contributes by added worship and piety to the enhancement of the original force. With the exception of large pagodas, temples that greet the eyes at almost every corner of streets, *taras*,* and *chavels* in Malabar are generally those dedicated to the patron saints of each village, associated with the gods whom they, while living, served with astonishing piety. These temples are called "*Kāṭus*." A few of the *Kāṭus* enshrine male forms of the gods called *Ayyappan*, while the generality of *Kāṭus* are dedicated to the female form called *Bhagavattī*, *Kāli*, or *Thamburātti*. These village shrines play a very important part in the social economy of the Malayali people. Every child, a few months after its birth, should be brought to the *Kāṭu* where offerings of a prescribed nature and value are made. Every marriage must be sanctified by a visit to the *Bhagavattī*. Annual festivals comprising dances in front of the *Kāṭu* should be participated in by all the members constituting the *tara* of which the *Kāṭu* in question is the centre. *Nairs* form the ruling section of the Society of a *tara*, but all castes below carpenters, *ġzhuvans*, &c., up to but excluding *chermmas* have separate and appropriate functions allotted for each. All boys between the ages of five and twenty are to attend a *camp* of *volunteers*, so to speak, where they are trained in the art of dancing round in front of the *Kāli*.

* Streets where non-brahmins live,

This training consists of anointing the body with oil, jumping and dancing with graceful movements of the hands and finally shampooing the whole body to facilitate rapid and systematic movements. This is probably a vestige of the old warlike exercise that made each *abhyāsi* an expert in the manipulation of the sword and the shield, rendered ineffectual in modern warfare by long-range and deadly accurate weapons.

It is now seen that the village shrine or chapel is in many ways a centre of attraction and diffusion of knowledge. The daily worship of the temple is conducted generally by an *Embrandiri*, a Brahmin belonging to the Southern Taluks of South Canara. All offerings to the deity made by the members of the community are prepared by this Brahmin and after consecration given back to the offerers. But this does not finish the offering as a whole. The deity represented in the temple as the Guardian Angel of the locality has had former devotees who had left their mortal coil and who have therefore been represented by stones or images placed in some corner within the temple quadrangle but outside the "sanctum sanctorum." The worship of such forms an integral part of the ceremony. This is done by the offerers themselves or their men; because it involves the cooking of fowl and other substances never to be brought near the *Śrī Kōvil*. Here commences the Spirit-worship properly so called.

Whether Malayālis, as Āryas, brought a kind of ancestral worship with them from the banks of the *Indus* or whether they incorporated this mode of Hero Worship from aboriginals about whom not much is known at present, is an interesting anthropological question that deserves to be broadly discussed in the light of contemporary literature and comparative observation. It may be stated here as a provisional hypothesis that the Nāirs being always associated with Brahmins imbibed the reverent sentiment of the latter towards their ancestors. The venerable scholar Max Müller (translated into Sanskrit by the revered Tāra Nātha Tarka Vāchāspati as *Moksha Moola*, *Root of Salvation*) in one of his later essays, after commenting on the Pitriyajnas of Brahmins comprised in the *Shannavati S'rādhas* (96 S'rādhas) bemoans the absence of similar arrangements for duly honouring the dead. To be associated with a

class that is expected to perform 96 S'rādhās in a year and not to be touched by a sympathetic feeling sufficient to inaugurate a practice is probably a psychological impossibility. The worship of distinguished devotees canonised and perpetuated in images round the temples of their gods is a matter of common occurrence even among savages. The method and object of this kind of worship has to be described in some detail in order to exhibit the mixed nature of the religion that prompts such devotion to departed spirits. A particular example would afford a good opportunity of seeing how the matter has gained ground in the minds of the numerous worshippers.

The famous *Kandallār Kāva* may be selected as a typical instance.

The temple is dedicated to Bhagavatī—a female conception of the destructive energy of the Universe, *Srī Rudrāni*—known as *Pārvatī*, *Durga*, *Parameśwari*, and so on. There was of old a Nair family called “Kandat Vīdu,” still represented by a few living members. According to local traditions, this Kandat house had a *kāranavan* at one time who was a zealous *Bhakta* of the *Bhagavatī*. This Kandat Nair was so far versed in the practice of the art of Black Magic that he was dreaded in the neighbourhood as the *Bakāsura* of old by the people of *Ekachakranagarī*. Kandat Nair was by no means a harmless individual and his merciless cruelties and apparent immunities exasperated the people so much against him that they almost offered a reward for his head. So, while he was off his guard, his head was chopped off one midnight. By virtue of the various embodiments of psychic energy that he had identified himself with during his life, this severed head was enabled to rush violently through the air, for asking the favour of three-feet of ground to lay itself to rest. This request was graciously granted by the then and present masters of the *Bhagavatī Temple* whose name is now altered into *Kandallār Kāva* instead of the former name of *Bhagavatī Kshetra*. The Spirit, after the destruction of the body in this murderous way, seems to have realised the idea of *mine* and *thine* a little better than before and thus obtained a formal permission to live in the vicinity of his devoted god. But the tendency to harm others was retained intact and even now the numerous visitors to the temple are votaries at the feet of Kandat Nair. A head in stone was hewed out and placed in a corner of the outer quadrangle of the temple. The magnetism centred in this image is exhibited on all Fridays by the unconscious spirit dances

of a person called the *Velichchapāl*—literally the enlightened.*—This person by habit having identified himself with the spirit of the *Kandat Nair*—abbreviated into *Kandattār*—speaks for the spirit and acts in its behalf. A personal enquiry with the present holder of this exalted office would persuade every enquirer that work conducted under the auspices of the *Kandattār* is more of an offensive than of a defensive nature.

A woman loses the good graces of her husband at the instigation of a sister-in-law. The former goes straight to the *Kandattār* and prefers her complaint which includes, as an inseparable complement, the payment of some pecuniary fee besides offerings. The "Enlightened" accepts the gifts and listening to the name and *Nakshatra*—the star under which the accused is born—dismisses the complainant with instructions to come another day. It is said that the accused is, soon after the lodging of this complaint, thrown into some helpless form of disease, generally diarrhoea or apoplexy, and finding no means of getting a respite from the pangs, consults an astrologer who reveals the secret of the *Kandattār's* influence and straight on comes a second fee and prayer for an abatement of proceedings. The "Enlightened" appropriates both the fees, and advises both parties to pay a visit of reverence at least once a year making certain offerings of fees and food each time. Thus two permanent clients are established. It is said that every breach of this rule ordaining an annual visit is relentlessly punished by a repetition of the old untold-of maladies, for fear of which none evade the yearly payment. Such visitors are said to come from a great distance. Even Cannanore and Tellicherry send their representatives to this spirit, owning unquestioned sway over a large population. A rough estimate of the number of such devotees may be made from the fact that the present 'Enlightened' who is about 45 years of age has, according to the calculation of those who know, amassed a wealth of about thirty thousand rupees in lands, travels always with a servant in spring carriages, owns a valuable house in a large compound and behaves himself in every way as gentleman landlord.

In order to exemplify the connection with the owners of the *Bhagavati Kshetra*, it is said that if an injunction order, in a bit of

* This is here used in the sense of possession by an astral entity of a low grade—the enlightenment being merely from the astral light of the lowest plane.

cadjan, is obtained from the temple owners and dropped at the feet of the *Kandattâr* image, all offensive operations are at once stopped, in due recognition of overlordship. This summary measure is several times adopted by the aggrieved parties when all other means have been employed in vain.

This *Kâvu* is situated on the side of the road leading from Tattamangalam to Mankara in the village of Kottâi within the Palghat Taluk. This is not a solitary instance of such a seat of composite worship. Almost every village has such a temple and it is a common saying among the illiterate that if an aggrieved party is not recompensed by the real offender, there is nothing for it but endure the dire consequences of a complaint to the local *Kâvus* accompanied by immediate criminal proceedings of an unappealable nature as stated above. People who fail hopelessly in litigation and are left without the means of making fresh attempts at effectively seeking relief in Law Courts, are said to wreak their vengeance on the wrongful gainer by propitiating the local spirit and inducing a psychic current of excruciating pain to proceed towards the offender. With or without proper reason, any client approaching the feet of such spirits through the professional "Enlightened" is believed to have a chance of hurting, to his heart's content, any one he fancies to be his enemy. Such places of worship have therefore no claim for the respect of the noble and wise who in season and out of season decry the practice.

Nevertheless the fact exists and exists to an extent not thought of by the learned authorities—*Âchâryas* (Gurus) responsible for the spiritual and philosophical well-being of the country. The wise people know that an evil thought once projected into the Universe comes back with terrible force to the projectors, and that resort to such methods of fallacious redress and vengeance is only self-destructive. However, like the "*Sitting Dharmâ*" in Gujarat, and committing suicide in an enemy's well in China, the appeal to the spirit is a favourite among the illiterate and irreligious population forming the masses. Even school-boys in pial schools are heard to remark despairingly on the loss of a *book* or *slate*: I shall at once buy a half-anna worth of chillies and anoint the old *Rakkappan* (another spirit symbolised by a stone in a village called Elappulli, seven miles east of Palghat and placed in a corner of the quadrangle of a temple

devoted to *Mambili Bhagavat*) and see how the thief of my book agonises in cholera or diarrhoea."

Men of position and knowledge never seek relief in such temples and always keep themselves aloof. Spirit worship of this kind practised with the object of injuring others is merely analogous to the manufacture of new guns for decimating explosives containing germs of deadly diseases, contrary to the unwritten laws of civilised warfare, a practice resorted to under pressure—an art of war rather than a contrivance of peace.

Naturally when a spirit is held to wield such destroying power, the conception of a spirit with such powers but favouring its devotees by a non-exhibition of this perilous prowess necessarily follows. This conception is shared by all and gradually a worship of propitiation for good, prevails.

GURUCHARANA.

[To be concluded.]

SAMĀDHĀNA.

I HAVE just read in November's *Theosophist* the two articles "Theosophical Propaganda" and "The Way Up," and, aroused by the spirit of the former, encouraged by the example of the latter, and determined not to let "over-cautiousness, if not the prevalence of the Tamasic guna" hold me back, I am trying if I too cannot do some little thing for my beloved T. S., to repay some small fraction of that immense debt of gratitude which I owe it, which a whole lifetime of service could not fully discharge.

The writer of "The Way Up" has told us of the difficulty that we beginners experience in doing what we think and know to be right, in making the lower self do what the Higher Self wants it to do, for, like St. Paul of old, we find "another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members."

Another great stumbling-block which I believe many beginners find in their way when they set out definitely to try and acquire the 'qualifications,' is the necessity for Samādhāna, which is interpreted to

mean balance, equilibrium, poise ; we are told that the disciple must always be calm and immovable, no matter what turmoils may be raging in the worlds exterior or interior ; he must learn to move amid mental troubles of every kind undisturbed ; he must be indifferent to praise and blame ; he must let nothing affect his state of Buddhic calm and peace, but must go on his way through this world of *Mâyâ*, imperturbable, unshaken, unmoved as a rock by the wind. But to people brought up as we Westerns have been this seems a very hard saying, and at first we cannot see its necessity, or its purpose ; it seems so hard and unfeeling, and a cold shiver runs down our backs as we form a mental image of the disciple schooling himself not only to hide all his feelings and emotions, but to suppress them altogether, until finally he becomes little better than a cold, hard statue of stone.

It is not so difficult to understand that we must cease to feel things for *ourselves* ; it is intelligible that we must let no emotion or feeling, caused by our own petty joys or sorrows, carry us off our balance, so that for the time we are so occupied with our own personal feelings we have little or no attention left for those of any one else ; we can understand that we must obey the Law of Sacrifice and willingly give up all that our personalities want, in favour of our fellow-men ; it is clear too, that if we wish to carry out the ideal of Service, as our books tell us over and over again, we must know that the less we are occupied and distracted by our own pleasures and pains, the more time and attention we have to bestow on those of other people. All this is easy to grasp mentally ; its necessity is fairly apparent ; and so we begin to try to put these principles into practice, not minding so much the pain that they cause, because it only affects ourselves and brings no hurt to others.

But when we come to deal with our relations to others, how can we reconcile this doctrine of unfeeling immovability with that of love for all living things ? Are we to feel the sufferings and the joys of others as little as we feel our own ? No, we know this is not to be so, for are we not told that we must be like the mango fruit, as hard as the stone towards ourselves, and as soft as the pulp towards others ? But if we thus feel for and with others, if we are to rejoice when they rejoice, to sorrow when they sorrow, how are we still to remain calm, unmoved, how shall we keep our *Samâdhâna* firm and level ? This is

a difficulty that we find at the outset ; and yet all the time we feel that the difficulty must somehow or other be due to our own ignorance only ; for do we not know that the Holy Ones remain ever calm, unmoved by the surgings and the turmoil of the struggling world of men ? Are they not as little affected by the passions of mankind as the Himāla by the hissing of a serpent ? And yet, too, every moment of their lives is devoted to the loving service of their younger and frailer brethren, and how could this be unless they felt, and felt deeply, for the sorrows and sufferings of those younger brethren ?

Now, as we saw before, the attainment of Samādhāna, as far as things which affect ourselves only are concerned, is comparatively easy—remembering always of course that we need not attain perfection in any of these ‘ qualifications,’ as yet. We ‘ withdraw ourselves from the objects of sense ;’ we seek happiness within and not without ; we do nothing for our own enjoyment, but all to bring pleasure to others ; we lay all as a sacrifice at the feet of our Lord ; we remind ourselves that all is Māyā, illusion, and that it is not the real us, the Higher Self, that does anything, but that it is only ‘ the gunas moving among the gunas ;’ all these thoughts help us to keep our Samādhāna as far as things affect ourselves only ; but what should we do in regard to the lives of others ? Should we not apply these principles to their joys and sorrows equally with our own ? their experiences are just as unreal, are just as much Māyā as our own, and so, if we would be true to our principles, we should not let ourselves feel the pleasures or pains of others any more than we should our own. But against this our whole nature cries out. If we live like this shall we not become less than human ? shall we not be sacrificing our humanity for our principles ?

How then are we to reconcile these apparently conflicting demands of head and heart ? Perhaps the key is to be found in the thought that although it is impossible for us, in the light of our newly-acquired knowledge, to share the actual sorrows of others, yet we may nevertheless feel for those that sorrow, with the whole depth of our nature, without at the same time losing our Samādhāna by again falling under the spell of Māyā. Thus, when the child cries out because its efforts to clutch the moon are fruitless, we cannot grieve at the infant’s inability to reach the shining object on which it has set its heart, because we know that it is attempting an impossibility ; but

nevertheless we can and do feel for the child in its disappointment, and we show our feeling by giving it something within its reach, something bright and as nearly like the moon as we can find ; and then, if the child can understand, we try and explain to it how the moon, though apparently very beautiful and desirable, is yet really not worth reaching after: for even grown men cannot reach it, and have long ago given up trying, turning their attention instead to objects which are more real and lasting and which are within their reach. With the help of this analogy, perhaps we can see how a man, though himself without attraction or aversion for the objects of sense, may yet feel for and sympathise with others when they suffer from the non-gratification of their desires for these things, without at the same time losing his control and peace of mind. Such a man in fact may really suffer more deeply than the sufferers themselves, for he knows that all this suffering is really transitory and unreal, and that the moment it is regarded in this light it becomes unnecessary and can be avoided. He knows the way of release, for he has travelled along it himself and is now free from, and unable to be moved by, these pains that others still suffer from ; and so his heart goes out to his brothers who are still painfully clutching at the moon, and he longs to help them to see how unavailing their efforts are and always will be until they give up trying to find happiness in the external world of *Mâyâ*, and seek it instead in the inner world of their own soul and so he does all he can to help his struggling brothers to find the way of release from the bonds of desire ; but only too often they laugh at him—nay, if he is not very careful and tactful they are only too ready to call him hard-hearted and unfeeling, and this of course but adds to their own sorrow, and his too. Until the beginner has learnt how to be patient and how to have faith in the ultimate good of all things, this is a very painful experience that he must pass through. He has an infallible and sure salve for the wounds and woes of men, which he freely offers them, but they scorn him and his remedies, and he falls back discouraged and disappointed and sore at heart.

There is a story that once when a great famine was raging in a certain part of India, a large supply of food was sent by rail to the seat of the distress ; but none of the starving people would take this food that was offered them free, because the grain required cooking a little differently to the way they had been accustomed

to cook their own grain. It was of no use for the authorities to plead with them, and to show them how simple and easy it was to cook the food ; no, they preferred to die by the thousand rather than learn how to cook this strange food. I think that as those in charge of this food-supply must have felt, when they tried to induce the starving people to take it and so save their own lives, so the disciple often feels when he sees others suffer, and when they refuse to take the remedy he willingly and gladly offers them, the remedy which he knows will heal them as it has healed himself.

But here again another difficulty meets the beginner ; this idea of regarding other people as younger brothers seems so unnatural, so self-complacent, so conceited ; for he feels, "Who am I that I should thus look down on other people's joys and sorrows, as though they were but little children ? Why should I think that I am more advanced than they ? Why should I imagine that my way of looking at things is superior to theirs ?" This feeling, however, is one that should very soon be outgrown ; these 'ways of looking at things' are not matters of opinion, but of fact ; they are the logical outcome of knowledge and experience ; there should be no feeling of false modesty ; one should not think that one is setting up one's own private opinions as superior to those of everybody else ; although we must never forget that every soul has its own line of development, that its own Dharma is always better than the Dharma of another, yet nevertheless we should never be afraid of offering to another the results of our own knowledge and experience, when we see that other in pain, dissatisfied with his own conception of life, or in need of comfort and help. No doubt at first, while these new ideas are still to us little more than mere intellectual concepts, and have not yet been actualized, tested, and proved in our own lives, we may well hesitate in offering them to another ; but when we have proved them for ourselves, when we have found their vivid reality and know that they are facts and not mere theories, then we err, indeed, if we hold back from another what we know to be the truth, from selfish fears of what may be thought of us, of being put down as self-opinionated and as too fond of forcing our own views on other people.

And so we see that to possess Samādhāna is not to become stony-hearted, cold, and indifferent to the sorrows of others, although this is a very real danger that the beginner has to guard against ; we have all

heard of ' the hardness of the occultist ;' but no true occultist can ever be hard, rather must he be tenderness itself ; and we know, though he is unmoved and unshaken by those joys and sorrows of the world that sway other men as reeds before the wind, yet inwardly his heart bleeds and his soul is ever open, is ever longing and striving to show men the way to cast off the toils of desire, and so to free themselves for ever from pain and sorrow, and to find their home in that inward calm and peace which nought can disturb, that peace of God which passeth understanding. We shall never run the risk of becoming callous and indifferent to the sufferings of other men—transitory and unreal though we know them to be—if we remember that we must ever wed Bhakti to Jñāna, that we must ever unite knowledge with the boundless ocean of love.

A. E. POWELL,

(Another Beginner).

BĀLABODHINĪ.

[Continued from p. 370.]

Question.—In the work called "*Yogasāra*" the tenets of the three systems known as *Keralā-sāṅkhya*, *Keralā-yoga* and *Sāṅkhya-yoga* are discussed at length and then it is established that the doctrine of the *Keralā-sāṅkhya* or the *Suddhādvaita* system is not in the least supported by such authorities as *śrūtis* (or the 108 Upanishads), etc. This is not right ; because, after stating the doctrine of the *Keralā-yoga* system in verses 41 and 44, it is certainly the doctrine of the *Keralā-sāṅkhya* system that is established in verses 55 to 59. Without resorting to the two theories, *viz.*, that of creation (*Ārambhavāda*) and of evolution (*Parināma-vāda*), the *Vivarta-vāda*, known as the theory of *illusion* or *superimposition* or *ignorance* or *nescience* is alone established. It must, therefore, be concluded that it is the *Sāṅkhya-yoga* system that is not supported by *Śrūtis* and other authorities. In the said five verses even the "beginning of the body" is not accepted. When such is the case, is the comment—"after *adhyāsa* is removed"—found therein, justifiable ? Hence it must be decided that liberation is gained by the *mere knowledge* that the body,

etc., and the universe are false as taught by the *Suddhādvaita* or the *Kevala-sāṅkhya* system and that it is unnecessary to remove the misconception regarding the body, etc., and the universe, as taught by the *Anubhāvādvaita* or the *Sāṅkhya-yoga* system, and that the practice of *Samādhi*, etc., for that purpose is useless.

Answer.—Even though the neutralization of the body, etc., and the universe, is not mentioned here, yet it is clearly taught in the *Varāṇṣīopaniṣad* (vide ch. II.), to wit—"By neutralizing the superimposed universe, *Chitta* becomes one with (or takes the form of) the Self. After slaying the six great enemies (desire, anger, etc.,) he, by their destruction, becomes one without a second, like an elephant in rut." Thus the *Vīlāpāna* or neutralization of the superimposed universe is taught in the above quotation. This cannot be said to apply to the *Kevala-yogin*; because, it is said "one without a second, like an elephant in rut." As the *Kevala-yogin* with his *prārabdha* is subject to duality, the reference here is not to him. As it is a general rule that every *S'ruti* must necessarily be consistent with the other *S'rutis*, the doctrine of the *Anubhāvādvaitin* alone will prevail. Without the *Ārambhavāda* nowhere can the *vivarta-vāda* be established (i.e., *Vivarta* presupposes *ārambha*). There are three factors in superimposition :

1. The rope on which the serpent is superimposed ;
2. The person who is the author of superimposition and
3. The true serpent which is superimposed upon and which had been previously seen by that person.

The *Vivarta-vāda* or the theory of superimposition itself came into play because the three factors—1, the *Nirguna* Brahman, 2, the *Jīva* and 3, the universe created by *Brahmā* and formerly perceived by *Jīva*—had previously existed like the three factors, the rope, the person and the serpent, in the above analogy. Until this superimposition is removed, one will never gain liberation. Without the practice of *Samādhi*, superimposition too can never be removed by means of mere knowledge. Therefore it can certainly be said that *Kevala-sāṅkhya* has not even the slightest authority of the *S'rutis*, etc., on his side.

Now the nature of Brahman that should be known and directly cognised is taught by the next five verses :—

60-64. Brahman is : OUTWARDLY all-full ; devoid of beginning

and end ; immeasurable ; devoid of modifications ; concentrated Sat-chit-ananda ; immutable ; the unique essence of *Pratyagâtman* ; and INWARDLY all-full ; endless ; all pervading ; devoid of worldly pains, etc., that are to be rejected ; also devoid of worldly pleasures, etc., that are to be accepted ; incapable of being placed in another object ; that which is not directly the support of the universe which has its support in *Saguna* Brahman ; devoid of the attributes of *Mâyâ* and *Vidyâ* although possessing its own (privative) attributes sat, chit and ananda ; devoid of the act of having thought, etc., of the world and *samsâra*, although possessing the act of having thought, etc., of Jîva and Îsvara ; capable of being seen by the subtle intellect ; devoid of doubts and stains ; incapable of being described by impure words ; incapable of being grasped by impure mind and words (although capable of being grasped by the *Upanishads* which are pure words and by the minds conversant with meditations and *Samâdhis*) ; full of Sat only ; self-existent ; decidedly different from all modifications ; superior to all kinds of knowledge ; incomparable (even the similes such as ether, etc., being only partial) ; One alone, and non-dual, being devoid of *Sajâtîya* and *Vijâtîya* differences (but having the *Svagata* differences such as *sat*, *chit* and *ananda*).

He alone is *siddha-purusha* who, after having known his own undivided Âtman as the Brahman of the above description, remains comfortably, with self-experience, in that *Nirvikalpa* Self ; but the one possessing *anima* and other *siddhis* is certainly the least of a *siddha*.

Now the self-experience of the *Sânkhya-yogin* who practises *Sahaja-samâdhi* is stated :

65. Where is the world now seen by my naked eyes, gone ? Who has carried it away ? Where is it merged ? Is not this a great wonder ?

Question :—There will be no occasion for one who is established in *Nirvikalpasamâdhi* to think of the world in this manner and to speak out so. Are not *Brahmanishtha* and the seeing of the world conflicting with each other ? Therefore this verse is not correct.

Answer :—They will, no doubt, be conflicting with each other in the case of a *Kavala-yogin*. But in the case of a *Sânkhya-yogî-varishtha* who is a *Sadyo-vidha-mukta* (i.e., he who has attained immediate bodiless liberation) they will not be conflicting with each other. Even in this world we have examples of men who think

and talk about the doings of others that they had previously seen, but not thereafter. Therefore this verse is a fit illustration for *Sahaja-bodha*.

Again, the nature of the experience of the *Sāṅkhya-yogin* in his *saṁādhi*, is given in the next two verses :

66-67. In the great ocean of Brahman, which is undivided, blissful, ambrosial and partless, what to reject? What to accept? What is separate? What is incongruous? In this undivided *Brahmanisṭha* I see nothing, hear nothing, know nothing. With the distinguishing features of my own Self, I remain always in the form of Bliss pertaining to my own Self.

Question.—The meanings now given out being some of those great secrets that are taught in the “*Yogasara*,” it is not right to mention them in this *Bālabodhinī* which is only a primer of the *Saṅkhya-yoga* system.

Answer.—True. Even then, it is necessary that children who are fit only to hear the exoteric meanings, should also be taught a little of the esoteric meanings, bit by bit. In this primer also, such esoteric meanings are only taught very sparingly. If such mention too is not now and again made, then the greater secrets that will have to be learnt afterwards, will never by any means enter the mind without such preparation. It is, therefore, right to state these meanings here.

How to perform *S'abdhānurviddha-saṁādhi* which is taught in the *Sarasvatī-rahasyopaniṣad* based on the Yajurveda text “I am Brahman,” is now taught in the next two verses :

68-69. I am unattached to *Aryakta*, *Mahat*, *Ahankāra*, the subtle elements and their modifications; I am devoid of corporal limbs, and the marks, masculine, feminine and neuter. I am Hari the Vishnu (the all-pervading), I am, besides, very peaceful; endless; all-full; eternal; free from acts; free from enjoyments; free from the six modifications of the body and free from decay. I am, besides, of the nature of pure knowledge, because I am unconnected with *Māyā*, *Āvidyā* and other principles. I am unique. I am *Sadāśiva* (the ever blissful).

Question.—That which is unattached to the modifications called *Aryakta*, etc., is the *Arāpa* Brahman alone which is *Nishpratiyogika*, and not the *Chidrūpa* Brahman which is *Sapratyogika*. That which

is capable of being realised by *S'abddānuvidha-samādhi* can only be the *Chidrāpa* Brahman, and not the *Arāpa* Brahman.

The following are a few of the flaws that may be pointed out in this connection :—

1. If the *Chidrāpa* Brahman be unattached to *Aryakta*, then the modifications beginning from it and proceeding downwards, will be devoid of support.

2. If the *Jīva* would meditate on Vishnu as "I am Hari the Vishnu" then,—according to the accepted principle that one would get a form corresponding to his thought—he will get the form of Vishnu possessing the Conch, Disc, etc., and be joined to Lakshmī; if he would meditate on Sadāśiva, he will get that form. It is therefore improper for a Vedāntin to say so.

3. It is said that, by *Īkshāṇa* or thought, the *Chidrāpa* Brahman created the *Jīva* who came out of It like spark from fire. Because this Brahman has the aforesaid Karma and the enjoyment of Self-Bliss, it is wrong to say that It is "free from acts and enjoyments."

As there are many such flaws, the doctrine of the *Amubhavadvaitin* or *Samkhya-yogin* is also wrong.

Answer.—1. Even though the lump of gold is mixed up with mud it will not be affected by the latter. This illustration remedies the so-called first flaw.

2. It is decided by the Vedānta Sūtras of the great Sage, Vyāsachārya, that the devotee who is entitled to *Sāyujya* mukti, even though he may have meditated upon Mahā Vishnu with Lakshmī or Sadāśiva with Pārvatī, will only obtain all other enjoyments without Lakshmī or Pārvatī and without the power of preserving or destroying the universe.

Notwithstanding this, the words Vishnu and Sadāśiva are here used to denote the formless *Nirviśeṣa* Brahman. Thus there being no impropriety in the statement, the so-called second flaw too is remedied.

3. The undivided *Chidrāpa* Brahman, on account of the delight that dawns within of its own accord—like that of the great fire at the time of final destruction of the universe—does the work of creating the *Jīvas*, like sparks from fire, by the action of its inherent Energy called *Chit* (or *Chichchhakti*). This work of creation and enjoyment

of Self-bliss are unlike the works and enjoyments of the *Īśva* and *Īśvara*. This remedies the so-called third flaw.

It should therefore be understood that the doctrine of the *Amūḃha-advaitin* alone is correct.

Now, after giving out the line of teachers of this *Adhyātmopaniṣad*, it is brought to a close.

This Science of Self was given to the well-known Vishnu called Avāntaratama (although the name of the teacher by whom it was given is not here mentioned, it should be decided that it was given by Dakṣhināmūrti—the supreme S'iva). Avāntaratama gave it to the four-faced Brahmā. Brahmā gave it to Ghorāṅgiras, who gave it to Raikva, who gave it to Rāma, who gave it to all the worlds. Thus (came out) this law of liberation called *Nirvāṇa*. The repetition in the end is to show that the Upanishad is finished.

Doubt.—By publishing the comments on the Upanishads in the Vernacular languages, the *S'ūtras* too are allowed access to them. This is wrong, because it amounts to granting a privilege which is opposed to the restriction laid down by Bhagavān Vyāsachārya and other great Rishis.

Answer.—From the *Sūta-saṃhita* and other *Purāṇas* we understand that Bhagavān Vyāsa and all other *Rishis* have said that the meanings of the Vedas can be taught through the medium of other languages to those of the fourth Caste who aspire for liberation. It is therefore not at all wrong to give out the teachings of the Upanishads to all the *Vārṇas*.

Thus ends the first chapter of Bālabodhinī, entitled "*Tattva-Nirṇaya prakaraṇa*."

G. KRISHNA S'ĀSTRĪ (*trans.*).

[To be continued]

TRANSFER OF COLONEL OLCOTT'S PROPERTY TO THE SOCIETY.

In the annual Report of the President-Founder, made at the last Convention at Adyar, and in the paragraph devoted to the "Incorporation," it is stated that having disembarassed himself of all connection with the pecuniary interests of the Society—its real estate and personal property—a transfer had been executed on the 17th December giving all his own private property to the Society, "on terms which were laid before the General Council at a meeting held during the present Convention and unanimously accepted." The terms in question were very simple. It was simply intended that the net earnings of the estate should be kept apart from the general fund of the Society and used exclusively for the support of the President of the Society for the time being, so as to spare him as far as might be the mortification of being compelled, if he were a poor man, to receive a salary in compensation for his services; the *Theosophist* magazine, the bookshop and publication agency connected with it to be kept on as a going concern, and all reasonable help by the members to be invited to keep up the interest in and success of the same.

Thanks to the interest in Theosophical literature, the earnings of the office in the past have been sufficient to support the two Founders (H. P. B. until her residence was permanently transferred to Europe) and enable them to give a large sum in the aggregate towards the Society's expenses. Of late there has been more competition in the Theosophical literary world in the way of magazines and book agencies, which has naturally caused a great reduction of income. It will be seen, then, that whatever help can be given by the members to make the *Theosophist* more interesting and prosperous and the book business more profitable, will go directly towards the support of the President of the Society for the time being.

For the information of those interested, the text of the deed of gift is hereunto appended.

H. S. OLCOTT.

[COPY.]

Stamp Rs. 70.

THIS INDENTURE is made the seventeenth day of December 1905 BETWEEN COLONEL HENRY STEEL OLCOTT living at Adyar (hereinafter called the GRANTOR) of the one part and THE THEOSOPHICAL SOCIETY incorporated under Societies' Registration Act XXI. of 1860 in the office of the Registrar of Joint Stock Companies Madras on the third day of April 1905 (hereinafter called the DONEE) OF THE OTHER PART.

WHEREAS the grantor is absolutely entitled to and is the beneficial owner of the properties hereunder more particularly specified and is freely and voluntarily desirous of making a gift of the same to the said donee as hereunder mentioned.

NOW THIS INDENTURE WITNESSETH as follows. . .

1. That the grantor hereby *assigns* to the donee *all that* piece of immovable property known as "Gulistan" of the estimated value of * * * and measuring two acres and thirty-one cents or thereabouts and bearing Revenue Survey Numbers C. 83, C. 86 and C. 98, situate at Ootacamund in the District and Registration District of the Nilgiris and particularly described in the schedule hereto, *together* with the dwelling house and its furniture therein and garden with the stables and out-buildings belonging thereto *and* together with all rights of way, wood, water and grazing if any, and other rights, easements, advantages and appurtenances whatsoever to the said premises appertaining or with the same held or enjoyed or reputed as part thereof or appurtenant thereto TO HOLD the same absolutely *subject* to the obligation that during the lifetime of the grantor the donee shall allow the property to be in the grantor's use and occupation and under his direction *and* after the grantor's death to be in the use and occupation and under the direction of the President of the said Society for the time being.

2. That the grantor *assigns* unto the donee all his right, title and interest in the monthly Magazine called "The Theosophist" published by him at Adyar *as well as* in the business of bookseller and publisher carried on by him at Adyar the estimated value of both being * * * *together* with the benefits of all contracts entered into with the grantor in respect of the said magazine and business *and* all book debts now owing in respect thereof *and* all the books and furniture and other stock in trade in his possession in connection therewith, TO

HOLD the same absolutely on terms and conditions hereinafter-mentioned : *to wit*, that during the life-time of the grantor the donee shall allow the said grantor to have sole control and direction of the conduct and management of the magazine and the said business without any liability to account, *and* that after the death of the grantor the President of the said Society for the time being shall have the sole control and direction of the conduct and management of the magazine and the said business *and* that the net profits remaining after the payment of all expenses incidental to the conduct and management of the magazine and the business shall be used by the President for his personal maintenance or otherwise disposed of at his pleasure, *and* that publication of "The Theosophist" shall not be stopped nor the carrying on of the business discontinued except with the express consent and advice of as many members of the General Council of the said Society as are determined from time to time to be sufficient under the rules of the Society to make, alter or repeal its rules

3. That the gift aforesaid *shall be* duly accepted by the General Council of the said Theosophical Society. *

IN WITNESS WHEREOF the parties hereto have respectively set their hands and seals this seventeenth day of December, 1905.

Signed, sealed and delivered in the presence of

V. C. SESHACHARRI.
G. SOOBIAH CHETTY. }

H. S. OLCOTT.

Presented in the Office of the Registrar of Madras—Chingleput—
at 2 P.M. on the 7th February, 1906, by

H. S. OLCOTT.

Execution admitted by

H. S. OLCOTT, *President-Founder,*

Theosophical Society,

Adyar.

* At the meeting of the General Council of the T. S. held on December 28th, 1905, it was "proposed by Mrs. Besant, seconded by Dr. Edal Behram, and resolved unanimously, that the General Council on behalf of the Society, most gratefully accept the gift from the President-Founder, of all his property under the terms of the deed of gift submitted."

H. S. O.

Personally known to the Registrar.

7th February, 1906. }

J. SUNDARARAM IYER,
Registrar.

Registered as No. 134 of Book I. Vol. 477, pages 390 to 392.

Fee Paid Rs. 20-8-0.

7th February, 1906. }

J. SUNDARARAM IYER,
Registrar.



LIFE AFTER DEATH.

We copy from the *Madras Mail* the following brief summary of Mr. Leadbeater's lecture at Victoria Hall on December 31st.

The Chairman, Colonel Olcott, in opening the proceedings, said that this was the first meeting held under the auspices of the Society, at which a fee was levied for the attendance. He explained that it was due to Police Regulations, as the Hall could not contain more than 650 persons, and consequently there was not even one-fourth the audience that they usually had. He then asked Mr. Leadbeater to address the audience on the subject of "Life after Death."

Mr. Leadbeater in the course of his lecture said that the subject was one which could not but be of interest to them all because the future was very largely veiled from them although they were certain that one day they must die. But very many people shrank from finding out what their future would be and they lived practically as though they were immortal upon this plane in this manifestation of life. There should be no man in India who feared death, because they had very definite teachings in their religion with regard to that matter. But most of them did not believe those statements and remained quite indifferent without ascertaining what their future would be. The lecturer however exhorted them to make a study of what their future would be, because it was an exceedingly interesting subject. If they were unwilling to study the subject, he had nothing to say but that they should not ridicule those who had made a study of it and who made certain statements as regards life beyond death. Those of them who wanted to find out the truth should investigate it

by means of modern scientific methods. If they had truth given to them in their wonderful old religious books how did they suppose that the writers of those books obtained knowledge of that truth. They must have developed their faculties of observation to find out the conditions of matter which lay a long way off their present powers of recognition. But this much they could do. They could collect evidence which would prove to them that there was life beyond death. That could only be seen by the development of the finer senses of men's faculties. The tendency of the people in the present day was to consider all strange apparitions as being supernatural. But he (the speaker) would attribute that to their ignorance. If they studied science they would find 62 vibrations, but only two vibrations which they were able to perceive, namely, those that carried light and sound. If they found the other vibrations there could be no question that they would discover a great deal of information about the world around them. It was possible for men to make themselves quite sensitive to those vibrations. The speaker then referred to the powers of telepathy, mesmerism and clairvoyance. All this meant the development of sensibility in man so that he might respond more to the vibrations, and in that way he could learn very much more about the world than most men. If they read the evidence collected by men who made a careful study of the subject then they would be in a position to see that a man did not die, but left this form for another vehicle which was finer and subtler than that of the flesh and body which covered the soul. Man had a soul and possessed this body and also some other vehicles. This was not an unfamiliar idea to those who were Hindus and who had studied their sacred Scriptures, where it was stated that man's soul had different sheaths. Even in the Christian Scriptures, in the very beautiful chapter which was generally read in the Burial Service, the apostle Paul spoke of the spiritual body which existed as well as the natural body. His classifications were four in number. They were spirit, soul, spiritual body and natural body. The Hindus had a five fold classification, and in Theosophy there was a seven fold classification. All were equally right but the distinctions made by some of them were finer and subtler than the others. He advised them to disabuse their minds of the idea that a man by his good deeds became an angel. On the contrary a man, a few days after death, was precisely the same as before his death. If he were a highly spiritual man, if his intellect were greatly developed and if all his emotions were noble and pure, then he remained just as great a man as he was before death although the process of death had taken away his physical body; but if it should unfortunately be that the man was not highly developed in his intellect, and that the emotions were not developed, then once more the man was not changed, because he had lost only the outer vehicle: he was no more changed than they who after they returned home took off their outer garments. He finally advised them all to collect evidence, to investigate the subject by a close study of the modern science, if they did that they would be able to see that they did not lose those whom they loved, that they need entertain no fear whatever

in connection with death, neither for themselves nor for those whom they loved. They and those whom they loved were quite as safe on that side of death as on this side, because both were equally in the hands of the Divine Father of all.

AMERICAN ACTIVITIES.

We glean the following encouraging items from a private letter written by the General Secretary, Mr. Fullerton :

"There is nothing special to report from the Section, though everything seems to be going along prosperously. The success of the Press work is noticeable. One of our Chicago members is on the staff of an important daily, and is permitted to introduce very much Theosophical matter, this being used by a syndicate and spread over an enormous territory. New Orleans has hitherto been inaccessible to Theosophy, the papers refusing to give any notice whatever of Mr. Hotchner's lectures there. But in consequence of the attitude of the Chicago paper, they have taken the matter up and are publishing articles repeatedly. One article by A. B. was given, another by myself."

The following extracts are from a report sent to Mr. Fullerton by an energetic and self-sacrificing worker in Oakland, California :

"Mr. Knudsen went with me on Christmas day on my rounds to the jails, and spoke at the country jail and at the police prison. He expressed himself as surprised at the response in such places, and heartily advised me to go on. His interest was aroused to the extent of promising to send me a hundred or two of some pamphlets we both decided on as being desirable and appropriate for my work, namely, "Theosophy from Analogy" and "A Brief Outline of Theosophy." . . . It was his voluntary offer, which I gladly accepted. I am grateful for the literature you ordered sent me, and have been using it economically. Anyway, it is not best to distribute these things too freely—that cheapens anything. I take a few and leave them, and wait for the demand to be shown in some way before I take any more. The demand has come every time, so far. Not only for the free literature, but I have loaned a number of books, and sold a few. I have two classes started studying regularly, one in "Man's Place in the Universe," and one in "The Astral Plane." The questions continue to pour in, both written and verbal, and they are surprisingly intelligent and pertinent ones. It seems almost incredible to me that there are so many men of this class who are ready and willing to listen to these profound truths and that quite a number of them are eager to study.

On New Year's day I went to Alcatraz Island, the military prison, again, and talked for half an hour, when my first boat returned to S. F. I said I must go or wait three hours, but that if there were enough who wished me to remain and talk with them I would do so. Several men arose and said if I had the time to spare and would be willing to stay over they would like to have me. That is not easy for a man, you know, under such circumstances. Some of his fellows are sure to

poke fun at him for it, and he knows that. That dread of being "guyed", as they call it, keeps many a one silent who would like to ask questions or express himself. I did stay that day, and they kept me talking for nearly two hours and a half. Several times I reminded them that any who wished to get up and go out were at perfect liberty to do so—I did not wish to tire any one. A few did so, but a large majority stayed to the end, and a score or so of them crowded up about the table when I finally "ran down", asking personal questions, or offering comments, or applying for the books. Does not that sound as though these men wanted Theosophy? I found a few over there tolerably well versed in some lines of our study, and one Tingley devotee, as you will see by copy of his letter, which I append."

Some extracts from letters received at the prisons.

"I have read the little book, 'Outline of Theosophy,' twice, the second time with greater interest and better understanding than the first . . . May I ask you to purchase a copy of this book for me, for which please find enclosed the price as advertised." . . .

"Theosophy answers one need (not one alone, however) which I have always felt—the *rational* exchange of ideas. One need not conform to the narrow, bigoted lines of conventionalism; in other words, one need not conceal one's real thoughts when addressing a fellow-being." . . .

"I thank you for Mrs. Besant's book on Psychology. This cell seems smaller than ever to me now. In reading this and Mr. Leadbeater's 'Man Visible and Invisible' my mind has gone out, out, out into the realms of thought until that "where-am-I-at" feeling has brought me back." . . .

"I have gone over your written instructions very carefully, three times in fact, and I have been forced to accept every argument as the truth; not that I was looking for flaws, but, as you yourself have remarked, I am a reasoning man, and I *will* not accept dogmatism. Thank you for writing out the replies to my questions so lucidly and with so much care." . . .

"Some fellow prisoners have asked me some questions which I was unable to answer (don't smile), and for your convenience, if you care to discuss the conversation to-day, I have placed it on a separate sheet of paper." . . .

"We thank you again, and wish you the season's best joys, and a prosperous and satisfactory journey through the coming year, in reference to your work among us, above all else." . . .

"Thank you for the 'Outline'. I wanted this little book to send to a distant friend, but before mailing it I read it once more, as I wished to mark the particularly illuminating passages. I fear the recipient will think me conceited, as I marked about ninety-nine and one-half per cent. of the reading matter" . . .

Samples of the questions . . .

"How does Theosophy account for or explain dreams?"

"Why were miracles, such as are set forth in the Bible, performed? or were they performed at all?"

"What is the Theosophical attitude in respect to the Millennium?"

"Does Theosophy teach that this world will have an end?"

"If so, then what becomes of the undeveloped souls at that time?"

"Does Darwin's theory of the origin of species conform in any way with Theosophy?"

"On page 52 of 'The Outline' I find . . . 'The innate qualities with which the child is born' Will you explain this?"

"I was pleased to hear you refer to some of the virtues of the Emperor of Japan and the Dowager Empress of China. . . . Would you kindly expound as clearly as you can in so brief a time, as to Gautama, the Buddhist?"

Part of note handed me at Alcatraz Island. .

"I am very glad that at last one of the Universal Brotherhood kindly thought of coming to Alcatraz to spread a little light on Theosophy. I have spoken to many of the men here of Theosophy and found them ignorant, not only of teachings, but of the word itself. They laughed at me and nick-named me 'The Philosopher'. I have been almost on the point of writing to the Headquarters at Point Loma (! !) to ascertain the address of some one in S. F. who would not mind coming over once in a while to speak to us here. The men confined here are not very wicked or vicious, serving sentences for merely military offences, most of them. And a great many are boys just coming into manhood. The reading material of the prison is limited, and I hope you will bring something more on Theosophy on your next trip. Wishing you much success in your work here I 'am etc.

Do not these specimens indicate a demand for the Light that shall lighten the whole world?

REVIEWS.

HEALTH BUILDING*

OR

HEALTH WITHOUT FADS.

By JOSEPH RALPH.

The strong commonsense which the author has woven into the text of this little work cannot fail to awaken the interest of the earnest health-seeker; and when the fundamental ideas which are here set forth are thoroughly comprehended the pathway to health will seem comparatively easy. On page first the author says: "The principle to be grasped in this connection is that there are thousands of *symptoms* of disease, but they mostly spring from a few simple roots. These *symptoms* will take care of themselves if the underlying causes are removed, and these underlying causes will invariably be found to result from some persistent violation of natural laws."

The action of drugs in modifying symptoms is clearly explained, but we are told that "unless the wrong conditions which produced the abnormality are removed, there is nothing to prevent a recurrence of the original trouble with its consequent demand for similar measures." Faith in the drug, by arousing mental and psychic action, will often assist nature to restore health: "providing, of course, that, either through design or accident, the necessary laws of nature have been conformed with."

Faith, or active mentation, is an indispensable requisite in health processes, but this must be supplemented, "either through accident or design," by obedience to the simple laws of our being: and it is

* London: L. N. Fowler and Co. Price 1s.

only by conforming to the established laws of hygiene, mental and physical, that health can be maintained, by avoiding the causes of disease. *"The road to health is by the path of right living, and there are no short cuts."* The following brief analogy is also worth quoting: "An exalted mentation, without attention to hygienic requirements, is like blowing a fire and neglecting to place fuel on it; while to attend to the laws of hygiene, and yet allow the mentation to gravitate to a depressed condition, is like placing an abundance of fuel on the grate and shutting off the draught."

The author deals briefly with popular fads, with the microbe craze, and with the patent medicine man, who resorts to a "wilful prostitution of every sense of moral ethics." The chapters on "The Power of Mentation on the Body;" "Metabolism;" and "Breathing," are especially useful. We can cordially commend the main ideas advanced in this book—ideas based on the immutable and just laws of man's physical and mental being. We hope it will have the wide circulation which it merits.

W. A. E.

AN ITALIAN TRANSLATION OF THE BHAGAVAD GĪTĀ.

At last Italy too has its first-hand translation of the Gītā! The elegant little volume is issued by the Società Teosofica Editrice of Rome, the translators being C. Jinarājādāsa and M. L. Kirby. The translation is in prose and so carefully done that it must be reckoned among the best now existing. As to commentaries, those of S'ankara and of Rāmānuja together with those of Nilakantha (on the Mahābhārata) and of S'rīdhara and Madhusūdana have been used. A useful introduction (29 pages) deals with (1) the context of the Gītā with the events told in the Mahābhārata, (2) the purpose of the book (reconciliation of the Sāṃkhya, Yoga and the ethics of the Vedas), (3) the date of the Gītā, (4) the Sanskrit texts employed in the translation, (5) the Commentaries employed, and (6) the Italian translations of the Gītā. Concerning the second and the third points, however, we do not quite agree with the translators. As far as we know, there is not a single passage in the whole Indian literature which could be quoted in proof of the supposed original enmity of the Yoga against the Sāṃkhya.* On the contrary, we find the Yoga always claiming to be in complete harmony with the Sāṃkhya, and, although the Yoga *practices* (Hatha Yoga) are, of course, much older than Sāṃkhya, Yoga as a philosophical

*"Ognuna di queste teorie repudiava quasi completamente le altre."

system has, in all probability, from its very beginning never meant to be any other thing but *the necessary mystical complement to the rationalistic Sāmkhya*—a relation very well expressed by the words of old Bhīṣma,

Pratyaksha-hetavo yogāḥ sāmkyāḥ s'āstra-vini'cayāḥ

Ubhe c'aite mate tattve mama tāta Yudhishtira.

(Mahābh. XII, 301, 7) (300, 7) :

"Intuition* is the instrument of the Yogas, while the Sāmkyas demand scientific determination. Both these tenets are truths to me, dear Yudhishtira !"

Sāmkhya teaches the logical discrimination (viveka) of Puruṣa and Prakṛiti, Yoga the practical temporary "isolation" (kaivalya) of Puruṣa from Prakṛiti. This original Yoga was quite as "atheistic" (nirīśvara) and indifferent to ethics as the original Sāmkhya. But it gradually underwent a total transformation through the influence of the *Bhāgavata religion*, the important part of which in the Gītā too has been wholly omitted by the Italian translators. It was this influence which induced the Yogas to believe no longer in the one and only Puruṣa, but in the transcendental reality of numberless individual Puruṣas and one "special" or "highest" Puruṣa (puruṣa-viśeṣa, puruṣōttama) differing only by grade from the lower ones ; to teach no longer the "isolation" of the One Self from impermanent Nature, but the "union" (Yoga)† of the individual to the highest soul ; ‡ to put on the side of mystical concentration a *kriyā-yoga* calling for purity of life and devotion to God. The Sāmkhya participated in this influence of the *Bhāgavata-mata* only the very first time. Then, after having adopted concerning the Puruṣas about the view of Patañjali (comp. last note), it abolished the personal highest Puruṣa, declaring him superfluous and contradictory to the law of Karma, and so only kept the many individual and yet absolute souls—a contradiction only explicable, as seems to us, by our above hypothesis of its origin. Even this Sāmkhyā, however, has never been combated by the Yogas.

Another mistake is that "the cult of Krishna did not [yet] exist in the fifth century B.C.," because "it is not mentioned in any Buddhist work." For this *argumentum ex silentio* is not yet sufficiently estab-

* For this sense of *pratyakṣa* comp. *Bṛhadār. Up.* III, 4, 1 : *Yat sākṣād aparokṣād Brahma ya ātmā saivāntaras tam me vyākṣhya iti.*

† This meaning of *Yoga* is comparatively modern, the older one being "yoking, straining" (i.e., the senses); comp. Lat. *jugum*, Greek, *zygon*, Engl. *yoke*.

‡ Not yet quite this doctrine, but a most curious transition state is represented by the *Yoga Sātras* of Patañjali : God helps the souls (being just as uncreated as He) to attain to *their* absoluteness (kaivalya) !

lished and would only prove that at a certain time in a certain region of India, Krishnaism did not belong to the common creeds. That Krishnaism is considerably *older* than Buddhism is proved, apart from several other reasons, by the fact that "Krishna Devakiputra" is mentioned by one of the two oldest Upanishads, viz., Chhândogya Upanishad (III. 17, 6) which must have existed already in the eighth century B.C.

As to the supposed *Christian influence on the Gîtâ*, this theory is no longer, as our Italian translators believe, to be regarded as a serious one. It has been shown by several scholars (Barth, Telang, Hopkins, Garbe) that the visit at S'vet-dvipa narrated in the twelfth book of the Mahâbhârata (Adhy. 337-338) has nothing to do with any historical fact; and we know from Pânini (IV., 3, 95 and 98) that *bhakti* in the usual sense was a characteristic of the followers of Vasudeva already in his time, *i.e.*, the fourth century B. C. * That Krishnaism has influenced Christendom, is probable by many parallels, *e.g.*, the fact that Krishna had grown up among herdsmen, whereas these are suspicions and do not occur anywhere in the New Testament but in the birth story.

O. S.

A WOMAN'S VERSION OF GENESIS II., 18-25.†

BY ELLEN GASKELL.

This little book of 248 pages is devoted to woman's place and position in the world, from the "beginning" to the present day.

There are many good ideas in it though they are not new, but some old truths need repeating many times to impress them upon the mind of the world. The author seems to put rather too much blame upon men in general, for though *some* are ignorant and even cruel in their treatment of women, *all* are not. It is true that *neither* sex alone can rule the world and make the world what it should be; that each has a work which the other cannot do; each should honor and respect the other. We find here good wholesome truths about society and the trouble and sorrow which come by men's greediness for gold and worldly possessions, and the lack of truthfulness and honesty and the general selfishness of humanity. This book may do good to many by bringing certain truths home to them, and showing how those who call themselves "Christians" often do not live up to the true teachings of

* Garbe, Die Bhagavad Gîtâ, pp. 33, 34.

† The Advance Press, 132, Upper Richmond Road, East Sheen, Surrey, England.

their religion, but rather follow the promptings of their own lower natures instead.

A WOMAN.

THE DEMONISM OF THE AGES: SPIRIT OBSESSIONS.

VACCINATION A CURSE.

BY DR. J. M. PEEBLES.

Judging by these books, when Dr. Peebles speaks it is with no uncertain sound, and he writes with no idea of leaving the reader in any uncertainty as to his views. They are both very forcible expressions of his opinions on the subjects dealt with.

To the Theosophical Student there is in the first nothing particularly new in the general nature of the contents ; spirit obsession seems undoubtedly to be a fact in nature, a deplorable one, but still a reality ; yet many of the stories told by the author are new and are of interest. That some were obtained through " mediums " need not detract from their interest, nor from their value. The Doctor's chief point is that those obsessed by evil " demons " may be relieved by outside influence and he claims that he himself has relieved many. " When in India the second time, I spent much of my time for months in ' Casting out devils, ' that is, in demagnetising the victim, and removing the obsessing demon. My success was almost marvelous to myself * * * I command—I speak the ' Word ' in the name of Christ." That is his particular method of doing it ; other strong willed people may do it in the name of other teachers, or their own. To this Dr. Peebles would not object, as he says " Saviours are Soul rescuers," and " Christ then, much like the Buddha, is the Sun of Righteousness and the Saviour of the world." But outside help should only be called if the one obsessed fails to relieve himself, and on this point the author says " avoid all promiscuous spirit circles." His advice on the whole is not in the direction of idealism—" converse with them," he says, " kindly, candidly, just as though they were clothed in their fleshly garments. Tell them they are not wanted." And " those believing themselves troubled, obsessed by these spirits of moral darkness, should rectify their daily habits in regard to hygiene, associations and trains of thought." The book is really of more interest to spiritists and spiritualists.

When we come to deal with " Vaccination " we are on debatable ground. Many theosophists, " advanced " enough on religious matters, are still orthodox with regard to many social and political matters, and the belief in " Vaccination " is, with many, an orthodox belief ; and in most

countries Vaccination is compulsory. Dr. Peebles is heterodox with enthusiasm ; and in support of his contentions he quotes Dr. Alexander Wilder, Dr. Alfred Russell Wallace, Dr. George Wyld and many others. As it is now optional in Switzerland and Great Britain, and certainly in the British Colonies, the law is not rigidly enforced. It is evident that the belief in it is weakening, and attacks on it such as these of Dr. Peebles are becoming more and more frequent. But it is purely a matter for the individual to decide for himself, and the columns of a Theosophical journal need not therefore be greatly made use of for the purpose of ventilating the subject. The reviewer has made up his mind on the matter and can therefore thank Dr. Peebles and wish "more power to him." To those in doubt or to those who have not considered the matter the book may be recommended, together with the idea that Vaccination may in some cases act as a kind of forerunner of spirit obsession.

F. D.

THE SCIENCE OF THE LARGER LIFE, *

BY URSULA N. GESTEFELD.

MENTAL HEALING, †

BY L. E. WHIPPLE.

The increasing number of readers of "Metaphysical" books, the increasing number of followers of the various schools of healing (it seems to be as much a matter of physics as of metaphysics) bear evidence that there must be much in them to attract attention and to reward examination, to many minds. The movements are successful ; and all theosophists should be sympathetic, not on account of their success, but because of their relationship to our own movement. There is a relationship ; they are part of the great forward and upward step that is now being taken by humanity, and one can only wish them more success. "The Science of the Larger Life" is described as a "series of essays" from the author's works. Not being acquainted with them I cannot say if the selection is a good one or not, but the essays themselves are sufficiently varied, and, on the whole, deal much more with the "larger life" than with the conditions of the body, either healthy or unhealthy. Mrs. Gestefeld belongs apparently to a larger school ; and apparently the source of her knowledge is quite within herself. Therein she may claim a superiority over many theoso-

* London. Philip Wellby. Price 3/6.

† New York. The Metaphysical Publishing Co.

phists who are only students, more or less humble. The same remark applies to Mr. Whipple. A quotation from his book may be *a' propos*. "What is Mental or Metaphysical Healing? Metaphysical Healing is a mental method of establishing health through knowledge of the principles of Metaphysics. The principles of Metaphysics are the permanent laws of the universe, therefore they are the underlying laws of human existence." "In what sense is it properly Metaphysical? It is metaphysical in the sense that every step in its practice is taken in exact accordance with some definite fundamental principle of the living activities of Being. Being is the active, conscious reality of the universe."

"What knowledge is the basis of the theory? The theory is based upon knowledge of those laws which are fundamental to human life, and which in repeated tests prove to be the same for all individuals, varying only in degree of intensity, never failing or becoming imperative while life remains."

The theory then is apparently based, solely, upon experiment; and may therefore be classed as empirical; and the whole "Science" may be said to be empirical physico-psychology. In this connection it is well to remember that Mr. E. D. Fawcett in his "Riddle of the Universe" has placed the greatest credit he can give to the work of theosophists to *psychological-empirical* activity*; and he refers to their "somewhat crude Metaphysic."

The weak point in the work of Mental Healing is apparently in the line of surgical cases. Mr. Whipple (p. 88.) admits:—"It is not yet within the scope of mental action to set a bone of important size * * * a competent surgeon is required to properly reduce the fracture, and to splint and ligate, so that the bones cannot leave their natural position; otherwise nature has no power to repair the injury." But that is due to merely "mechanical" knowledge; but I am inclined to think that a little more of the mechanical knowledge and training would considerably increase the value and beneficial results of the work of the mental healer. As it is, I have known of some marvellous removals of diseased conditions, followed by equally marvellous disastrous consequences.

Other features of the school there are. In the preface the author claims that—"The science of the system goes beyond mere money-getting (one of the sordid phases of it)—it reaches to health-building. The philosophy extends above theory-structure; it embraces soul-

* "Riddle of the Universe." Preface, p. vii.

culture and uplifts the mind until it recognises its own powers which have their root in spiritual energy. * * * It is a character-builder ; a developer of the understanding ; a force producer ; a civilizer of the sense-nature and a spiritualizing influence to the mind." And there let us leave it.

F. D.

THEOSOPHICAL BOOKS IN BULGARIA.

A series of Bulgarian translations of theosophical books has begun to appear at Sofia under the name of "Theosophical Library (Bibliothèque Théosophique)." The first two volumes, nicely bound and printed, are Mr. Leadbeater's "An Outline of Theosophy" and "Clairvoyance." Together with them a Bulgarian book on "Reincarnation" is sent to us, being a compilation by Mr. Nickoff, mainly based on Mrs. Besant's book on the subject. The next book in preparation for the series is Mr. Leadbeater's "The Other Side of Death." As we hear, the interest in Theosophy is spreading rapidly in Bulgaria.

O. S.

A Gujarati translation, by Mr. Dulerai M. Oza, of Mr. Warrington's excellent descriptive summary of "Theosophy and Occultism" has been published in pamphlet form by the Bhavnar Branch and is for sale at The *Theosophist* Office. Single copies one anna ; per hundred, Rs. 5.

"THE CONGRESS AND CONFERENCES OF 1905." *

This is a collection in pamphlet form of all the papers read at and submitted to the Industrial Conference at Benares, and the presidential addresses delivered at the Benares sessions of the Congress, the Social Conference, the All-India Temperance Conference ; with various other addresses.

"GOD IS CONSCIOUSNESS : " a pamphlet by A. Justin Townsend, of Lynn, Mass., U. S. A.

* G. A. Natesan & Co., Madras. Price rupee one. Free to subscribers of the *Indian Review*,

MAGAZINES.

The Theosophical Review, February : After the conclusion of "The Mountains of Lebanon," by Amada, we note "The Strange Story of a Hidden Book," by Bhagavân Dâs. The second part of this article touches briefly upon the history of Pandit Dhanrâj, a blind person who "is scarcely twenty years old ; yet it is calculated that he carries in his memory a mass of Sanskrit literature equal to about thirty *Mahabharatas* in bulk." During a period of about fourteen years it is stated that "he has been doing nothing else than 'committing to memory' at an average rate of about 1,000 shlokas every day." A list of books forming a complete "Encyclopædia of Sanskrit learning," as furnished by this marvellous memorising Pandit, is reproduced, and covers about a page and a half of the *Theosophical Review*. As the writer says—"what hopes of lengthened chases through the mazes of Sanskrit literature" this awakens. The article is to be continued. "The Birth of a Little Light-Ship" is a beautiful allegorical fairy story, for little readers, by Erinys. Mr. Mead gives us, as near as can be ascertained, the views of "Origen on Reincarnation," and in summing up the evidence, Mr. Mead says :—

It therefore follows that those who have claimed Origen as a believer in reincarnation—and many have done so, confounding reincarnation with pre-existence—have been mistaken. Origen himself answers in no uncertain tones, and stigmatises the belief as a false doctrine, utterly opposed to Scripture and the teaching of the Church.

It is to be hoped, therefore, that members of the Theosophical Society at any rate will in future be on their guard against making loose statements on this subject."

Miss A.L.B. Hardcastle writes on "Jesus the Messiah, and Enoch the Nazarene ;" and Mrs. Cooper-Oakley gives the first instalment of "The Goliardi or Jongleurs : Their Origin and Connection with Freemasonry." Fio Hara contributes a very interesting paper on "The Advance of Science towards Occult Teachings," and says, aptly, in the opening sentence :

Daily in our reading of the gatherings of this learned society or of that, we cannot fail to be struck by the immense strides that science is making towards the long-guarded areas of occult knowledge.

The writer of the article wisely cautions us, however, against taking as "absolute fact" all that we "read in a scientific or a Theosophic journal." Dr. J. A. Goodchild writes very appreciatively of his friend, the late Dr. William Sharpe, a talented author and poet, who in former years wrote over the pseudonym of Fiona Macleod.

Theosofisch Muandblad (January). There is a continued translation of "Man's Place in Nature" and Chapter VII. of "States after Death."

A translation of "Nature's Mysteries" which deals with the use and abuse of Spiritism ; one of a portion of Mr. Leadbeater's "Glimpses of Occultism" ; and one of Dr. Steiner's "How is Consciousness on the Higher Planes Obtained ?" follow.

Theosophische Bewegung (February). This number is mainly occupied with a discussion—with the arguments *pro* and *con*—of the proposal to put up a building in Amsterdam to be used as the Dutch headquarters of our Society and to bear the honoured name of the late P. C. Meuleman.

De Gulden Keten (January) is an interesting number, being full of stories for children, all calculated to awaken their moral perceptions and a perception of the realities in the hidden side of nature.

Broad Views (February) : It would almost seem that Mr. Sinnett's magazine had derived added strength and interest by the change of publishers and external appearance. The leading article in the February number, taking the late General Election for its text, arraigns with biting sarcasm the existing conditions in elections in the matter of the holding of meetings, the system of canvassing for votes and the free hand given to the scum of the population to insult and maltreat candidates for Parliamentary honours, however, noble they may be in their record of public service, their intellectual culture and their moral characters. The next article, entitled "How do you Know ?" deals with the challenge almost invariably given to witnesses to occult phenomena by those who have never entered upon that field of research. The tone of the article is dignified and the exposition worthy of respect. A story called "The Lady of the Manor," also by Mr. Sinnett, is extremely interesting, especially to such as are familiar with occult literature. A dishonest guardian, a junior partner with her father in a great colliery which she had now inherited from her father and which constituted her great wealth, finding that the heroine could be easily controlled by mental suggestion, in what is called the "willing game," had forced her, unconsciously to herself, to sign her name to a document in which she bound herself to make over to the guardian her whole right, title and interest in the colliery, in case she should marry any one save himself. In course of time she became engaged to the hero of the story and then received a lawyer's letter demanding her to fulfil her promise thus dishonorably obtained. When the thing culminated in a lawsuit and the parties were present, the plaintiff's attorney stated his case and handed up to the Judge the document which formed the basis of the whole claim. The Judge,

looking at it, said there must be a mistake, for this was but a sheet of blank paper ! The paper was the same but *every trace of writing had disappeared*. The plaintiff's claim was, of course, immediately dismissed. This recalls a story told me by H. P. B. herself, in which a young student, technically guilty of forgery but really innocent, was saved from prison by the disappearance of the alleged forged signature from the back of a certain cheque when it was handed for identification to a certain witness versed in occult science who was in court under examination. It also brings to mind the somewhat similar story about Apollonius of Tyana being arraigned before the tyrant, Nero, but who was perforce acquitted when it was found that the indictment against him had also mysteriously disappeared from the paper on which it was written.

Revue Théosophique (January) : An admirable lecture by Dr. Pascal, given at our Paris headquarters on the first Sunday in December, opens the table of contents of this number and shows, like all things which emanate from this distinguished author, the combination of high scholarship and clear insight into Theosophical questions.

Bulletin Théosophique : The January number of the *Bulletin* devotes itself to Society news in its own and some other Sections. One of the features of the forthcoming Federation Congress will be a musical demonstration under the charge of that highly competent musician, M. Edmond Bailly, to whom members of the Society who wish to have their compositions considered, are to send in their manuscripts by a fixed date.

Théosophie (January) : This pretty little organ of the Belgian Branches of our Society presents its readers with a Frontispiece representing an angel bringing in its arms the baby New Year.

Sophia (January) : This is an interesting number of our Spanish contemporary. It opens with a stimulating editorial article upon the New Year, under the title of "Sobre La Piedra Blanca" (Concerning the White Stone). The number is largely occupied by the concluding portion of an essay on "The Persistence of Error," by Abuhamid-Mohamed-Algazel, besides which there are translations of articles by Mrs. Besant and Mrs. Marion Judson.

La Verdad (January) : Since the fat, naked goddess disappeared from the cover of this interesting South American periodical (presumably to go into her bathroom !) we feel disposed on receipt of each succeeding number to thank our friend, Commandant Fernandez, the Editor, for his kind intervention. The number before us begins with

an editorial note on the Old and New years, which is followed by translations from Dr. Pascal, H. P. Blavatsky, A. P. Sinnett and Annie Besant, and an original article on "Supermundane Man" by Lob-Nor. In the Paragraph department there is a translated note from the scientific journal, *La Lumière*, telling us that there has been discovered on the island Gran Comore a species of coffee closely allied in botany to the *Coffea Arabica*, which does not contain even a trace of the alkaloid, Caffeine, the alleged source of all the evil effects of coffee upon the human system. Let us all heartily pray that this may be true and that the non-noxious berry may have the same delicious aroma as its familiar congener.

A Javanese Theosophist Magazine : We have to acknowledge with thanks the receipt of five numbers of a new magazine started in Java under the title *Pewartala Theosophie*. It is destined for the whole Dutch India and therefore written in the Malay language.

Theosophia, for January, contains the following articles : "Truth," by M. W. M. ; "Enoch," by Mrs. A. S. Obreen ; "Influence," by X. ; "Ruusbroec, the Mystic," by G. Henvelman ; "Pythagoras and his School," by Mary Cutberton ; "Theosophical Language," by H. J. van Ginkel.

Omatunto, for January has the following table of contents : "Omatunto in the year 1906" ; "The Tower of Babylon" ; "In the searsh for Reality ;" "The Sexual Problem in the light of Theosophy" ; "Theosophy in Questions and Answers : I. ;—The Theosophical Movement" ; "Theosophy—a Moment's Pleasure" ; "Iris—a Summer Fancy" ; "Theosophy in Canada" ; "Letter to the Editor ;" "Some words on behalf of the Red Book (the work on the sexual question) ;" "Is Divine Wisdom One-sided."

The Theosophic Gleaner, for February, continues Mr. Sutcliffe's important paper on "Theosophy and Modern Science" ; also Mr. Masâni's series of articles on "Persian Mysticism," Mr. Mâhluxmî-vâlâ's "Wave of Dissent among the Parsis," and Mr. N. K. Ramasami Aiyar's "Logic of Religion." "The Rationale of Psychic Faculties" notes the death of Dr. Slade, 'the medium,' and reprints certain articles relating to the accusation brought against him and the persecutions which he suffered at the hands of the ignorant as well as the over wise; and also extracts from a paper read by Sir Oliver Lodge before the Society for Psychical Research, bearing upon psychic phenomena in general. Under the heading, "Lest we Forget," the

Editor publisher an old letter on "Reincarnation," which Mrs. Besant wrote to the Editor of the *Indian Mirror* some time ago.

The Dawn, January, outlines a scheme of "National Collegiate Education" for the proposed National University in Bengal and tells "How to start Industries with small Capital," giving practical instructions in "Match Manufacture."

The N. Z. Theosophical Magazine, January. The chief articles which we note are, "The Evidence for Theosophy," by L. W. Rogers; "Welcome Progress," by C. W. Leadbeater; "Do We Return to Earth?" by Agnes E. Davidson; "Time," by C. E. Smith; and, "Wanted—a Master Mind," by L. B. de L.

Modern Astrology, February. Among the mass of interesting reading in this number is "The Story of the Edelweiss," a beautiful legend, by Bessie Leo.

Theosophy in Australasia, January. The main articles are—"The Devas of Colour and Sound," "Character and Destiny," "The Burden of Creeds," and "Theosophy as a Guide in Life."

Central Hindu College Magazine, February. Among the numerous articles in this issue we notice one by the Editor—"In Defense of Hinduism," and an illustrated paper on Japanese life.

The Brahmavadin. The December number, which has just appeared, is a good one. "Ideals of Hindu Households," is especially noteworthy.

ALSO RECEIVED :—*The Theosophic Messenger*, *Theosophy in India*, both doing excellent work in their respective Sections. *Light*, *The Harbinger of Light*, *Banner of Light*, *The Grail*, *Indian Review*, *The Arya*, which has interesting reading matter, *Mind*, *The Arena*, *Phrenological Journal*, *Notes and Queries*, *The Light of Reason*, etc., *The Vahan*, *The Maha-Bodhi Journal*, and *East and West*, the latter of which we have not space to review.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers leave one brain and fasten to another."

There is an interesting article on this subject in the *Trial by Ordeal in India*, by *Madras Mail*, from which we take a few particulars. "This practice has died out almost entirely in modern India, but it is very clear that, at one time, not so very long ago, it had quite as much vogue in this country as it has in Africa at the present, or it had in Europe in the middle ages. The most authoritative texts relating to ordeals are to be found in about two dozen *slokas* occurring in the 'Divyaprakarana'

(or chapter dealing with oaths and ordeals) of Yagnavalkya's 'Smriti,' and these verses are elaborated in Vignanesvara's Commentary, called the 'Mitakshara,' which is the chief text-book of Hindu Law in all the Provinces of India except Bengal."

"More than one foreigner of note, writing in the distant past, has described some of the ordeals existing in ancient India. Ktesias, the Greek traveller, mentions in his *Indika* that the water of a particular well which he came upon in the course of his travels in this country had the peculiar property, when drawn out, of congealing to the thickness of cheese. If a small quantity of this was made into a powder and administered in water to a person accused of any crime, he confessed all his transgressions. The Chinese pilgrim, Fa-Hian, relates something very similar which he observed in a country called Udyana, lying to the north of Peshawar and west of the Indus. Pliny had much earlier reported something similar of an Indian plant. Persons suspected of any offence were made to swallow pills made from its roots and administered in wine, and, if they were guilty, they were tormented by visions, and lost no time in confessing. Although the origin of the drink mentioned by Ktesias may be incorrect, it can hardly be doubted that it was used for judicial purposes. In Northern India, the magic circle was used both as an ordeal and as a means of compelling payment of a debt. Thus we read in Marco Polo:—'If a debtor has been several times asked by his creditor for payment and shall have put him off day by day with promises, then if the creditor once meet the debtor and succeed in drawing a circle round him, the latter shall not pass out of the circle until he shall have satisfied the claim or given security for its discharge. If he in any other case pass this circle, he is punished with death as a transgressor against right and justice.' The most authoritative sources from which we can obtain accurate and exhaustive knowledge of the ordeals used by the Hindus are the 'Smriti' and the Commentary thereon mentioned already."

"The curious reader who is precluded from referring to the original authorities will peruse with interest and advantage a paper on 'The Trial by Ordeal among the Hindus' contributed to the Asiatic Society by Warren Hastings, and compiled by Ali Ibrahim Khan, who was Chief Magistrate of Benares a hundred and twenty years ago ('Asiatic Researches,' Vol. I, p. 389.) I can here attempt merely to indicate the different forms of ordeal in the barest outline. 'The balance, fire, water, poison and the holy image—these are the ordeals used to test innocence when the accusations are heavy and the accuser is willing to hazard a mulct.' So runs the text of Yagnavalkya, but the Commentary adds four other ordeals, three of which, however, are simply modifications of the ordeal by fire. A record of more than one trial by ordeal which took place at a more recent date is preserved in the paper of Ali Ibrahim Khan's to which I have referred, and it is interesting to note that the Mahomedan Magistrate presided in person over some of these ceremonies, though with reluctance."

"The practice of ordeals is frequently mentioned in Indian legends and folk-tales. Lieutenant Colonel R. C. Temple, *Bart., C.I.E.*, than whom there is no greater authority on these matters, refers to the ordeals described in the legends current in the Punjab."

"I have not left myself much space to describe any of the ordeals which figure prominently in Indian literature, but I cannot conclude without making a reference to the best known of them, the one narrated with such touching simplicity in the *Râmâyana*. When Lanka had been captured and the Rakshasas vanquished, Râma assembled his warriors around him and caused his wife, Sita, who had just been released from captivity, to be brought to his presence. He then addressed to her a most cruel and insulting speech :—'I have suspected thy character,' he said, 'I shall have nothing to do with thee. Thou wert seated on Ravana's lap and looked at by him with lustful eyes. Live with whomsoever thou listest, with the Rakshasa, Bibhishana, or any of my brothers, Lakshmana, Bhârata, or Satrugna.' When these words smote their ears, the entire assembly were melted to tears, and Sita, 'trembling like a creeper torn by the trunk of an elephant,' made a piteous appeal to her husband which was all sweet reasonableness. But finding that it was entirely lost upon Râma she requested Lakshmana to prepare a funeral pyre, which he did with a heavy heart. Then the pure and gentle lady reverently circumambulated her lord and, invoking the gods and the Brahmins, leapt into the flames. Thereupon, from all sides, there arose the lamentations of the Rakshasas and the monkeys ; and the gods, with Brahma, Siva, Yama and Varuna at their head, arrived on the scene. They set about appeasing the hero's wrath with sundry subtle praises, and a great miracle happened. The god of fire, Vibhvasu, rose up from the burning pyre, with Sita seated on his lap and delivered her to Râma saying :—'Here is thy Vaidehi, O Râma. No sin hath polluted her ; neither by word, deed nor understanding hath she swerved from loyalty to thee. Do not speak or think otherwise—I do command thee.' Thus addressed, the delighted husband explained to the great assembly the reason for his strange behaviour which had so pained and puzzled them all. 'If I had taken back the daughter of Janaka without testing her purity, people might say that I was lustful and ignorant of morality. Sita is mine,' he said proudly, 'and has always been mine only, as the rays belong to the sun,' and he drew her lovingly towards him."

* * *

<p><i>Alcohol : should it be classed as a poison ?</i></p>	<p><i>The Friend of India</i> (15th June) gives the opinions of certain noted men, soldiers and scientists, concerning the properties of alcohol, with comments thereon. We quote from its columns :</p>
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Sir Frederick Treves is now to be added to the large number of distinguished medical men who condemn even what is popularly called the moderate use of alcohol. Speaking at a Church of England Temperance Society meeting in London last month he said that alcohol was strictly a poison, and the limitation of its use should be as strict as that of any other kind of poison. Referring to his experience in South Africa, Sir Frederick said that on the march to Ladysmith the soldiers who were drinkers fell out as though they were labelled. But if the British soldier has not by this time learned that alcohol is his worst enemy, it has not been from want of telling. Many years ago Lord Wolseley declared that 90 per cent. of the crime in the Army was due to drink, that when the supply of spirits was stopped on active service the improvement in the health of the men

was as marked as that in their conduct. Lord Roberts' saying has often been quoted that the work of the Army Temperance Association is equivalent to the addition of a couple of brigades to the forces.

There is hardly a sportsman in India who would not say that this principle is equally applicable to his favourite pursuit : that for a long tramp in the sun and a steady aim total abstinence is the prime necessity.

Perhaps the part of Sir Frederick Treves's speech that should be most emphasized in India is his confident assertion that the use of alcohol is diminishing in a very noticeable way in hospital practice in England, and among professional men who do hard work during the day. In this respect public opinion in the East is somewhat behind the time, and the idea dies hard that in a tropical climate an alcoholic stimulant is almost a necessity. One of the first living authorities on Pharmacy, Professor Whitta of Belfast, in one of his works on that subject, points out that 'stimulant' is a misnomer when applied to alcohol. A stimulant, strictly speaking, is something that adds to the working power of the bodily organism or some of its constituent parts. Thus the group of drugs known as heart stimulants actually increase the muscular force which the heart brings to its work. But alcohol has no such action. It belongs to the group of narcotics, and its supposed stimulating effects are just the first stage of intoxication. There is an old story told of Sir Charles Napier in his Indian days. One day he was one of a group of forty men who were all knocked over with sunstroke. He was the only one who recovered, and this he attributed to the fact that he was a total abstainer.

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AN EXCHANGE HAS THE FOLLOWING :—

Field Marshal " Oyama knows his officers, and how to place them where they can do the most effective work. Under
Oyama. him the army is like a perfect pyramid, with Marshal Oyama at the top, the generals under him, the officers and non-commissioned officers in their several grades, and lastly the base of the common soldiers.

His edicts are the army's law. On the walls of the barracks and on the sides of the tents, at the foot of every cot of the soldier, he has directed that a printed copy of the seven Japanese moral principals shall be hung, in order that the last thing the soldier sees on retiring for the night and the very first thing that greets him on awakening in the morning shall be these precepts.

Every morning after roll-call the captain of each company reads these precepts aloud to his men. He then makes the men recite them in a body, and afterwards calls upon the soldiers individually to recite them. Any man making a mistake is sent at once to the guard-room. It is also part of the officer's duties to give lectures to their men on the great soldiers of all times and nations, from Alexander downwards.'

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 20th January to 19th February 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

				Rs.	A.	P.
Mrs. Marie Bernard Russak	...Dues...	...	...	15	0	0
Miss Wilhelmina Renda	... " ...	...	...	15	0	0
A. M. Urquhart, Lt., R. E. A.,	Fees and Dues	18	12	0

ADYAR LIBRARY FUND.

An F. T. S. of Burma	... Donation	50	0	0
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T. V. CHARLU ACCOUNT.

M. Anthony, Esq., Allahabad	3	0	0
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CONVENTION EXPENSES ACCOUNT.

Rajkot Branch T. S.	... Donation	10	0	0
Tinnevely Branch T. S.	10	0	0
Dr. Peralté	...	...	...	55	0	0
S. C. Srinivasa Chariar, Ranipet	...	...	...	5	0	0
V. Gurunatha Row, Bellary	...	...	...	5	0	0
A. Schwarz, Esq., Colombo	...	...	...	300	0	0
Bellary Branch T. S.	...	...	...	10	0	0
G. N. Sastry Dewas	...	...	...	5	0	0
Major Lauder	...	...	...	50	0	0
Miss Harkness	...	...	...	7	0	0
Mr. Frei	...	...	...	25	0	0
Mr. and Mrs. Hill	...	...	...	30	12	0
Mrs. Gibson	...	...	...	7	0	0
Tanjore T. S.	...	...	...	22	0	0
Madanapalle T. S.	...	...	...	8	4	0
Nandalore T. S.	...	...	...	4	0	0
Alleppey T. S.	...	...	...	7	0	0
Anamalai T. S.	...	...	...	10	0	0
A. S. Vaidyanathier, Esq.	...	...	...	10	0	0
Malkalumru T. S.	...	...	...	4	0	0

	Rs.	A.	P.
Bezwada T. S.	13	0	0
Trichy T. S.	26	0	0
Hubli T. S.	20	0	0
Mysore T. S.	15	0	0
Chittore T. S.	35	0	0
Ahmedabad T. S.	10	0	0
Enangudi T. S.	10	0	0
Guntur T. S.	8	0	0
A. Ramaswamy Sastriar, Esq.	10	0	0
A Member, Trichy	2	0	0
Malegaon T. S.	5	0	0
Arni T. S.	5	0	0
Calicut T. S.	23	0	0
M. D. Shroff, Esq., Bombay	5	0	0
Tiruvalur T. S.	5	0	0
Gaya T. S.	5	0	0
Gudivada T. S.	5	0	0
Nellore T. S.	10	4	0
Kandukur T. S.	2	0	0
Mayavaram T. S.	4	0	0
Kumbakonam T. S.	10	0	0
Sivaganga T. S.	10	0	0
Dharmalaya T. S.	20	0	0
Delegates	75	0	0
Sett Dharamsee Morarjee Gokuldass	101	0	0
Messrs. G. B. Vaidya Bros.	5	0	0
N. D. Paranjpe, Bombay	5	0	0
Three Members	13	0	0
Palghat Branch T. S.	18	0	0
Madura T. S.	30	0	0
Gooty T. S.	5	0	0
Madras T. S., out of Rs. 10	5	0	0
H. K. Mehta, Esq.	3	0	0
Kurnool Branch T. S.	10	0	0
Bengal T. S.	20	0	0
Belgaum T. S.	15	0	0
Dharwar T. S.	10	0	0
Ramabrahnam, Esq.	5	0	0
G. Subbiah Chettiar, Esq.	3	0	0
V. C. Seshachariar, Esq.	7	0	0
N. Pitchai Pillay	5	0	0
Coimbatore Branch T. S.	15	0	0
Edamanal Branch T. S.	5	0	0
O. Secthupathy Row	1	0	0
Babu Prethan Lal Dhiraj Lal, Bombay	5	0	0
A Bengal member	2	8	0
Bapatla T. S.	11	0	0
J. Nagabushanam, Esq.	3	0	0
Krishgarb T. S.	4	0	0
N. Govinda Mudelliar, Esq., Bellary ...	25	0	0
Mr. Jayatilaka, Ceylon	7	8	0
Parsi Brothers	200	0	0

						Rs.	A.	P.
Mr. Leadbeater	...	...	...	...	...	21	0	0
Mr. Harvey	...	...	...	...	...	10	0	0
Miss and Mr. Arundale	...	...	...	...	...	50	0	0
Mrs. Bullen	...	...	...	...	...	50	0	0
Mrs. Annie Besant	...	...	...	...	...	10	0	0
Prodattoor Branch T. S.	...	...	...	...	...	10	0	0
Y. Srinivasa Row, Esq.	...	...	...	...	...	20	0	0
Miss Brown	...	...	...	...	...	15	0	0
T. V. Gopalaswamy Iyer, Esq.	...	...	...	...	...	10	0	0
Mrs. Higgins	...	...	...	...	...	10	0	0
Dr. Péralté	...	...	...	...	...	200	0	0
Miss Parsons	...	...	...	...	...	2	0	0
Miss Appel	...	...	...	...	...	32	0	0
J. Srinivasa Row, Esq.	...	...	...	...	...	5	0	0
By sale of Mess Tickets	...	...	...	...	...	144	12	0

W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

Receipts from 26th January to 20th February 1906.

	Rs.	A	P
Mrs. C. M. Bullen, through Mrs. N. A. Courtright ...	15	0	0
N. G. Paranjpe, Esq., Rajkot, Donation for General Fund.	20	0	0
Food Fund ...	5	0	0
Mr. C. H. Little, Freeport, Illinois	300	0	0
" " " " For Damodar School Building			
" Fund " " " " " " " " " "	615	0	0
Rt. Hon. The Earl of Mexborough, for General Fund ...	150	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

THE NAME OF THE PRESIDENT'S STEAMER.

The name of the steamer in which the President-Founder's passage is booked for Southampton, which sails from Colombo on March 25th and touches at Genoa on the 12th April, is : "Prinzess Alice," *not* "Prinzess Luise," as erroneously reported in various private letters. Officials of the Society who are interested in the President's movements will please take note of the correction. The dates at her ports of call between Colombo and Southampton are as follow : Aden, April 1 ; Suez, April 5 ; Port Said, April 7 ; Naples, April 10 ; Genoa, April 12 ; Gibraltar April 16 ; Southampton, April 20. Letters addressed to Col. Olcott in care of the Agencies at the above ports, so as to reach them on or before the dates given, will reach him. But on the covers it should be specified that he is a "Passenger from Colombo to Southampton per N. D. L. Str. 'Prinzess Alice.'" Between April 20th and May 14th address him at 28, Albemarle St. W., London ; after that, at 59, Avenue de La Bourdonnais, Paris.

THE ROYALTIES AT THE CENTRAL HINDU COLLEGE.

On the 20th ultimo, T. R. H. the Prince and Princess of Wales stopped for a few moments at the Central Hindu College on their way to take tea with the Maharajah of Benares, at the Ramanagar Palace.

Grouped on the wide maidan, which belongs to the College, the boys awaited the Prince and Princess, and most conspicuous, even in this throng, was the figure of Mrs. Annie Besant, to whom the institution really owes its existence. Time did not permit of any prolonged ceremony. The Prince accepted an address, from which the following passage is extracted, as it aptly sums up the scope and basis of the College :—"In this College we seek to weld together the religion, the ethics, the philosophy of the hoary East with the science and the literature of the young and vigorous West ; to give to our students all that is best in European culture with all that is wisest and noblest in Asiatic thought. We believe that we shall train up a race of men who will be loyal and useful citizens of that world-empire, over which, in the course of Divine Providence, Your Royal Highnesses will one day be called to rule." The address was enclosed in a silver model of the temple to Sarasvati, that is now rising in the College compound.

NEW BRANCHES.

INDIAN SECTION.

An authority was given on January 25th, 1906, to form a Centre of the Theosophical Society at Nawada, District Gya, to be known as the Nawada Centre of the T.S. The President is Ganga Prasad, Esq., and the Secretary, Madho Lal, Esq., Government Estate Clerk, Nawada, District Gya.

UPENDRANATH BASU,

General Secretary.

CUBAN SECTION.

A charter was issued on December 19th, 1905, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the "Loto Blanco" Branch of the T.S. The President is Mr. Frank Arrowsmith, and the Secretary, Mr. Sixto José del Rio y Duf-four, San Basilio, baja 1, Santiago de Cuba.

JOSE' MARIA MASSO,

General Secretary.

OBITUARIES.

DEATH OF MISS "ETTA" MÜLLER.

News was brought recently of the death, on January 4th, of Miss Henrietta Müller, well known in India and in the West by reason of her association with various modern movements. She was, we believe, the daughter of a wealthy German merchant who made a large fortune

in Chili, where Miss Müller was born. She was among the earliest students of Girton College and, although the University did not, and still does not, grant degrees to women students, she persisted in writing "B. A., Cantab," after her name. Naturally such a woman could not fail to be prominent in the movement for the enfranchisement of her own sex. She clung to the classic principle of "no taxation without representation," and it is related that she acted upon it so far as to allow her furniture to be distrained for rates, which furniture, it is said, was afterwards secured as an historic relic by Miss Müller's old college. She was a lady of many accomplishments, of many languages, and of continually varying ideas and objects, using her wealth with great generosity, if sometimes with considerable eccentricity. In Calcutta, where she was known to a large circle, both English and Indian, she was associated with the Theosophical Society and afterwards for a time interested in the movement with which Swami Vivekananda was identified. Latterly she made her home in Washington, where she died.

Miss Müller's eccentricities were conspicuous throughout the fifteen years of her connection with our Society (1891-1906) and made it hard to get on with her without friction. Nevertheless, she was a high-minded woman and was always governed by conscientious impulses.

DEATH OF MR. P. SRINIVASA ROW.

We extremely regret to record the death at his residence in Triplicane, on the 15th February, of Dewan Bahadur P. Srinivasa Row, retired Judge of the City Civil Court. He died full of years and honor, and indeed there are few citizens held in such high public esteem and regard and with the weight of age, experience and reputation such as his. He combined great erudition with a most extensive experience of men and affairs, which, with the remarkable simplicity of his life, inspired in those who had the privilege of coming in contact with him a feeling akin to great veneration. His acute and masterly intellect impressed every one while he was a Judge, and Rai Bahadur P. Ananda Charlu happily referred to the decided learned judgments embodied in the High Court Reports. The late Mr. Srinivasa Row turned his hand to many things, of which literary composition was not the least important. We need scarcely refer to his well-known dramatic composition. Mr. Srinivasa Row's judicial reputation was at the highest all the time he was in the Small Cause Court and later in the City Civil Court, of which he was chosen as the first Judge and where he earned the reputation of the model Judge. But for age, failing health and growing infirmities, he should have adorned the High Court Bench. Since his retirement, Mr. Srinivasa Row was living a most abstemious life, denying himself all but the barest necessities and indulging in nothing save high thinking. He was solely engaged in the field of spiritual activity and was the centre of light and leading to a large circle of his friends and acquaintances. His death, though at the ripe old age of 73, is a great loss to the community, one of whose ornaments he was. Appropriate references to the work and worth of the deceased were made in the City Civil Court and the Small Cause Court to-day by the Bench and the Bar.

The appearance of the above notice in the Madras papers of the 16th February ultimo was the first intimation that reached me of the decease of my old friend and comrade, P. Srinivasa Row, who joined us in 1882 and for many years was a most active and useful member. His relations with the Founders were intimate and pleasant. To provide himself a retreat when he should have to retire from Government service he built a cottage within our compound which still stands and was occupied during the late Convention. Besides numerous articles for the *Theosophist*, he contributed to our literature "*An Epitome of Aryan Morals*," a "*Dvaita Catechism*," and a

"*Commentary and Annotation on Light on the Path*," all of which proved his ripe scholarship. The death of his brother threw upon him the burden of supporting the family, and this and other heavy obligations made his declining years full of troubles. His last visit to the Library and to me was only a short time before his death and he was then looking forward to the time when he could occupy his cottage and be free from care. Poor fellow, staunch friend; my loving thoughts follow him to the plane where he now functions and from which he will watch the progress of the theosophical movement.

The following remarkable phenomenon, one of the most striking on record, and showing the high esteem in which the deceased was held by the Masters, is copied from "Old Diary Leaves," third Series, 1904, p. 68 :

On the morning of the 28th, out on the lawn, before the opening of Convention, I told H. P. B. how sorry I was that the other Madras Members had allowed Judge P. Sreenivasa Row to spend so large a sum as Rs. 500 out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment, and then called Damodar to her from a group with whom he was talking a little way off. "Go," she said, "to the shrine and bring me a packet you will find there." He went, and within less than five minutes came hurrying back with a closed letter in his hand, addressed on the cover to "P. Sreenivasa Row." The Judge being called to us was given the packet and bidden to open it. He did so and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K. H., thanking him for his zealous services, and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government Promissory Notes to the aggregate value of Rs. 500, and on the back of each were written the initials "K. H." in blue pencil. I have given the facts exactly as they occurred, and one of the notes—for Rs. 10—I have kept as a souvenir, by the Judge's kind permission. The points to bear in mind are: that I myself had heard, but a moment before repeating it to H. P. B., about the Judge's unalloyed generosity; that Damodar had gone to the shrine and returned with money within the next five minutes, that each note bore the familiar "K. H." initials; that neither H. P. B. nor Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the Delegates clustered over the lawn.

That it was not "fairly gold" is evident from the fact of my having one of the very notes now at Adyar, after the lapse of nearly fourteen years.

H. S. O.

MUDALIYAR HEVAVITARANA

We deeply regret to learn, from the *Madras Mail* of the 19th February, of the death, after a lingering illness, of this high minded man and pious Buddhist, the father of H. Dharmapala. He will be sorely missed by his many friends in Ceylon. His body was cremated on the 21st February in the presence of many thousands of Buddhists. His son, H. Dharmapalai, set fire to the funeral pyre. The usual ceremonies were performed by leading Bhikkus and a number of addresses were made. The deceased gentleman was one of the best and most lovable men I ever knew.

H. S. O.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVI.

(Year 1897.)

WE resume our notice of the Convention of 1897 which was begun in the last chapter. The tone of the Annual Report is that of a breezy optimism, as will appear from the following extract from the Presidential Address : " Never before, since the Society's foundation, have its prospects been brighter, its sky more unclouded. Storms may come again, nay we may be sure they will, and fresh obstacles present themselves, but one such exciting and exhilarating year as 1897 braces up one's courage to stand the worst shocks and surmount the most obstructive difficulties that can be found in our forward path. It is not merely from one quarter that good fortune is flowing towards this centre, but from all sides ; not only from America but from Europe,

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

India and the Australasian colonies come to us the proofs that our Theosophical movement rides on the crest of a wave of spiritual influx that is circulating around the globe."

One of the most important events of the year as affecting the interests of the whole Society was the long tour made by Mrs. Besant, accompanied by the Countess Wachtmeister, throughout the United States. At the outset, in New York, the leaders of the Secession party were engaged in a campaign of slander and hatred against Mrs. Besant for the part she took in the exposure of Judge's guilt; baseless slanders were circulated against her, her motives calumniated, and all she had done, out of the abundance of her sisterly love for him and his Section, was absolutely forgotten and her benevolence repaid by criminal ingratitude. For a time during the tour her audiences were small and her expenses exceeded her receipts. But the power behind her was irresistible, and perfect success crowned the latter half of her tour. Here is what Mr. Fullerton said in his Official Report of that year :

The great event of the year has been the six months' tour of Mrs. Annie Besant. Of course no estimate is possible of the thousands to whom came, directly or indirectly, a knowledge of Theosophy through her public lectures, receptions, and interviews, with the widespread newspaper notices thereof, or of the countless thought-forces set in motion by labors of such length. Nor is it possible to gauge the instruction, the cheer, the enlightenment, the inspiration given by her in private intercourse, nor yet the gratitude felt by those thus helped. As a mere matter of numerical statistics it may be stated that Mrs. Annie Besant formed twenty-three new branches, and that her recommendatory signature appears on two hundred and twenty-one applications for membership.

One element of indescribable value in the results of Mrs. Besant's tour is the rescue of Theosophy from popular opprobrium as a system of clap-trap, cheap marvel, and sensationalism, and its restoration to its real plane of dignified religious philosophy. The general contempt brought upon Theosophy by recent travesties of it has been greatly abated through her magnificent expositions of it. At this time Mrs. Besant's portrayal of the real "Ancient Wisdom" has an importance exceptionally great, one which will be more and more discerned as years unroll. That her tour was enjoined and supervised can readily be perceived by all familiar with its bearings.

Mr. Fullerton speaks appreciatively of the long-continued labours of the Countess Wachtmeister, who, from May of 1896 up to the time of his writing, had formed fourteen new Branches, travelled over a large part of the North and West and was to do a tour through the

South during the coming winter. Anything that can be said in praise of the self-sacrificing labours of this patrician lady would be well deserved, for since she joined the Society and helped and consoled H. P. B. in Europe, she has thrown herself with tireless energy into the helping on of the movement: her time, her strength and her money have been ungrudgingly given, and despite her age and growing infirmities she has travelled over many countries of the world.

Three important systems of Sectional work were devised and aided by Mrs. Besant,—a committee from each group of arranged States, with a correspondent in each State, for giving information as to hopeful points and for labour therein; a committee to whom questions as to doctrine or duty or truth might be sent for consideration and response; a Lending Library plan, by which Branches might enjoy for a time the use of standard works: moreover, under Mrs. Besant's auspices, a committee was appointed by that year's Convention to issue successive *Outlines of Branch Study*, and the Chicago Branch published a carefully-analysed Syllabus, very helpful to Branches and private students, and as an aid to propaganda a member of the Section contributed 50,000 copies of Mrs. Besant's pamphlet, "What Theosophy Is."

The European Section reports among its important events of 1897, the publication of Vol. III. of "The Secret Doctrine," Mrs. Besant's "Ancient Wisdom" and Mr. Leadbeater's manual on "The Devachanic Plane;" H. P. B.'s magazine, *Lucifer*, changed its name to *The Theosophical Review*, increased in size and improved in form. A very comprehensive programme of visits to Branches and of public lectures was carried through within the Section and Mrs. Cooper-Oakley visited France, Italy, Germany, Austria and Russia, while Mr. Mead travelled through Sweden and Holland.

The newly-formed Dutch Section made a most encouraging report for the fraction of a year which had transpired from the date of the granting of its charter, May 14th, to the date of the report; Mr. Fricke also introduced a brief historical retrospect. It appears that when the first charter was issued to a Dutch Branch in 1891 there were only three of the members who understood English and no Theosophical literature in the Dutch language had as yet appeared. But at the time of the General Secretary's Report in 1897, all the Lodges, with one exception, possessed Lending Libraries containing

all Dutch publications and the standard English Theosophical works ; all of them held weekly meetings and devoted at least one evening in the month to public lectures ; study classes and question meetings for the benefit of enquirers were being held as well as classes in English and Samskrit, mathematics in the Amsterdam Lodge and in the other Amsterdam Lodge, the Vâhana, a weekly class for theoretical and practical geometry. The change in public sentiment towards us is also noted : at the beginning the newspapers would have nothing to do with our members and refused all articles sent in, but things had already so changed at the date of the Report that editors were not only willingly accepting articles on our subjects but also were giving very fair reports of our public lectures. Sectarians had begun to write against us, especially the Roman Catholic papers which had been devoting much time and space to attempts to prove our ideas fallacious. In short, the prospects of the Netherlands Section were bright and encouraging.

The phenomenal growth of our Society during the year 1897 had no parallel in our previous history. Sixty-four new Branches were added to the list and distributed as follows : Indian Section fifteen, European Section eight, American Section thirty-seven, Scandinavian Section one, Australasian Section two, New Zealand Section one. Deducting Branches seceded we had 402 living charters and recognised Centres remaining. It was in that year that the Dutch Branches were grouped into the Netherlands Section, making the seventh of the grand divisions of our Society, the sequence of their ages being : 1. The American ; 2. The European ; 3. The Indian ; 4. The Australasian ; 5. The Scandinavian ; 6. The New Zealand ; 7. The Netherlands. I am glad that, in noticing the organisation of the Netherlands Section, I recorded the following prophecy : " Once let them become convinced of the merits of the Theosophical teaching, there is no sacrifice they are not capable of making, no obstacles they will not try to surmount to put our movement on a sure footing. In this, they resemble the Scotch." The outcome of the movement in Holland bears out this prophecy to the very letter : as for Scotland, she is not yet awakened ; her tremendous latent strength in this direction will be developed in the future.

The General Secretary of the Indian Section, Babu Upendranath Basu carried an optimistic tone throughout his report. There is a

record of great activity on the part of all the workers. New members had been admitted into 49 Branches, 15 new charters had been issued, 6 old Branches revived and 355 members had joined the Section. The Reports of the Australasian and New Zealand Sections, of course, make much mention of the joint tour of Miss Edger and myself and notice the encouraging fact that the sale of our literature is constantly increasing. A very healthy state of things was reported by the General Secretary of the Scandinavian Section, which to me is always a most interesting item in our yearly report of activities. How impressive is a fact like the following: "A new Lodge was founded on the 16th October under the name of Båfrast, in Lulea, a Swedish town, situated in the Polar regions. It already has sixteen members, with Mr. S. R. Sven-Nilson as President." The Report of Mr. Buültjens, General Manager of Buddhist Schools (Ceylon), shows that at the close of 1897 there were in the Colombo Circuit 13,910 children under instruction in 64 schools; the number in the Galle Circuit is not given, but in the Kandy Circuit there were 2,884.

As usual the Anniversary of the Society was publicly celebrated on the 28th December at Victoria Public Hall, Madras: the usual crowd were present and the usual enthusiasm prevailed. The addresses of the year were by the President-Founder; Dr. A. Richardson; H.R.H. the Prince-Priest Jinawarawansa; Mr. Roshan Lal, of Allahabad; Mr. Harry Banbery; Mr. Knudsen of Hawaii, and Miss Edger. The Prince's address was in the form of an Open Letter, which was read for him by myself, and from which it will be worth while to copy some extracts as showing how the views of a royal Prince, ex-diplomatist and man of the world, can change when he turns his back on the worldly career and takes up the life of a religious mendicant. Such an act of renunciation as this naturally appealed in a striking degree to the imaginations of the Indian audience in the history of whose ancestors are found many similar instances. The Prince said:

I am extremely reluctant to come on the platform at this meeting, as requested and give my views on questions engaging the attention of the Theosophists.

In my present retired life, which is that of a Buddhist Monk who is yet in his first stage of the priesthood— that of learning and acquiring knowledge and experience,—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would, therefore, crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

* * * *

I confess, my dear Colonel, I shudder to reflect on the modern calamities of which we have already had the experience, and the possibility of a European war is more frightful still, amidst religious activity and societies for all kinds of works for the alleviation of the sufferings of humanity.

Is it not anomalous, that such should be the state of things in the world of to-day?

The truth is, I venture to suggest, that men have become too learned and knowledge is a drug in the market.

The beauties of morals and religion are taught and acquired as any other knowledge is taught and acquired, and for the same object, but neither the teacher nor the learner practises them after they have learnt. Hence knowledge becomes a dangerous weapon, as very clearly pointed out by Miss Edger this morning.

If Theosophy would undertake, in addition to the work of bringing men together into one Universal Brotherhood, the duty of leading men by example and practice, and training them instead of merely teaching them in religious truth, by their exemplary life, so that they might be either true Christians or Hindus, or Buddhists, &c., whatever be their religion, and not hypocrites as they now appear to be, it would be conferring the greatest of all the boons of the century. The one work that is needed now, I believe, is example and practice and not mere theories.

Personally, and as far as I have yet learnt, I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny and no science can disprove. In its purest form as originally taught by its "Finder" (Buddha was not a founder but a finder, so was Christ, &c.) there is no superstition or dogma. It is therefore the religion of nobody, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is extremely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of truth is always here in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its eternal evolution, for its spiritual requirement.

The key-note to Buddhism, and its idea of salvation, which is purely philosophical, is that it is neither "you" nor "I," nor anybody else that suffers misery or enjoys happiness or attains to Nirvāna. It is the "Pancakhandha" or the five component elements of being that does this.

The secret of misery and happiness is to be found in selfhood and where there is self there can be no truth, for self is an illusion. The moment one for-

gets one's self, pleasure and pain and all other sensations disappear, and the Truth of Buddhism is seen, and Nirvāna gained.

As thought is the seat of the delusion of self, it is in thought that either happiness or misery is found. Hence the whole of the Buddhist metaphysic or psychological science is summed up in these four words of very deep meanings and capable of great expansion : *Cittam, Cetasikam, Rūpam, Nibbānam*, or Thought, Perception, Sight and Nirvāna.

From this, deep and earnest contemplation on the Four Noble Truths brings the conviction as a sequence, that misery or happiness depends on thought and conception ; right thought and conception bring happiness ; erroneous thought and conception bring misery ; for the one makes you see things in the cosmos as they really are in their abstract truth, and the other as they appear to be in relative truth.

Hence Nirvāna depends upon the three elements of Thought, Conception and Sight.

The whole of their religion, as you have already stated in your Catechism, is summed up in the celebrated verse :

To cease from all wrong doing,
To get virtue,
To cleanse one's own heart—
This is the religion of Buddha.

And a more beautiful doctrine and a greater truth has never been told in any religion in the world.

This reminds me again that we are really spiritually retrograding, and need radical reform in our educational methods for bringing up our children and for the Buddhists of Ceylon in providing them with education based on the plan of bringing up the Buddhists in their own religion. This system, before your time, practically did not exist, and the universal praise that has been bestowed on you by the Sinhalese for the blessings which they now enjoy, must be a source of pleasure and happiness to you.

May you and your Society, such as I to-day conceive it to be, be protected by the Triple Gem which is Truth, and be successful in all right efforts.

H. S. OLCOTT.

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SELF-CULTURE

OF

THE YOGA OF PATANJALI.

THE Yoga has been discussed often and from many a point of view. It appears to me, however, that a full and complete discussion of this splendid ancient philosophy has not yet been attempted. It is my object to show in these papers that the Yoga of Patanjali is the sublimest exposition of the Science of Self-culture—individual and national.

The primary object of the Yoga philosophy is to expound the laws of the culture of thought. But before these laws can be fully understood, it is necessary to understand well the present constitution of the human mind. This further necessitates an inquiry into the nature of the objects of thought, and into the highest possible state of mental culture. There is hardly any subject of human interest which Patanjali has not mentioned as a necessary study for the culture of the human mind.

Patanjali was a Sāṅkhya philosopher and it is that system of philosophy which he has incorporated in his treatise, in order to illustrate the laws of thought he propounds. The Yoga proper, that is, a study of the laws of mental culture, might be made to fit in with any system of philosophy, ancient or modern. But when we are studying Patanjali, we must take his own philosophy—the Sāṅkhya—as the basis.

The Sāṅkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy bequeathed by the ancients to the modern world.

The Sāṅkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact the philosophy of both Kapila and Patanjali is the same. The only difference is that Patanjali recognizes the existence of *Īśvara*, while Kapila entirely does away with such an entity. It is for this reason that the system of Kapila has been called Atheistic (*Nirīśvara*), and that of Patanjali Theistic (*Saīśvara*). But these words, while applied to the systems of Kapila and Patanjali

must be understood in a peculiar sense. For the Īśvara of Patanjali is by no means the Īśvara of Nyaya or the ordinary God of some religions. This difference will become clearer as we proceed further. The only point here is that but for this there is no difference between the two systems. And indeed if we recognize the interpretation put by Vijñānes'vara on Kapila's position with regard to God, we might say that there is no difference whatever between Patanjali and Kapila.

The twenty-five principles of the Sāṅkhya philosophy are common to the teaching of Kapila and Patanjali, and exactly the same functions are assigned to them by both philosophers. The definition of Yoga given by Kapila is word for word the same as that given by Patanjali. Some of the aphorisms are common to both writers as their books have come down to us.

The Yoga of Patanjali does not mean conjunction with the supreme soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness, which from one point of view may be called conjunction with the supreme soul. But that point of view Patanjali has not taken. The definition of the highest state of happiness is common to both the philosophers. The study of philosophy is one of the highest means of culture ; and thus, while investigating the laws of mental culture, Patanjali, as it were, by way of illustration, propounds the entire system of philosophy which otherwise bears the name of Kapila.

I believe that all that is to be really attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these appear to have been taken by both philosophers from some common source. In other words, it appears that both Kapila and Patanjali belonged to a common school of philosophy, and it is the teachings of that school which both authors have put forth in a light which under the circumstances seemed the best to either.

Kapila was the older of the two philosophers. He it was who first thought out the complete system of the Sāṅkhya philosophy. He was the greatest of the *Siddhas*—those who forestall perfect humanity by the force of their penance. The Lord Krishna in the Bhagavad Gītā says—"of the *Siddhas* I am the thinker, Kapila." He was a man of mighty intellect. His analytical and synthetical powers

were of the highest order. He has analyzed the universe into twenty-five *tattvas*, and has established the sequence of their manifestation by inferential reasoning, for the benefit of those who have not like him developed the powers of Yoga.

It is here that Patanjali's work begins. He takes up the human mind as it is, discusses the methods of bringing out its latent powers, and marks out the stages of its progress, at the same time pointing out the objects which lend themselves to direct, as compared with inferential, knowledge at the different stages of mental progress. We are introduced to a system of education which takes, in one comprehensive grasp, the intellectual, moral and spiritual educations of the human race, and gives us a view of the possibilities of human nature, before which any modern conceptions of human life dwindle almost into nothingness. Kapila and Patanjali thus teach but one philosophy. Both these systems are really one. As the Lord Śrī Krishna says :

"He only sees, who sees the Sāṅkhya and Yoga to be one."

The importance of the study of the Sāṅkhya Yoga philosophy can hardly be overrated. At a time when problems of religion and spiritual philosophy are forcing themselves upon the minds of all classes and denominations of people all the world over, the presentation of a system of philosophy at once comprehensive and unique, must be interesting and instructive at once. Not only to the religionist but also to the social and political student the study of this philosophy is equally important. It presents a consistent view of all the phases of human life in all its departments. The laws it formulates apply with equal force to individuals and their various aggregates—to the classes and the masses, to the state and its subjects. The study of these laws must be of the greatest importance, just now, when the basis of the social and religious government of the various nations of the world is being more and more studied. The entire social system of the Hindus has had from time immemorial the Sāṅkhya Yoga philosophy for its basis. The great law-giver, Manu, was a Sāṅkhya Yoga philosopher. The theses of this great seer of antiquity on all subjects of human interest find their readiest explanation in the teachings of this philosophy.

To the student of Hindu society this study is of equal importance. Those who would fain discover the true causes of the

degeneration of the Hindu race, must first apply themselves diligently to the study of the Sāṅkhya philosophy, because in its most palmy days Hindu society was governed by laws formulated by Sāṅkhya Yoga seers, and because it is the misapplication and misunderstanding of these laws, which has caused the present degeneration. The Lord Śrī Krishna while preaching to his friend and disciple on the field of Kurukshetra, has said that his teachings consisted of the same Yoga which he had formerly preached to Manu's father, Vivasvan, and which had been forgotten by lapse of time. It is the same Yoga which he taught as Kapila. That Yoga has again been forgotten since the time of the *Mahābhārata*, and the result is the pigmy race which now brings disgrace to the land in which Kapila and Patanjali moved and taught. If Hindu society is to be reformed and brought round, its working must be brought into consonance with the teachings of the Sāṅkhya Yoga philosophy. Not only the individual, but the national mind should be cultivated according to the principles of that philosophy. The cultivation of the human mind is the sole object of the Yoga philosophy. But mental culture means, to the Yoga philosopher, very much more than it might mean to the ordinary reader of modern days. I use the word mind for the technical *Chitta* of Patanjali. The *Chitta* is the subtle, active principle in the universe, which evolves and unfolds higher and higher life on all the planes of universal and individual life. In man it is the human mind, using the word in a very much more extended sense than its ordinary signification at the present time. The possibilities of its development are infinite. What is there which the human mind cannot achieve. Some of the attainments which mark the stages of mental progress, and the evolution of the *Chitta* to the state of the perfect happiness of *kaivalya*, are given by Patanjali as follows :

The attainment of physical beauty, and an adamant constitution (*kāya sampat*) (III. 44, 45), motion through air and water (III. 39, 41), hardihood and power of endurance without flinching, firmness (III. 30), absence of hunger and thirst, whenever necessary (III. 29), the attainment of the powers of fellow-feeling, and sympathy with those in trouble (*karuṇā*), the feeling of joy and satisfaction at seeing those who are happy (*maitrī*), the feeling of bliss at seeing those who are virtuous (III. 22), the knowledge of languages and inarticulate animal

sounds (III. 17), the knowledge of the systems of the body (III. 29), the knowledge of astronomy (III. 26, 27), the knowledge of the *lokas*, the three or seven worlds (III. 25). These attainments, I cull for the sake of illustration. There are many higher ones but of them further on. It will be seen from this list of attainments, that individuals or nations must be great even in what is ordinarily called a worldly sense, before they can lay claims to entry into the higher regions of life, or even dream of them with success.

The proper education of a nation or an individual has for its object physical beauty of the highest order, an adamant constitution which will be up to all sorts of hardships wherever they may have to be suffered in the life of a soldier, or a student, or a saint; the attainment of the means of motion, even though it be through air and water, to say nothing of solid earth. Every one must learn to disregard hunger and thirst, in the pursuit after higher and nobler things. We must lead a life of hardihood and simplicity if we would be great, and walk safely on the road of highest happiness; we must be firm in our undertakings, we must learn to love our fellow-beings; we must sympathize with them in their troubles, we must be glad with them in their joys; we must learn to be proud of their virtues; we must not look down upon them for their vices (*ufeksha*), but must do our best to make them good and happy. We must try to study languages and sciences, physical and mental. What man in the world is great who has done nothing of these? What nation of the world has ever become great which has not striven to attain and retain these noble *siddhīs*?

The mind turns naturally towards the Hindus to begin with. With the splendid heritage of a philosophy, which has so exactly marked the stages of human progress, they have not retained even the minor *siddhīs*. They do not stand even on the lower rungs of the ladder of human progress, and they dream but weakly of ultimate happiness, quietly forgetting, in their ignorance, that the lower *siddhīs* must be attained before they are fit for the higher ones and that the *puruṣa* must pass through all the experiences of *prakṛiti* (*bhoga*) before he can attain the highest state of *apavarga* or *kāivalya*. The laws of nature cannot be violated. The great teachers of the Sāṅkhya Yoga philosophy have laid it down long ago that man must first live the lower life, then he must conquer the desire for that, for desire is but an

overgrowth and abundance, and then pass on to the higher, and so on along the graduated ladder of progress. One must live the life and know its attractions before there can be any merit in the renunciation, before renunciation can even be thought of, and however rapid may be the progress which one might make it possible for himself to make, he must rise rung by rung. A weak physical body is a constant drag upon intellectual and spiritual work. A man of undeveloped intellect will be but a sorry spiritualist. And what is true of an individual is equally true of a nation. It therefore becomes of the supremest importance to find out the true laws which govern the attainment and retention of physical vigour and beauty ; so that the development of the higher principles may become possible, and with a sound and strong physical body, we should set ourselves to find and work out the laws of intellectual progress, so that it may become possible for us to rise to the higher point of the spiritual world. It is the ignorance of these laws which leads us to pitfalls. When in our ignorance we do intellectual work, and while doing it ignore the physical side of our nature, we are dragged down. The body suffers, the desire for intellectual happiness in that condition becomes an additional source of trouble, and the experiment has to be repeated several times and for several lives before our eyes open to the necessity of discovering and working out the laws of physical life. This troublesome work may be shortened if we teach ourselves to profit by the recorded experience of seers. Similarly does spiritual work and a desire for spiritual happiness become troublesome to a man of weak intellect. The removal of the three descriptions of pain set forth by the Sāṅkhya philosophy as its object must be gradual, and the removal of pain on the objective plane means the attainment of a *siddhi* on the subjective. The cessation of physical pain means, in other words, physical beauty and an adamant constitution, and the same law holds on the planes of intellect and spirit.

This seems to be the present state of the Hindu nation: In the past they reached very high on the ladder of intellectual and spiritual progress. The desire for intellectual and spiritual progress became very keen. National physique was neglected. They were dragged down from their heights, and now we see the sorry spectacle of a nation with large capacities for intellectual and spiritual life, but with no nerve to take up either with any hope of success. Our brightest jewels are forced out of

a physical life by national karma, without being able to do much either for themselves or for the nation. What a sorry spectacle this—a nation of weaklings with high aspirations, but with no power to take up work earnestly and persistently. The other nations are differently situated. They have not fallen down. They are now soaring up, and with a systematic vigour which appears to be impossible to the Hindus. Take for illustration the work of the Theosophical Society. Western theosophists are studying the laws of karma and reincarnation with a vigour of thought, and a depth of grasp which besides being highly creditable to themselves, is without doubt calculated to confer benefit upon humanity at large. But among Hindus, while every man, woman and child talks of these doctrines, how many are there outside the Theosophical Society, who understand these doctrines or can even dream of teaching them. As to those within the Theosophical Society, I have no doubt whatever that their knowledge is due to their contact with and the influence of Western brothers. Vigour of the Western is due to his sound national physique and to his fresh intellect and new science. The weakness of the Hindu is due to his fall from the heights of the past, due to the neglect of the laws of the lower planes of life.

It is always the same until the lesson is thoroughly learnt. If the Western nations do not benefit by the experience of the Hindus, they will rise for some time in the domains of intellect and spirit, and then become another example in their fall—like the Hindus—to future humanity.

To my mind the value of the Theosophical Society consists, among others, in this very important factor of its work. By trying to promote the comparative study of Eastern thought and Western science, it imparts vigour to the Hindus and holds out a warning to the Western. Both can profit in this way by its splendid work. Both can learn that the teachings of the Sāṅkhya Yoga philosophers of ancient India when rightly understood and applied to human society will lead to physical, intellectual and spiritual happiness. The view of human life which these seers take extends both ways into infinity, and it is this view which can help modern man to guide his conduct, and govern his life much better and to greater purpose than any other partial view of life.

For illustration of the way in which the principles of the Sāṅkhya

Yoga were applied to Indian society in the beginning, and how the society became degenerated when those principles were forgotten, and how the Hindus and modern nations might be benefited by a study of those principles, I shall discuss the *Varṇa* system of the Hindus. I shall here state, for the purposes of this paper, some of the principles of the Sāṅkhya Yoga philosophy, reserving their discussion for some future occasion.

One most important principle taught by this philosophy is the principle of the evolution (*pariṇāma*) of the *Chitta*. Not only on the plane of animal life, but lower down in minerals and vegetables and higher up in the realm of morality, intellect, and spirit, it is this entity which evolves consistently from the lower to the higher.

The other principle is that, although life is bound to rise ultimately in the scale of evolution, it is subjected while on its forward march to the action of three *guṇas*,—the *sattva*, the *rajas*, and the *tamas*. I shall discuss these *guṇas* later. Suffice it to say here that in connection with this branch of the subject, the higher stage is always represented by the *sattva guṇa*, that effort to rise is always due to the *rajas*, but that the reactional force of the *tamas* always asserts itself. It is a cessation of further activity, which is very necessary for digesting the results of past activity, but which is constantly prone, if not checked, to drag the rising life of an individual or a nation down the current and back again into the lower manifestation of life from which it was striving to rise. This is always a most terrible period of suffering, as the higher energy which has woven itself into life becomes an additional source of trouble. But this suffering is useful. The *Chitta* becomes prepared against the possibility of further fall, and ultimately establishes itself permanently in the higher stage, thence to try to rise to still higher stages.

That the rise and fall are regulated by the law of *Karma*, the actions which lead to the higher plane, being in accordance with the *dharma* of the higher plane, are considered good. Those that lead back or chain the *Chitta* to the lower stage are considered bad. It is for this reason that the virtuous in their fall suffer more than those who have not yet risen at all. If by the study of the Sāṅkhya Yoga philosophy they see that their own weakness has brought about their fall, if the sense of shame thus brought about intensifies the keenness

of their suffering, they are led to correct their mistakes, and thus rise sooner out of the mire.

We shall now study the *Variya* system in the light of these principles. That the law of social evolution is at the root of this ordered division of political society, the least thought will make clear. All human societies tend to throw themselves into four great classes. Four great functions must be performed before a society can be maintained in progress.

The first of these classes consists of the performers of manual labour. This is the distinguishing characteristic of this class. The second great class consists of capitalists. Capital is the characteristic of this class. The third great class represents those who maintain the first two classes in the performance of their various duties. This is in modern societies represented by the State. Administration is the characteristic of this class. The fourth great class is represented by the teachers of humanity, who think out the laws of progress, who discover scientific truths, and teach and instruct every class in the performance of their various duties, with a view to higher and higher development. Thought is the characteristic of this class.

In ancient India these four classes were named the *Sādhas*, *Vaiśyas*, *Kshatriyas* and *Brāhmanas*. The functions assigned to these various classes show this plainly. Thus, Manu says that the duties of Brāhmanas are stated to be Reading, Teaching, the performance of *yajnas* themselves, and the making of others to perform *yajnas*, giving and accepting of charities. And if we refer to Chapter IV. of the Bhagavad Gītā, we find the sacrifices (*yajnas*) counted there. As the performance of these *yajnas* is conducive equally to individual and national greatness, and as all these *yajnas* are put down as important practices of Yogas by Patanjali, and as it is necessary to study these *yajnas* for the complete understanding of the duties which the four classes of society have to perform with a view to social greatness, it will perhaps be well to discuss these *yajnas* here in detail. As, however, this paper has already become rather long for a single issue of the *Theosophist*, I shall continue the subject in my next.

RAMA PRASAD.

[To be continued.]

"THY WILL BE DONE."

FROM how many pulpits in the world and from how many pews must the holy aspiration of the human heart, "O Lord, Thy will be done," be going forth in space ; how many thousands, on a Sunday, may be uttering it more with their lips than with their hearts, without the least consideration that in giving expression to it they are expected to honour the great Law of Righteousness which wakes and works for the good of all, for bringing them a step nearer to the goal of Life. If one were to study his own heart and probe it, down to the very seat of his earthly hopes, with their ever-to-be-realized anticipations, gloomy often, but brilliant by fits and starts, with scarcely anything in them to support and strengthen the soul, he will hardly have the boldness to say that he has a real conception of a sentence so fraught with bliss and so pregnant in meaning of the highest import, to him whose inner eye is open to the gravity of correspondence between the within and without of man. On the lower plane of life, where most of the interests of a man are centred in self-aggrandizement, where he thinks that he is the only one for whom Nature and Nature's God exist, there is very little hope that he will earnestly pray that the will of God, however unerring and righteous, may have precedence over his own self-seeking desire. So absorbing are the concerns of individuals during a single passage of life on earth, that their minds are monopolized by a feverish anxiety to make the most of the body, without the slightest consideration of their mighty possibilities, to actualize which they are here for but a short time as helpers and associates of the Law of Evolution. All religions infallibly teach that the will of God is the holy appanage of the manifested world, which works for the good and growth of everything, movable and immovable, that exists ; it is established to achieve the weal of all, and it persists, in the infinite providence of the Great Being, to impart self-consciousness to evolving Jivas. But as the will of God is not intended for separate entities, nor meant to function in a limited area, the element of personality, under the garb of voluble resignation, ever rises in rebellion against it. The isolation of single desires and the futile

effort to prevent the body from its inevitable decay, make the Divine will, though destined to conquer all opposition in the long run, lose in pointedness and energy what it might gain by co-operation and harmony. The will of God and the wish of man are poles apart, and though man and his wishes are but veritable reflections of God and His will, the infinite wishes of an infinite number of men, incoherent, disjointed, and, above all, adulterated with the animal self, fail to achieve their object against the one mighty aimful will wherein the idea of self is wholly expurgated. Had that one will not its overpowering force, it might have succumbed to its rivals. Ignorance of the higher states of consciousness in which man appears quite different from what he thinks himself to be, tends much to hide his connection with the higher planes and lulls him into the belief that the subtle workings of his thoughts and emotions have no reality of their own, and unperceived as they are they have no purpose of his own to serve, in his development.

A great step in advance is possible when the conviction dawns, however slowly, that there is comparatively greater persistence of life and energy in our mind than in the physical cells of our body, and that thoughts live longer than they. The momentum imparted to all sorts of activities by our mind is a secret which very few care to know, and those few who do know it, very often fail to realize the gravity and importance of thought-economy in the domain of human life. There may be thousands in this world, who may have a certain amount of pious desire in them to possess resignation to their hard lot in life, but they are not aware that when they give utterance to the words, "Thy will be done," they falsify their hearts by their lips, when the heart is not responsive fully to what the mouth expresses. This pious prayer, to put the Lord's will above all our personal wishes, tends to hypocrisy and is not likely to promote our spiritual progress. It is only when the sneaking purposes of the lower self sleep to wake no more, when the motives for continued isolation cease to operate, that a man can be said to effectively use this mantram of yielding to the Divine Will, which rests on justice, equity and righteousness, and works for ever and ever for the good and well-being of all. In fact, he who has attuned his heart to his head, or, rather, his head to his heart; who has taken refuge in the Eternal by sacrificing his impermanent self, he alone can pronounce it with a

telling force to lift himself and others from the mire of *Māyā*. Man, by the inherent gift of divinity inherited from his Father in Heaven, always tries to mould the world by the expression of his own views, with ever an eye to his own interests in preference to those of others, and such a procedure is a strong deterrent to the will of the Holy Lord, who having nothing to gain in the three worlds, protects the universe, in order to teach us to grow like unto Himself, by crucifying Himself in matter for æonian periods.

The unalloyed purity with which the words go out is the measure of a man's high position in evolution, how much he is able to live for others, or, in the words of the late Professor Drummond, how much of "other-ism" he has developed within himself.

Now we shall proceed to examine in how many different ways a man tries to assert his own will at the expense of the all-embracing and all-protecting will of the Omnipotent. To take a common instance—the weather, with thousands, is a source of dissatisfaction and discomfort. Should a morning open with frost, or should it commence with a gloomy aspect of the heavens, how many murmurs and half-uttered growls will go up expressing dislike with the surroundings, for the rest of the day. Concerned as each man is with his own affairs, he only takes thought of the effect of bad weather upon his own limited circle, but not so the mighty Law which worketh for Righteousness; it sweeps through space *for all*, and there is hardly a particle of matter which can stand unaffected by it. Each man, as a rule, seems to think that the forces of Nature stand for him alone, and he, therefore, cares only to judge of their effects so far as his own interests are concerned.

Again, for a moment, consider that when death or separation takes place in a family, with what feelings do we generally receive it. Hundreds and thousands in such cases are apt to express discontent, if not positive dislike, for the order of things as it exists in the government of the world; and the removal of a physical encasement is found fault with, because the party afflicted thinks that it should not have been treated with the deprivation it did not, in his fancy, deserve. At such a time, that humble and patient resignation which gives in to the rulings of Heaven, whose wisdom is beyond cavil and criticism, and whose modes of governing the universe are based on the solid rock of justice, is really a rare thing. Our personal predilections count for

little in a sphere where all are taken care of with impartial justice and minute accuracy of love. We may consider it a burden beyond our shoulders to bear when we have a family of half-a-dozen to look after and support ; but there is the all-protecting Father of us all—the great Human Family—who never has swerved from His great responsibility of maintaining it for infinite periods of time in perfect righteousness and plenteous mercy. Can we accuse Him who is whole and indivisible for not going out of His way by stooping to the selfishness of a few ? What would become of our body, if the Life within would only attend to a few cells composing it, leaving the rest to take care of themselves ? Would not dissolution follow in the wake of such a procedure, and would not the nurse be the grave-digger by such a short-sightedness ?

In our daily transactions through which we whirl automatically, whether they be intellectual, social, commercial, domestic, or political, we keep ourselves so prominently in the front that we hardly have time or inclination to think that there are many like us in the same walks of life whose rights have to be served, whose aspirations have to be answered, and who hold in the mind of the Great Being the same place that we crave for ourselves. In these days of debasing and brutal competition, how very, very few there be, who do not wish that their rivals in the race of life, their own brothers, sons of the one Father, were not in the way, or were in some uncongenial regions in which they themselves would never, for a moment, like to be. How many tradesmen, artisans, and professionals of all kinds, would like that those who follow their own occupations should thrive and be better off than they ? Individuals unite to make nations, and nations combine to build Humanity, and hence the thoughts of the former are the guiding-stars of the latter. In our heart of hearts many of us breathe the wish that we alone may prosper, and yet, our lips, from the pew, with shameless hypocrisy, give out that the Lord's will, which lives for all, may come to pass. We carry the knife in our sleeves to cut the throats of others, but in our palm, we show the olive branch to wish well by the world. We falsify our hearts by the spoken prayer that the Kingdom of Heaven may be our own.

Go a little further, and see if, in our attempt to approach God, in our daily prayers, we are any the less selfish than we are in our mundane matters. In fact, the bulk of human thought when

it tries to reach the Supreme, is also adulterated with a yearning to get something for the personality. The feeling of exclusiveness is so rudely violent that hardly one in a million can breathe forth the unselfish prayer, "O Lord, Thy will be done," that I, a part of the Whole, may also be blessed when Thy will is done for the Whole. We voluntarily shut out ourselves from the infinite mercies of the Divine Being by craving His attention all to ourselves. Immense would be the gain of Humanity, if all the units composing it would combine to imitate the example of the Father in Heaven, who in His all-embracing love, gathers everything that exists, and every manifested form, in His boundless bosom. The will Divine which has chalked out Its evolutionary plans, from the dawn of a Manvantara, cannot be frustrated, It must gain Its end, for It is whole-hearted and unselfish, but the difficulties It meets with in the human kingdom, on account of non-union with that very will, puts off indefinitely the much longed-for millennium which is to usher in the day of peace and rest for the Son of Man. How stupendous is the task which the Great Being has set before Himself, to develop in each unit that exists, that appears at first nothing but a bundle of strife, discord, confusion and isolation, a perfection wherein all these vanish and give way to harmony, peace and unity—the wages of the toils and troubles of the soul, once benumbed in the frost of ignorance and illusion.

When we live for the body, we cannot obey the omnipotent will of God ; but when, conscious of the aim of human life, we live in the immortal spirit, *for* all and *in* all, we come to grasp the meaning of rearing the tree from the tiny seed. The desires for earthly acquisitions, which rule the thoughts of most men, do not permit them to look into the treasures concealed in their own hearts, and every desire cherished and attained prepares them for endless experiences, till the mortal becomes more mortal, without realizing the object of evolution, *viz.*, the shaking away of painful limitations, inseparable from the phenomenal life. Every desire nursed for the separate self means running counter to the Law of God, a struggle to catch the shadow at the expense of the substance, an ever-widening gulf between God and man, between the Infinite and finite, between Him who wills us to be God, and him who delights to be the worm. The insuperable barrier between these two is due to their diametrically opposite natures ; the

one is undivided and indiscrete, the other would persist, even when warned and taught, in imperfection and littleness.

The chief reason which prevents a man from attuning his will to that of the Author of the Universe, is due to his being composed of the perishable and imperishable, the lower and higher, which build him in "the human form divine," and because his normal activities are associated with the lower and perishable, he considers that it will be to his own interest to ally himself with them. His frailties take possession of him for the greatest period of his sojourn here below, and guided, as a rule, by nothing higher than sleep, hunger, fear and enjoyment, he misses the grandest opportunity which Nature has put in the way of human forms, to sink matter and bring spirit on the surface. The feeble wish of man and the powerful will of God sprout from the self-same seed; the one gives the Dead Sea apples, full of dust and ashes, the other yields the blissful fruits of immortality, tasting which a man gets the vision of the heights he has fallen from, and to which he is, ever and anon, beckoned to rise. Every human being shows his activities in three different ways—by his thoughts, words and deeds—and in each of these three, he, in the incipient stage of his progress, never attempts to subordinate his own concerns to those of others. In his thoughts, pre-eminently, he is furthest from wishing God-speed to entities other than himself, and it is here that the contrast between man and his Maker is the most glaring, since the one is partial and stinted, while the other is all-reaching and full. The basic activity of a man lies in his thoughts which are the master-builders of his Karmas. Nature is much hampered in her work by the complicated machinery of a man's mind, for in him there is a world within a world, where there are definite plans laid out and organized, where everything is, more or less, meant for the self, and where self-centralization is the order of the day. Though she meets so much turbulence at his hands, it is from man and man alone, that she gets the greatest help when he becomes her colleague and partner. Nothing turns the wheel of evolution at a faster speed than his thoughts, when they are diverted into the channel of Spirit for which they were originally intended. When the unruly becomes tractable, when the enemy turns into a friend, when the winter of selfishness turns into the sunshine of altruism, the dawn of spirituality joins man to heaven where there is peace eternal for all that live, move and have their being

in the One without a second. Well may a man speak of himself, in the words of the poet, when he has identified all his interests with his God :

I was a wandering sheep,
I would not be controlled ;
But now I love my Shepherd's voice,
I love, I love the fold.
I was a wayward child,
I once preferred to roam ;
But now I love my Father's voice,
I love, I love His name.

When he breaks the narrow groove in which he is accustomed to move, and when he becomes as liberal and widespread in his motives for actions, as the elements themselves, free as air, all-pervading as fire, all-embracing as ether, then alone he can produce the magical effect of blessing Humanity and himself by giving utterance to the most potent spell of human life, "Thy will, O Lord ! be done," or, "Thy will, O Lord ! is my will." He soars to the zenith of his spiritual powers, he becomes one with his Father in Heaven, or is like the sun raying forth the influence of his love on all and everything whose part and parcel he himself is. The word "alien" must be expunged from his dictionary, and he must reflect himself in everything and everything must be reflected in him. A grand and glorious task this ; it is the goal of the weary journey homewards, through rugged and sole-blistering paths : the more we free ourselves from the impediments of the carnal life, the easier it is to our feet. There is an ineffable delight, unrealizable in the beginning, in living for others, in the service of God and His children. In doing good, the human heart expands ceaselessly, till its volume grows unmanageable, and its owner is dazed at his own undreamt-of potentialities turned into actual powers. Since God is endless and spaceless, the heart that follows and does His will must, also, be endless and spaceless, till it comes to know the bliss of giving and living, of dying and living. Let us in our heart of hearts pray to the Great Being that His will be done, and let us, in our thoughts, words and deeds, actualize this prayer for those myriads who have not their eyes opened yet to its potent charms, so that when their time comes, they may, in their turn, swell the chorus of benedictions for the uplifting of the human race, for the glory of the Infinite who wills and exists that His finites may one day become Infinite

like unto Himself. To serve Humanity is to serve God, and on the temple of Wisdom the first injunction that He has written with His holy hand tells us, "Come unto Me, by serving My children first." Let us serve man first that his Father in Heaven be served. Do good to the visible that the Invisible may be made visible. His will is that man shall be served before Him, for the little good we do unto our fellows shall be repaid by the Divine Presence felt in our hearts, for God felt therein is the apotheosis of man, his immortality and the one mission of his life on earth.

SEEKER.

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE PART OF MADAME BLAVATSKY.*

AND now as to Mr. (afterwards Dr.) Hodgson,† a young man, at this time, with unbounded confidence in his own abilities, but otherwise without any particular qualifications for the investigation of occult phenomena. This gentleman, visiting India on behalf of the Society for Psychical Research, in November, 1884, spent three months inquiring into the nature of the various occult phenomena produced by, or through, the agency of H.P.B., during several of the preceding years. Having himself seen no single one of these phenomena, Mr. Hodgson's report is, of course, based, not upon his own observations, but entirely upon the evidence of others, and thus consists, to a large extent, of inferences drawn by him from such evidence, these inferences appearing, in many cases, to be built upon very shadowy and unsubstantial foundations. Unfortunately, the report is rendered practically valueless, to the unprejudiced investigator, by the fact that, at a very early stage of his inquiry, Mr. Hodgson fell

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

† Since the publication of the first instalment of this reprint, in the *Theosophist*, we have received news of the death of Dr. Hodgson—see notice in *Theosophist Supplement*, March number,

under the influence of the Coulombs, and thus accepting their statements as to the genuineness of the Blavatsky-Coulomb letters and the production of phenomena by means of trap-doors, etc., he at once abandoned the role of the free and unbiassed seeker after truth, adopting instead that of the pledged advocate, seeking only for evidence in support of his preconceived ideas ; and so, when later he allows himself to sit in judgment upon the charges he has, from the first, adopted, it is but natural that he should find these charges proven. However, on receipt of his report, the Society for Psychical Research, as Mr. Sinnett points out in "Occult World Phenomena and the S.P.R.," proceeded to pass judgment on Mr. Hodgson's accusations without even calling for, let alone hearing, the defence, even refusing to allow H.P.B. to see certain of the above letters, then held by the Society, and which she had already declared to be "in large part fabrications." Mr. Sinnett goes on to say, "We have all heard of cases in which the judges think it unnecessary to call upon the defence, but these have generally been cases in which the judges have decided against the theory of the prosecution," but "the committee of the S.P.R. furnish us with what is probably an unprecedented example of a judicial refusal to hear a defence, on the ground that the *ex parte* statement of the prosecutor has been convincing by itself" (p. 7). Now, the whole case made out by Mr. Hodgson rests, in reality, upon the, for the most part, unsupported evidence of the Coulombs, two persons who, in the words of Mr. Sinnett, "endeavour to blacken H.P.B.'s character, by first exhibiting themselves as engaged in fraud and deception, and by then accusing her of having been base enough to make such people as themselves her confederates" (p. 8). In order to give some support to this theory of conscious imposture and vulgar trickery on the part of one who, on the face of things, has, at great sacrifice, devoted her life to a philanthropic idea, Mr. Hodgson suggests, and the Committee of the S.P.R. accepts and endorses, the long exploded idea that H.P.B. may be a Russian political agent, working in India to encourage disloyalty to the British Government : and this notwithstanding the fact that the Government of India had itself, some years earlier, conceived the same idea, but, after thorough inquiry, had abandoned all suspicion of her motives. Moreover, as to the reliability and truthfulness of the Coulombs, the Committee itself says

that where persons like the Coulombs {have been concerned, their unsupported assertions cannot be taken as evidence (p. 204 of Report); thus, as Mr. Sinnett says, the members of this Committee "say such and such evidence must not be taken, and then they proceed to take it and to put it forward, and, as a careful examination of the Report will show, to build conclusions upon it, and to use bricks made out of M. and Mdme. Coulomb's statements as the foundation for the fantastic edifice they rear above." For, if every reference to the Coulombs and their statements were eliminated from his Report, every one of Mr. Hodgson's elaborate theories and assumptions must of necessity fall to the ground; and yet even Mr. Hodgson only accepts their evidence when it suits him, for, finding the testimony of Damodar, an Indian Chèla, too much against his accepted theory, he declares him to be an accomplice in the alleged frauds (p. 210), and this in face of the statement of the Coulombs "that, in order to save Madame's (H. P. B.'s) reputation, I (Monsieur) did my best to the last; and it was only on the morning of the 16th May, 1884, that I confessed to Mr. Damodar the existence of the trap-doors, as can be seen by his affidavit, and this confidentially, with the object of sparing Madame's honour, and at the moment when I saw there was no alternative before me" (p. 92 of Mdme. Coulomb's pamphlet). Again, in one of the letters previously referred to, and which Mr. Hodgson assures us are certainly genuine, Mdme. Coulomb is instructed to let Damodar receive a message in a "miraculous way" (p. 11 of above pamphlet), which, were he the accomplice we are asked to believe, would be palpably ridiculous. Mr. Hodgson admits that the sole evidence for the existence of a sliding panel at the back of the shrine is the uncorroborated statement of the Coulombs (p. 222 of his Report), and yet proceeds to build a series of elaborate arguments upon the supposition that this statement is demonstrably a true one, whilst, at the same time, assuring us that he has not "trusted to any unverified statements of the Coulombs" (p. 210). Now in regard to the numerous messages from the Masters, received, from time to time, by many different persons, all of which, with two exceptions, are declared by Mr. Hodgson to have been written by H.P.B.; when specimens were first submitted by him to two experts in handwriting, they were both convinced that the "K.H. writing" was *not* the work of H.P.B.

(pp. 282-3 of Report), but Mr. Hodgson insisted that it was, and, having thus shown what conclusion he desired, he again submitted the original, and some additional specimens, with the result that the experts then agreed with his own conclusion. As to the value of this expert testimony, I need only say that Netherclift, the particular expert upon whose detailed examination of the documents Mr. Hodgson chiefly relies, is the same one who was afterwards so wofully deceived and discredited by the notorious Pigott forgeries concerning the late C. S. Parnell and the *Times*, and of whom the eminent Q. C., Mr. Montague Williams, speaks in "His Leaves from a Life" (p. 263), where he tells us that Netherclift and another expert swore positively to a writing as that of a certain man, though it was afterwards proved to be by quite another one, adding that their evidence from handwriting is quite worthless. "In fact," he says, "in my opinion, they are utterly unreliable." Moreover, in attributing the K.H. letters to H.P.B., Mr. Hodgson ignores the fact that many of these were received quite independently of H.P.B., and even during her absence from India; in fact, he goes so far as to deny the very existence of the Masters (pp. 209-10), although, as to this, there is overwhelming evidence, in the shape of the testimony of a large number of persons, who have seen the Masters on many occasions, both in and out of the physical body. Now, of course, Mr. Hodgson recognises that if Mr. Sinnett's record of occult phenomena, as detailed in the "Occult World," holds good, then his own general theory must fall to the ground, and therefore he devotes much time and effort to an attempt to discredit Mr. Sinnett's testimony. In the above work, referring to a message received by him inside a closed note of his own, Mr. Sinnett says, "she (H.P.B.) put it in her pocket, went into her own room, which opened out of the drawing room, and came out again *almost instantly*, certainly she had not been away thirty seconds;" whilst, in a statement made before two members of the Committee of the S. P. R., he is reported to have said "she was 'out of my sight but for an instant of time—I will undertake to say she was not out of my sight for ten seconds." Thus, seizing hold of this slight difference in the mode of expressing a very brief period of time, which, obviously, was not accurately measured, but only roughly estimated at the time, Mr. Hodgson builds up a laboured argument to show that Mr. Sinnett's evidence is quite unreliable, and that he must therefore be regarded

as an inaccurate and untrustworthy witness, as one in whom it is impossible to have confidence. And yet Mr. Hodgson, this very critical investigator, makes some wofully absurd mistakes himself. For instance, in connection with another incident recorded in the "Occult World," Mr. Sinnett receives a telegram from one of the Masters, at a time when H.P.B. is many miles away from both the place of the receipt and that of the despatch of the telegram, and, it having been suggested that H.P.B. may herself have been the author of the letters purporting to come from the Masters, Mr. Sinnett, through the courtesy of a telegraph official, is given an opportunity of comparing the original telegram with a letter received through H.P.B. from the same Master, and is thus able to satisfy himself as to the genuineness of the letter. Now Mr. Hodgson, on the strength of a slip of paper, given to him, as he believes, unintentionally enclosed in some other papers, and which, therefore, he has no moral right to use, endeavours to show how this evidence, as to the genuineness of the letter referred to, was in reality obtained by means of a number of confederates, but, unfortunately for Mr. Hodgson's reputation for accuracy, he omits to notice that the words written on the slip of paper refer to a telegram from a different Master, the original of this latter telegram having been sent to Mr. Sinnett through a third party without reference to any occult phenomena whatever (pp. 33-7, O.W.P., and the S.P.R.). Then, again, with reference to an incident concerning the hearing of two voices, at one and the same time, by Mr. Mohini, Mr. Hodgson says (pp. 357-8 of Report): "I need only remind the reader of the hollow in the wall which was near the corner of Madame Blavatsky's room. The confederate may have been Babula, previously instructed in the reply and with a mango leaf in his mouth to disguise his voice;" to which Mr. Mohini replies: "In my turn, I need only remind the reader that this incident did not take place at Madras, where Mr. Hodgson examined Madame Blavatsky's room, but at Darjiling in the Himālayas, months before the house at Madras was bought or occupied. What light is thrown on Mr. Hodgson's conclusions by this inaccuracy, after all his patient and searching inquiry, in which great attention is always professed to have been paid to facts, I leave others to determine" (see p. 47, O.W.P., and the S.P.R.).

In a similar manner, taking Mr. Sinnett's records of occult

phenomena one by one, Mr. Hodgson proceeds to suggest all sorts of ways in which these tricks, as he calls them, may have been worked, and, whenever his suggested method appears difficult to reconcile with the facts as recorded, he returns to the affair of the ten and thirty seconds, reminding his readers how impossible it is to rely upon Mr. Sinnett's accuracy. But nothing, perhaps, tends more to show Mr. Hodgson's lack of capacity to judge the real value of the evidence placed before him, than the fact that he lays great stress upon the differences as to detail, in the accounts of the same phenomenon, given by different persons, such variations pointing, at least so he alleges, to the untruthfulness of many, if not of all, of the witnesses; whereas the most elementary experience in a judicial capacity would have shown that, on the contrary, these very differences bear the strongest testimony to their truthfulness. In fact, it is a matter of common knowledge that, amongst people of average capacity, no two observers of any particular phenomenon are ever fully agreed as to its every detail, and for this reason, in a Court of Law, too close an agreement upon matters of detail is invariably regarded as affording strong presumptive evidence of collusion on the part of the witnesses. As further showing the very slight value of Mr. (now Dr.) Hodgson's criticism, I would remind you that when, in I think 1895, this same gentleman similarly criticised certain experiments made by a number of scientists with the medium Eusapia Paladino, offering somewhat similar suggestions as to how each particular incident might have been brought about, Professor Oliver Lodge, the well-known electrician, one of the investigators and one of the leading scientists of to-day, said in reply (see *Borderland*, vol. ii., p. 101): "I really do not see how Dr. Hodgson can get over these statements, on any of his hypotheses, without attributing to us definite and deliberate falsehood;" these words, I would add, being equally applicable to his criticism of Mr. Sinnett's work. Finally, it is worthy of note that, some years later, after having himself witnessed a number of phenomena under the mediumship of Mrs. Piper, Dr. Hodgson publicly announces his belief in their genuineness with a great blowing of trumpets, as it were, as though to say, "Now that I, one of the greatest and most exacting of critics, am at last satisfied, no one else can possibly fail to be convinced,"—and this notwithstanding his own previous derision

and rejection of the testimony of all other investigators. And now let us consider the other side of the question, let us look to the testimony of those who knew H.P.B. from personal experience, from having lived in the same house for months, nay, in some cases for years, together, and we all know how truly we learn one another's real character when coming into daily contact under the same roof. The Countess Wachtmeister, writing in 1886 ("Incidents," pp. 317-18), says: "I had been told a great deal against her, and I can honestly say that I was prejudiced in her disfavour" . . . but "I have now spent a few months with Madame Blavatsky. I have shared her room, and been with her morning, noon, and night" . . . "and I now openly and honestly declare that I am ashamed of myself for having ever suspected her, for I believe her to be an honest and true woman, faithful to death to her Masters and to the cause for which she has sacrificed position, fortune and health." Why! even a newspaper writer, in an article published shortly after her death (*Birmingham Gazette* of May 12th, 1891), testifies that "in Madame Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds; she preached purity and self-denial; she taught that virtue was excellent for virtue's sake. Her philanthropy was well known." . . . "So far as personal example could testify, she was a woman worthy of admiration" ("In Memoriam," pp. 88-9). Then Mrs. Cooper-Oakely ("In Memoriam," p. 17) says of her: "In all the years I have known our teacher and friend, I have never known her utter one ungenerous word of her greatest enemy; she was the practical personification of charity and forgiveness, and was always ready to give another chance of doing better to anyone who had failed her." . . . "It is a striking fact that the more closely and intimately we were united to H.P.B. in everyday life, the more did we learn to respect, nay, to reverence her." Whilst Herbert Burrows (p. 37) says: "Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil, if these could advance the great cause to which her every energy was consecrated." Again, Bertram Keightley, now General Secretary of the British Section T. S. (p. 90), says: "From the time when I first looked into her eyes, there sprang up within me a feeling of

perfect trust and confidence, as in an old and long-trying friend, which never changed or weakened, but rather grew stronger, more vivid, and more imperious, as close association taught me to know the outer H. P. Blavatsky better." . . . "However puzzled," at times, to understand her motives and actions, "I could never look into her eyes without feeling sure that 'it was all right somehow,' and again and again the feeling was justified—often, months, or even years, afterwards." Then in 1891, speaking in the Hall of Science, London ("Fragments of Autobiography—1875 to 1891"), Mrs. Besant said: "I know that in this hall there will not be many who will share the view that I take of Madame Blavatsky; I knew her, you did not—and in that may lie the difference of our opinion. You talk of her as 'fraud,' and fling about the word as carelessly, of one with whom you disagree, as Christians and others threw against me the epithet of 'harlot,' in the days gone by, and with as much truth. I read the evidence that was said to be against her. I read the great proofs of the 'fraud.'" . . . "I read most carefully the evidence against her, because I had so much to lose. I read it; I judged it false on the reading; I *knew* it to be false when I came to know her." And again, in her "Autobiography" (pp. 343-4, Library Edition), Mrs. Besant tells us that, when inquiring about the Theosophical Society, H.P.B. asked whether she had read the Report of the S.P.R., and that, on replying in the negative, she was told to "go and read it, and if, after reading it, you come back—well," and nothing more would H.P.B. say on the subject. Mrs. Besant goes on: "I borrowed a copy of the Report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continued assumptions on which conclusions were based; the incredible character of the allegation; and—most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank, fearless nature that I had caught a glimpse of, against the proud, fiery truthfulness that shone at me from the clear, blue eyes, honest and fearless as those of a noble child? Was the writer of the 'Secret Doctrine' this miserable impostor, this accomplice of tricksters, this foul and loathsome deceiver, this conjurer with trap-doors and sliding panels? I laughed aloud at the absurdity, and flung the Report aside with the

righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and the baseness of a lie."

. . . "My faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition, I proved her true, day after day, in closest intimacy, living by her side ; and I speak of her with the reverence due from a pupil to a teacher who never failed her."

And here I cannot do better than conclude by quoting from *Lucifer* of May, 1895 (vol. 16, pp. 180-1), in which Mrs. Besant says : "Brothers mine in all lands, who have learned from H.P.B. profound truths which have made the spiritual life a reality ; let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an 'authority'—any further than the inner consciousness of each sees the truth of what she says—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the World. When all these attacks are forgotten, these deathless titles to the gratitude of posterity will remain."

N.B.—Since writing the above, there has appeared in the "Theosophical Review," (vol. 34, p. 130), under the same title, an article by G. R. S. Mead, which students and inquirers are strongly recommended to read.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

[Concluded from p. 447.]

THE members of the *Nair Taravads* * have a solemn feeling for their departed ancestors. Wealthy *Taravads* have golden images made to represent their ancestors. Others get their *karnavans* † images made of silver or bronze or even wood, according to their means. These images are held sacred. They are kept in a room set apart for sacred and religious purposes. This room is called *Patinnhatti*, a room facing towards the east. No members are allowed to enter this room or even the verandah leading to this room, when they are not pure. The gods of the family also have a place in this *Patinnhatti* room. No husband and wife are allowed to sleep here under any circumstances. These images are worshipped every new moon, during the night. In case of poor families only an annual worship is held. This spirit worship is specially provided for in *Karārs*—agreements entered into by the members of a *Taravad* for the management (better than hitherto) of their *Taravad* affairs and estates—by setting apart sufficient property to cover the expenses of this ancestral worship and the worship of the serpents called *Visham*, *Vishathumkāru*, &c.

This does not complete all varieties of worship of ancestors as now observed by Malayālees. A regular *S'rāddha* ceremony—feeding some Brahmins at a suitable place at the worshipper's expense—is also added by all well-to-do families. This *S'rāddha* is not connected with the image. The image is not only held sacred but even secret. Once placed there, it is never taken out of the *Patinnhatti* unless when the room undergoes substantial repairs or is being dismantled.

Thus three forms of spirit worship are observed in Malabar. First is the worship of canonised saints by devotees, for earthly purposes; second is the worship of gold, silver or other images representing departed ancestors, and the third the almost harmless worship by the *S'rāddha*. Whereas the first is resorted to by all who have a gift to pray for, the second and third forms are adopted by the descendants of the deceased and not by others.

* Families.

† Senior male members.

There is yet a fourth method of spirit worship to be described in the sequel. In the meanwhile it is but fair to stop and see what is to be understood by the word spirit. What is its status in the economy of the universe, and what is its correlation with the other manifestations of the *Uncaused Cause* ?

We have to proceed on the principle that there is a real substratum of an immovable and unchangeable entity whose manifestations, past, present and future, constitute what is known as the Kosmos. There is no limit either to the number or to the manner of the manifestations. Now it has been given to man to understand a certain number of ways in which these external manifestations occur. He knows, for instance, that two parts of hydrogen and one part of oxygen would put in a conjoined appearance in the shape of water. He calls this chemical affinity. But beyond this terminology none can go. Why should there be a chemical affinity between H^2 and O ? How does this new power, "*affinity*," act ? . . . And so, everywhere, when one is brought face to face with simple fundamental facts, the *Absolute Reality* recedes from every step taken onwards except the last and final jump into the beatific perception. So far as science at present goes and looking back to the history of the advancement of experimental science in its popular aspect, it cannot be assumed, without fear of contradiction, that the tiniest form in which force or life can exist and be stored up is electricity any more than it could have been assumed in an early age that steam was the only possible means of locomotion. At that time Marconi and Tesla would have been burned to death if they had ever ventured to publish their discoveries and inventions a century in advance. The name of Galileo need only be mentioned in order to remind impartial thinkers that popular or scientific or conventional acceptance or rejection is not an unanswerable test of the truth or otherwise of a fact or a theory.

Tangibility or perceptibility is a general test of perception but not of existence *per se*. Two opposite currents of electricity might run on around you along wires without your knowing anything about the force and nature of the currents. When circumstances contribute towards a meeting of the two, there is a flash or an explosion and electricity is perceivable. But before this manifestation, is it correct to say that the currents did not exist ? It may be that a man has no occasion to wait for a development of events effecting a contact and an explosion. Is

he. to be deprived of the true knowledge that currents were running all round him ? Would this knowledge injure him ? Now the Cauvery Power Scheme flashes out many thousands of horse power across miles of country. Supposing a country cultivator knows how to convert electricity into mechanical power which can be used for raising water from his wells, would it not be of immense benefit for him ? He would be left behind by progress if he complacently denies the magic and unseen powers of the wires overhead and sticks to his *picotta*, while others are digging out nuggets of gold.

The philosophy of evolution now universally accepted teaches us how creation follows environment and how environment acts upon individuals and species. Aristotle found that every inch of the universe bristles with possibilities of life. It has been lately proved by a Bengali savant that even dead stones and rocks have a way of responding to electric shocks, thus showing that there is life of its own kind in it. The forms that life assumes under various circumstances are innumerable. The caterpillar and the butterfly, how dissimilar ! and how unbelievable to the first hearer that they are identical. But this transformation is known to every school-boy because he is taught how it is.

The creation of the world is not so easily learnt. But everyone is amenable to analogy. As declared by Aristotle, every part of the universe teems with life. Earth has animals and vegetables. Water supports creatures suitable to its conditions. Every leaf in the forest is full of life in invisible forms. The very death-dealing diseases, cholera, anthrax, bubonic plague, &c., are found to be due to *Living* and not *Dead* forms of life. If *life* can exist even in the form of *death*, is it monstrous or foolish or childish to recognise life in forms *finer* than the *protoplasm* ?

The theory of "protective" colouring in Ornithology explains the fact that some birds are not distinguishable from their surroundings. If surroundings can give a shape to the individual, even in the physical world, why not allow a similar operation in the finer spheres ?

Taj Mahal is not the immediate result of the engineer's thought. The Mahal must have existed in the Emperor's mind for a long time before it reached the engineer's brain. There it was being worked out, and brought out on paper and the plan was followed in detail by the

workmen. The form in which the Mahal existed before it was an accomplished fact is not known to all visitors of the building. Yet the mental forms were there. Thus the world of men engineered by the *Grand Worshipful Master Mason* has had and is having its existence in forms leading to the *apparent embodiment*. So each life has its own *pre-mundane* and *post-mundane* forms that are identical with it in reality and different in shape and tendencies like the caterpillar and the butterfly. The latter can be kept under the microscope and watched and verified. But how to verify the human butterfly? The microscope to verify this fact has not been yet advertised. True, but as the lenses of the ordinary microscope have to be cleaned before they are used, the human thinking machine has to be washed by an energetic and superlatively cleansing moral atmosphere before anything pertaining to pre or post-earthly fact or relationship can be appreciated. This has been so for ever, and can never be otherwise. Moral laws are no less exact and unchangeable than natural laws such as gravity, &c., which are ultimately aspects of but one state of relationship.

Now to deny verification to a large number of enquirers is certainly unscientific. But to insist that a sound should be tested by the eye and a taste should be tested by the ear is also equally wrong. Facts should be tested by suitable methods. There is no initial improbability in holding that life after leaving the body subsists in the form of air or ether until it gets an opportunity to embody itself in the usual course. That there are souls roaming round the graveyards and vicinities of places where suicides were committed is believed by many. Novels also contain several instances of belief in the power of such spirits to disturb or even destroy affected persons. "*Isis Unveiled*," Vol. I., gives several authentic instances.

Theosophy teaches that the more a man is attached to worldly so-called comforts, the heavier does his spirit become and in consequence unable to pursue its onward course. Men that die with a keen feeling of reluctance on leaving their millions, thousands, hundreds or even tens, become attached to the earth for a longer time after their death than is otherwise necessary. Such spirits become *Pretas*.

"Siwa Virahitayā dukkhitās san paretās;" or becoming *Preta* on account of sorrow at separation from one's worldly connections

Such spirits are believed to haunt the places where their property is situated and constantly tease those who benefit thereby and eventually squeeze out from them an expiatory rite that saves them from the helpless state of a *Preta*. In order to free themselves from the attacks of this invisible enemy, people have recourse to various religious ceremonies in which the worship of the spirit forms a chief part. An image dedicated to the spirit is made and consecrated. This image is finally lodged in the precincts of a village *Bhagavati* temple where such images are generally accommodated. It is supposed that this *Preta* is then under the guardianship of the *Divine Agency* who would see that no violence is committed by any spirit committed to its fostering care, and finally promote the spirit to a higher sphere as a reward for good conduct while under incarceration.

In execution of civil decrees non-paying debtors are sent to jail at the expense of creditors. Similarly those who lodge such spirit images in village *karvoos* have to contribute towards their maintenance in proper order. This contribution merely amounts to an annual offering. Sometimes this is capitalised at a fair rate of interest and handed over to the manager of the *karvo* once for all. This kind of spirit worship may be taken as a fourth variety.

There is yet another form of appeasing the anger of the offended spirit. In certain families there is a custom of giving a sumptuous banquet to Brahmins, once at a stated period of the year. When one enquires about the origin of the feast, some say it is simply a *Samaradhana*, a worship of Brahmins. But the truth lies deeper. The elderly members of the family and the neighbourhood remember the origin. It was this: A Brahmin formerly had a wife in that particular family. He happened to possess some substantial property which was at his death—which might have happened perhaps artificially—appropriated by the members of the wife's family. [The fire that burns to ashes the whole universe (at the end of a kalpa) cannot (with immunity) eat up charitable endowments assigned for Brahmins—vide *Tunchat Ettutlaachchan's Bhāgavata*.] Thereafter some female member of the *Taravud*, generally the most handsome and graceful young damsel of the house, is attacked by falling sickness, or some unnamable malady. To prevent the attack becoming

prevalent among all the individuals of the *Taravad* the only remedy available was to give an ungrudging feast to Brahmins. Hence the banquet. In certain cases, a manifestation of the spirit appears on the occasion in the person of one of the members and expresses its satisfaction or otherwise on the celebration of the anniversary.

Now these are facts as they exist in the social and religious world of Malabar. To deny *in toto* their existence is unscientific. This state of things has existed from time immemorial. Great authors have described the nature of *Pisachas*--which are akin to spirits in form (Chapter 94. *Brihad Yoga Vāsishtha*).

The nature of *Pretas* is described in the Puranas and Tantras. The fact that a student of a Chemistry primer cannot see his way to find out the manifestation of a spirit, can but go a little way towards denying its existence. How many of the lay population can believe that some of the most beautiful paints in all shades of colours, and some attractive scents, are made out of coal tar? Yet they are so made in Germany. And Professor Dewar, as President of the British Association, spoke about it as a wonder that the first discovery of the principle in England should happen to be neglected there and followed up with immense profit in other lands.

One's belief is a test not of the subject-matter of the belief, but of the mental equipment of the believer. All is *conditioned*.

As the end of the article is being reached, it is submitted that this is intended merely as a suggestive, as opposed to an exhaustive one—in point of description, enumeration or discussion.

If Malayalee representatives would come to help an investigation, committees may be appointed to investigate on the spot the operations going on in the name of spirit worship. The following questions may engage the committee's attention:—

1. Name and situation of all such temples.
2. Property owned by such temple, *devaswams* and *vellich-chapāds*.
3. Number and description of cases dealt with by each.
4. Similar temples not associated with spirits.

GURUCHARANA.

"PHYSICS AND METAPHYSICS."

MEMBERS of the Theosophical Society are sometimes at a loss as to what to place before a public audience, and also as to the way to do it. One cannot please everybody, one cannot appeal to everybody ; and many times people are confused or in some cases offended by what they have heard, either from the platform, or during the course of a discussion. The subject matter has been either too deep or too shallow ; scientific views may have been put forward in the one case, and proved too strong for a weak intellect ; or in the other, some particular aspect of religion may have been treated with what the listener considered to be want of reverence. And it is just possible that the scientific views put forward may have been considered not sufficiently skilfully advanced, and the religious aspect may have seemed merely pietistic twaddle.

Well, the open discussion allowed helps the case in one sense ; it is open for any one to discuss the matter in hand, and in case of non-understanding, to ask questions. And that, it appears to me, is one of the most valuable aspects of our public meetings ; one of the greatest objects of the Theosophical Society is to stimulate thought and enquiry ; and that cannot be done in a better way than by bringing forward new ideas ; ideas presenting entirely different aspects of life from what have been current before, and also new ideas regarding old beliefs and systems of thought. They are certain of course to rouse a certain amount of antagonism ; there is a class of minds that objects to anything new being brought forward to rouse it from its death-in-life existence.

Again a certain class of minds is always in opposition and is always looking out for something to combat ; and I am afraid that nothing can be done with them, they must just fight it out until they get tired of fighting, in some respects they too are fighting for the Truth and will eventually get it.

Not being able then to please everybody, it follows that individually we must just each go our own way and do our best to place that before our audience which we see or feel to be true, and so give

out something that has been of benefit to us, and which therefore, all of us being human, may strike a chord in the mind perhaps of one or two and prove of use to them.

The liberty of the Theosophical platform allows for that ; on it we have what our forefathers longed and struggled for, and now we reap the fruit of their exertions in the great liberty of speech that is permitted. And for the most part that liberty is not abused, and one may listen to discussions on religious subjects carried on with equal freedom and toleration, a proof that liberty is not necessarily license, and that the free man does not become an anarchist, but a law-abiding and conscientious citizen, ready to give due weight to the other man's opinion.

Now what is the best use we can make of this liberty ? We are free ; but all men are not free ; what then is the logical conclusion ? I should say then that the first duty of the free man is to help others to obtain the same freedom, and that is what we as Theosophists are trying to do, and that also is the great object of our Society. Now wherein is the highest freedom ? * Necessarily in our thoughts. But for the most part the thought power of man is not free ; it is shackled and bound ; "cribb'd, cabin'd and confined ;" it is the slave of old ideas and ways, it is the bond-servant of tradition and environment ; and the greatest sign that it is so is that mankind does not know it and dreams that it possesses freedom of thought, while at the same time it knows next to nothing of thought processes or the great creative power that is inherent in thought. To understand and obtain that freedom of thought is the work of the Theosophist ; and, as he does so, to pass his knowledge on as far as he can and so help his fellow-men who would also be free and understand. It is a following out of the old precept "know thyself !" It is an appreciation of the saying that "The proper study of mankind is man," and that "on earth there is nothing great but man, and in man there is nothing great but mind." It is part of the search for truth which, as Jesus of Nazareth said, "will make you free." Now although it would be going a great way to say that the proper study of mankind is *only* man, yet it appears to me that there is much truth in the saying that man is the universe in miniature, and if that be so it follows that by studying man in all his parts we shall arrive at a pretty fair idea of the nature and constitution of the universe ; and if we follow up the idea of the great-

est thing in man being mind we must logically admit that the greatest thing in the universe is also mind. To understand man we must understand his mind, and if we can thoroughly understand the mind of man, we shall have an approximate idea of the nature of the universal mind, commonly called God, and at least an aspect of God. And how can we get to understand the mind of man? Just as we have it stated that man is the microcosm, or miniature of the universe, so we may say that an individual man is a representative of the mass, so we may get at the human mind, and so at the universal mind, by studying the individual who is most available, one whom we have always with us, our self. Whether we like it or not we are always studying and trying to understand ourselves; and we may take it as one of nature's methods (or of God's, if so you like it,) of carrying on the process of evolution, for it is necessary that all conditions in any given stage must be understood before we can pass on to a higher one.

But I take it that we have passed beyond the stage of going blindly forward with the slow processes of nature; we *want to know* and understand the why and the wherefore; we most of us want to aid in improving our own conditions and those of our fellowmen, and consequently we begin an intelligent study of things. So we reach the point again of trying to understand the universe through the mind of man, and the mind of man through our own.

But it seems to be a very difficult thing to get men to see that the goal of truth can be reached in that way; we are so sunk in matter, incarnated in physical bodies and cognising the physical universe through the avenues of the senses, that it is again "to the Jews a stumbling block and to the Greeks foolishness." Yet so we are taught by all the religious teachers, even by the most material of them, as witness the book of Jewish teaching—Deuteronomy. "This commandment which I command thee this day, is not hidden from thee, nor is it far off. It is not 'in the heavens, that thou should'st say, 'who will go up for us to the heavens, and bring it to us, that we may hear it, and do it?' Nor is it beyond the sea, that thou should'st say, 'Who will go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it.'" No wonder they said that "hearing we could not hear, and could not

understand ;" our tendency always is to " look before and after, and sigh for what is not." Are not our astronomers at this day searching for it in the heavens, and our physicists going over the sea and under the sea looking for it, and are they finding it ? Not any of them in the way they expect ; for at every point they are being driven back upon internal and hidden things.

Now there are three main ways by which thinking men have attempted to solve the problem of existence : By Science, by Philosophy, and by Religion, and these three it appears to me, are one. Because though it is well said, " All our knowledge begins with perception," something more than perception is needed, and that is understanding of the thing perceived ; and in order that the understanding may come about, it would seem that it should not be viewed as a thing apart from us, but as being *a* part of us ; thus the Religious method is through the realisation of unity ; the Philosophical by the understanding of the necessity for unity ; and the Scientific by the perception of the various aspects of unity, and their investigation. And in viewing these three main divisions, it would seem that the necessary scientific perception and investigation was dependent on the intellect, the thinking principle ; the philosophical partly dependent on the intellect and partly independent of it as dealing with the relations between the thinker and the thing thought of ; while the religious is wholly independent of the intellect, as it deals with the Thinker himself (or Itself) and is a state of unity far beyond all intellectual perception.

Let us examine the first of these ways, the scientific, dealing with the perception and the investigation of things, and see if we can discover where it has led us, or how far it leads us. And the first thing to be noted is that this view of things as being " dependent on" or " independent of " the intellect, leads to a primary division into Physics and Metaphysics ; the methods are said to be empirical and transcendental ; the scientific method is empirical and deals with Physics, while Philosophy and Religion are transcendental and deal with Metaphysics. Physics, again, may be divided into two ; matters of outer experience and of inner experience. Dr. Paul Deussen, of the University of Kiel, in Germany, in his " Elements of Metaphysics," gives a very good synopsis of all the general sciences, which is as follows : " Outer experience deals first with Time and Space, by

Mathematics, Geometry and Arithmetic" (the realm of the abstract) ; second, with the concrete, the material world and the ' natural ' sciences. The natural sciences he subdivides into Morphology, dealing with Form, subdivided again into Inorganic, the sciences of Mineralogy and Geology; and Organic, the sciences of Botany, Zoology, and Anatomy ; and in addition to Morphology, Etiology which deals with the changes and the cause of changes in the Forms, and these he subdivides into non-essential : Physics (in its narrower sense, treating of the properties of bodies as bodies, and the action on them of heat and all other forces), and Astronomy ; essential : as Chemistry ; and organic : Physiology, of plants, and of animals. And in these sciences dealing with the material world we have the working tools, as it were, by which the scientist endeavours to open the mysteries of the Universe, by the methods of perception and investigation of the things which are seen and impermanent—phenomena ; and the general conclusion at which he had arrived was that everything that is, is due to the existence of two agents, Matter and Force ; and that owing to the nature of these two agents they are both indestructible and must therefore exist for ever, and must therefore have existed from ever. But if we press for any explanation of the inherent nature of matter or of force, the scientist can give us no answer. Huxley says, In "perfect strictness it is true that chemical investigations can tell us . . . *nothing directly* of the composition of living matter, and . . . it is also in strictness true that *we know nothing* about the composition of *any* (material) *body whatever as it is*. If we further enquire, 'What then is energy?' we are told that 'it can only be known to us by its effects ;' that the molecules of all bodies are 'under the influence of two contrary forces, one of which tends to bring them together, the other to separate them.....The first is molecular attraction, the second force is due to *vis viva* or moving force' (Ganot's Physics). But when we ask again, 'What is this moving force?', Mr. Huxley replies : 'It is an empty shadow of my imagination' (Physical Basis of Life). And Professor Tyndall himself confesses that the intellect 'retires in bewilderment from the contemplation of the problem involved in the first marshalling of the atoms.'"*

On every hand indeed the physical scientist appears to have been lost in bewilderment ; forced to take refuge in theories and in

* " Evolution according to Theosophy : "

hypotheses. Thus the chemist, bewildered in his subdivision of matter into finer and finer particles, still retaining life and form, postulates an "ultimate atom" of the nature of which he knows nothing, except that its existence appears to be a logical necessity. The physicist, bewildered by the play of forces protean in their activity, postulates a 'something,' calling it ether; but when we ask, "What is Ether?" he answers: "Ether is not absolutely known to us *by any test of which our senses can take cognisance*, but it is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." *

"If we go to astronomy and geology in search of '*exact science*' we are no better off. The question of the temperature of the sun, for instance, has been settled with perfect confidence by many scientists, from Newton down, but we find in their very varied estimates a difference of nearly six million degrees!" † To account for the existence of the suns and stars of space we have the nebular and other hypotheses; but that simply drives us back upon the questions concerning the nature of Force and Matter. "If we ask the probable age of the earth—since its solidification, that is—Sir W. Thompson gives it us in one place as ten millions, and in another as one hundred million years; Buffon was satisfied with ten millions, and Huxley is disposed to demand a thousand! ‡ In fact Darwin himself said that he 'looked upon the geological record as a history of the world imperfectly kept and written in a changing dialect; *of this history we possess the last volume alone, relating only to two or three countries. Of this volume only a short chapter here and there has been preserved, and of each page only here and there a few lines.*' †

Turning now to those sciences which may be classed under the head of Biology—the science of life—what do we find? We find *one* grand theory brought forward in the Darwinian law of evolution, that life and form begin in an original substance, and by a series of changes evolve more and more complex forms, culminating in man; but the sequence is not complete, there are many "missing links" in the chain. Nor does the Weissmann theory of the continued existence of the original cell throw much more light upon the matter; for, on

* Laing's "Modern Science and Modern Thought."

† Evolution (quoting S. D. I. 484 (o. e.).

‡ S. D. II. 694 (o. e.).

enquiring about the origin of the cell, we are once more thrown back on the problems of matter and of force, and the original marshalling of the atoms, from which, according to Professor Tyndall, the "intellect retires in bewilderment." * No wonder then that the scientists, as they are to-day, are turning more and more to our second division of the wider Physics, the "Inner experience" and are beginning to study those phenomena which may be grouped under the heading of Psychology.

But it does not follow from this that nothing can be learned from the study of natural laws and forces. The Book of Nature lies open for us to read, and contains many lessons, if only we can understand them ; but not by taking natural phenomena as the be-all and the end-all of existence. For there is not a process of nature, in man, in animal, in plant, or mineral, in natural features of tides or winds, in sea or sky, or in the movements of the heavenly bodies, which is not analogous to, or a correspondence or reflection of, some spiritual process in the world of noumena ; the infinitely great is reflected in the infinitely little ; as things are above, so are they below ; and the universe is mirrored in the atom. "However strictly," Dr. Deussen says, "the empirical sciences deal with matters of fact, they yet, according to their nature, overlook one fact which of all facts is the first and most certain." That fact is that in addition to matter and force as natural agents in the production of phenomena, there is also consciousness or understanding or intelligence. And it is this study of consciousness, in mental phenomena, which is forming the connecting link between science and philosophy. Hitherto it has been regarded as a purely philosophical question ; and though from the very nature of our constitution they (the scientists) had to resort to the mental processes of memory and reasoning in order to arrive at their conclusions and their hypotheses, it was still, they concluded, but another phase of the interaction of force and matter ; and though from a certain deep philosophical standpoint there may be an analogy between that view and certain spiritual facts, from their own standpoint it is necessary to take the fact of consciousness into consideration, and this they

* This paper was written about seven years ago and deals with the scientific world of some time previous, when science was almost purely materialistic. Since that time Tyndall's dictum that "in matter is to be found the promise and potency of all forms of life" has been reversed by Sir Wm. Crookes, and science has made great strides. But materialism is still strong.

are now doing in the study of hypnotism and other phenomena. But the materialistic scientist maintains that thought is a function of the brain ; "the brain secretes thought," says Carl Vogt,* "as the liver secretes bile."

"It is a neat phrase," says Mrs. Besant, in one of her pamphlets,† "but what does it *mean*?" And she continues : "In every other bodily activity, organ and function are on the same plane. The liver has form, colour, resistance, it is an object to the senses ; its secretion approves itself to those same senses, as part of the Object World ; the cells of the liver come in contact with the blood, take from it some substances, reject others, recombine those they have selected, pour them out as bile. "It is all very wonderful, very beautiful ; but the sequence is unbroken ; matter is acted upon, analysed, synthesised afresh ; it can be subjected at every step to mechanical processes, inspected, weighed ; it is matter at the beginning, matter all through, matter at the end ; we never leave the objective plane. But 'the brain secretes thought?' We study the nerve-cells of the brain ; we are still in the object world, amid form, colour, resistance, motion. Suddenly there is a *Thought*, and all is changed. We have passed into a new world, the subject world ; the thought is formless, colourless, intangible, imponderable ; it is neither moving nor motionless ; it occupies no space, it has no limits ; no processes of the object world can touch it, no instrument can inspect it. It can be analysed—but only by thought ; it can be measured, weighed, tested, but only by its own peers in its own world. Between the Motion and the Thought, between the Object and the Subject, lies an unspanned gulf, and Vogt's words but darken counsel ; they are misleading, a false analogy, pretending likeness where likeness there is none."

F. DAVIDSON.

[*To be concluded.*]

* And others !

† "Why I became a Theosophist," pp. 8, 9.

BĀLABODHINĪ.*

CHAPTER II.

THE ORIGIN OF JĪVAS.

IN order to show that several *śrutis* are opposed to the doctrine of the *Viśiṣṭādvaitins* and the *Suddhādvaitins* who hold that the *Jīva* has no origin, this second topic is now begun.

From the *Chhāndogya*, *Aitareya* and several other *Upanishads* we come to know that, prior to the origin (of beings) there existed one alone which is termed *Sat*, *Brahman* or *Ātman*. It cannot be said that the origin of the worlds alone and not that of the *Jīvas* is meant here. From the word "beings" used in the *Taittirīya* text—"That from whence these beings † are born," &c., we understand that the origin of *Jīvas* alone is meant. It is clear from the words of the author of the (*Ādānta*) *sātras* that the word "beings" (*bhūtas*) does not refer to the worlds. As the first *sātra* (*viz.*, "Then therefore the enquiry into *Brahman*") refers to *Brahman* which is the *Prameya* or the measured, and as the third *sātra* (*viz.*, "Because scripture is the source") refers to *Sāstra* which is the *Pramāṇa* or the measure, it is but just and reasonable that the second *sātra* (*viz.*, "From which the origin, etc., of this") should refer to *Jīva* who is the *Pramāṇa* or the measurer. It is, therefore, clear that the *Anubhāvādvaitin's* doctrine of the origin of *Jīva* is supported by authority.‡

Then again in the *Mundakopanishad* we see that the origin of *Jīva* is mentioned, but inasmuch as the *Jīva* that originates 'like spark from fire' is therein said to be subject to destruction, one should not doubt that it is entitled to liberation. Because such

* (Continued from p. 457.)

† *Sri Sankarācārya* explains the word "beings" as referring to all animated beings from *Brahmā* down to a blade of grass; see his commentary on the *Taittirīya Upanishad* [third (*Bhṛigu*) *Valli*, first *anuvāka*].

‡ See also "*Dakṣināmūrti vr̥tti*" (on the *Brahma sūtras* 1 to 4) contained in the *Tattvasārdayana*, Book I., *Jñānakāṇḍa* (Telugu Edition), *Pāda* 2, Chapter 2; and the well-known *Appaya Dikṣita's* commentary thereon, called *Adhikaranakāṇchuka*.

destruction is said to be no other than being merged into *Brahman* its source, it is not opposed to liberation. Besides this, if the origin of *Jīva* is not admitted, then the *Satkāryavāda** will not stand. The doctrine of the identity of *Jīva* and *Brahman* based on the text, "That thou art (going to be)"† becomes meaningless if it is not established that *Jīva* the PART is the effect of the cause—*Brahman* the WHOLE. Therefore it necessarily follows that the aspirants for liberation should, from all points of view, accept the doctrine of the origin of *Jīvas*.

Doubt. It is the *Aryakṣa* and other limitations that are compared to sparks and not the *Jīvas*, because the *Jīvas* are never different from *Brahman*.

Answer. The sparks belong to the same genus as the fire. They (spark and fire) do not belong to different species. If it were so, then one could say that the sparks refer to *Aryakṣa* and other limitations. Therefore it is certain that the *Śruti* refers only to the origin of *Jīvas* who are parts of *Chit* or the Universal Super-Consciousness.

Doubt. The statement that "*Jīva* is part of *Brahman*" is only of secondary importance, because in his commentary on the *Īśānta sūtras* (II, 3, 43)‡ and in the *Bhagavad Gītā* (Chapter XV., 7)§ the rigorous monist has said thus,—by 'part' we mean 'a part as it were.'

Answer. The author of the *Īśānta sūtras* has not used the expression 'as it were.' It would not at all have been difficult for him to have used such an expression if he had wanted to do so. The said commentary|| is therefore inconsistent.

Doubt. If so (i.e., if *Jīvas* are parts or units of *Chit* or Universal Super-Consciousness), where did the *Jīva* who originated from *Brahman* like 'spark from fire' dwell prior to the origin of the physical universe?

* The doctrine that everything is an effort of *Brahman*—the *Sat* or One Existence.

† *Andhulomi*, one of the oldest *Śhākyas*, interprets '*asi*' in the future tense and holds that '*Tattvamasi*' means "Thou art going to be That." See also *Bhḍmati* and *Rāṭaprabhā*, I., 4, 21.

‡ "(The soul is) a part, on account of the declarations of difference and otherwise; some also record (that *Brahman* is of) the nature of slaves, fishermen, and so on."

§ "An eternal part of Me becomes the individual soul in the world of life"

|| " . . . The soul must be considered a part of the Lord, just as a spark is a part of the fire. By 'part' we mean 'a part as it were,' since a being not composed of parts cannot have parts in the literal sense. . . . "

Answer. It should be understood that, prior to the origin of the subtle universe, the *Jīva* dwelt in *Para-Brahman*, and that, prior to the origin of the physical universe, it dwelt in the *Māyā* which limits *Parames'vara*.

We will now take up for our consideration some very important points connected with *Adhyāsa* or superimposition, and because we have already dealt with that subject in the previous pages, it should not be taken for repetition. It is decidedly maintained by the rigorous monists, that the visible world is superimposed, like the serpent in a rope.

Question 1. This illustration is not a suitable one. There are three factors in it, *viz.*, (1) the rope, (2) the serpent, (3) the man who superimposes the serpent in the rope. The only factor present in that which is illustrated by this example is *Para-Brahman* alone. If the other two factors that are absent had existed side by side, then the doctrine of the non-dual nature of *Brahman*—which is well established by all the *Sāstras*—cannot stand. If it be contended that the *Jīva* who created the world is *not* a separate entity, but is that very *Brahman* itself which created the Universe from out of itself with its own thought—then it will give rise to several flaws like, (1) the necessity for admitting the duality of the world and *Brahman*; (2) the *Brahman* being subject to delusion; and so on. Therefore the contention of the rigorous monists that the world is false, according to the illustration of the serpent in the rope, based on the THEORY OF SUPERIMPOSITION, is not correct. If it be said that the origin, preservation and destruction of the universe as taught by the *Viśiṣṭādvaitin* agreeably to the THEORY OF EVOLUTION illustrated by such examples as the earth and the pot, the gold and the pendent, etc., and the THEORY OF CREATION illustrated by such examples as the spider and the web, the father and the son, etc., is correct, then we answer that it is incorrect because there is no place for the theory of superimposition in the *Viśiṣṭādvaita* system. Besides this, the rigorous monists hold that the *Karmas* (pure and impure) of the *Jīvas* are beginningless like the seed and the sprout (which again becomes the tree that produces the seed and so on in endless succession, so that no one can say whether the seed or the tree was the first).

Question 2. Even though the *Karmas* performed by *Jīva* in

a previous birth serve as the seed and sprout, where is the *Karma* which would serve as the seed for his very first birth? Although it is impossible to say when it was that the *Jīva* first came into existence, it is necessary that the origin of *Jīva*, at some time or other, should be admitted, because the *S'ruti* says that he originated like 'spark from fire.' The rigorous monists, in answer to such objections, would say that *Karmas* (pure and impure) are false, which, indeed, is very unreasonable. Let us see what the *Viśiṣṭādvaitins* say on these points:—They assert that *Karmas* are without beginning and that *Jīvas*, being eternal, have no origin. Both Schools of Monism (the rigorous and the qualified) maintain that the *S'ruti* which teaches the origin 'like sparks,' refers to the origin of the elements and their modifications. This is unreasonable. Why? Because, just as spark is a part of fire, even so should *Jīva* be a part of *Brahman* and it is unreasonable to suppose that he is an aggregate of the modifications of the inert elements (devoid of consciousness). There are, therefore, no means of tracing out the first *Karma* of the *Jīva* from the said two schools of *Vedānta*. There are also, likewise, no means of tracing it out from the *Dvaita* and other well-known schools.

The *Amṛtādvaitin* now proceeds to answer these questions in the light of his system as follows:

Answer 1. The theory of creation, preservation and destruction of the worlds, as propounded by the *Viśiṣṭādvaitins*, is, without doubt, correct. But, then, they have committed a great fault in not having properly enumerated and classified the causes and effects. If we are asked to enumerate and classify them properly we will do it thus: The worlds, which are effects, are of three classes, *viz.*, the gross, the subtle and the causal. Of these three, the first is the physical universe—composed of gross bodies—made up of the quintuplicated elements. The second is the subtle universe—composed of subtle bodies—made up of those elements that are not quintuplicated. The third is the universe of pure elements. These three classes of effects have their corresponding causes in the three aspects of *Brahman*. They are:—(1) the four-faced *Brahmā*, (2) the *Prakṛti-Purusha*, (3) *Chid'bhakṣi-Brahman*. Although the last-named aspect (*Chidrūpa*) becomes the third when considered from the standpoint of *Pralaya* (final destruction) or liberation, it stands as the first at the time of origin (or creation). The objection, that because

Chidrāṭa possesses the energy called *Chit*, the *Nirguṇa* devoid of energy is not reached, will undoubtedly hold good. But then such *Nirguṇa* is the very last principle that would remain after the final destruction of all the worlds, and not the very first principle which was before the prime creation. Why? Because, if that *Nirguṇa* (which is termed *Arāṭa*) was in the very beginning, then creation itself would have been impossible (for want of energy); if the other *Chidrāṭa* would be the very last (*i.e.*, if it would remain after final destruction), then the liberated souls will not be free from future births. Therefore it must be admitted that *Chidrāṭa* alone was before the first and foremost creation; and that *Arāṭa* alone will remain after the final destruction. If it be objected that this doctrine is opposed to several *S'rutis* that teach that one and the same aspect of *Brahman* is the cause of creation and destruction of the universe, we answer that the said *S'rutis* only refer to the periods of intermediate, local and casual creations and destructions, and not to the first and foremost universal creation and the ultimate universal destruction. If asked whether authorities could be cited from the *S'ruti*, etc., to the effect that there are, as stated above, four aspects of *Brahman*, we say yes. For instance:—the *Mahānārāyaṇa Upanishad* refers to the *four feet* (or the aforesaid four aspects) AS *BRAHMAN* and the *fifth AS THE ONE TRANSCENDING ALL*. The four out of these five aspects of *Brahman* are those which are taught by the meanings of the four great texts (or the *Mahāvākyas*) of the four *Vedas*, *R̥k*, etc., and the fifth is that which is meant by that *S'ruti* which says that 'even the four great texts cannot approach it.' Of the aforesaid three aspects of *Brahman*, *viz.*, *Māyā-śabalita* (or that informed by *Māyā*,*) *Prakṛti-śabalita* (or that informed by *Prakṛti*,†) and *Chit-śabalita* (or that informed by *Chit* or universal super-consciousness), although the first (*Māyā-śabalita*) is the cause of the origin of the physical universe, yet the second (or the aspect called *Prakṛti-Purusha*) is the cause of its *laya* or destruction. If so, are the other universes such as the subtle, etc., without their respective centres of *laya*? No, they have also their centres and we will state them. Because *Prakṛti* has three *guṇas* or kinds of vibrations called *Sattva* (harmonious), *Rajas* (active) and *Tamas*

* *Māyā* is a part of *Prakṛti* marked out by harmonious vibrations.

† *Prakṛti* is a part of *Chit* possessing the primary vibrations—*Sattva*, *Rajas* and *Tamas*—in equilibrium.

(inert), the physical universe undergoes *laya* in the *Tāmāsa-Purusha* (or *Purusha* informed by *Tamoguṇa Prakṛti*), the subtile universe undergoes *laya* in the *Rājāsa-Purusha* (or *Purusha* informed by *Rajoguṇa*) and the causal universe undergoes *laya* in the *Sāttvika-Purusha* (or *Purusha* informed by *Sāttvaguṇa Prakṛti*). After these three universes have thus undergone *laya* in their respective centres, the *Turīya-Prapañcha* or the universe in the fourth state would then undergo *laya* in the fourth aspect called *Chidrūpa-Brahman*. Subsequent to the *laya* of the fourth universe, the *Chidrūpa-Brahman* too undergoes *laya* within itself (i.e., becomes pacified) just as the fire having no more fuel to feed it becomes extinct. Thereafter the fifth aspect called the *Arūpa-Brahman* alone will remain.

If so, which is the *Turīya* or the fourth universe? The five pure elements were said to constitute the causal universe. It must, therefore, be understood that the *Aryakṛta*, *Mahat* and *Ahaṅkāra*—which are above the causal—constitute the *Turīya* universe. Agreeably to this theory of creation, the *Ĵīva* who had seen the very first physical universe created by the four-faced *Brahmā* of the first *Brahma Kalpa*, must have the record of that impression in his mind. It is perfectly justifiable to hold that the periodical physical universes, created by other *Brahmās* during the succeeding *Kalpas*, should, therefore, appear like the 'serpent in the rope' to that *Ĵīva* who has the record of the aforesaid impression in his mind. If it be objected that the universe is superimposed on the universe only, but not on *Brahman*, we say that the objection is not valid, because the real physical universe rests in the *Māyā-śabalita Brahman* called *Brahmā*, the four-faced; and because the physical universe, due to the previous mental impression, rests in the *Avidyā-śabalita Brahman* called *Ĵīva*. The *Ĵīva* can therefore attain forthwith the immediate liberation called *Ĵīvanmukti*, by the mere neutralisation or *laya* of the universe which depends on his own mental impression, without ever having to wait for the destruction of the real universe.

The first question is thus disposed of. Regarding the second question the *Anubhāvādvaitin* gives the following :—

Answer 2. The seed of all (subsequent) *Karmas* (pure and impure) of the *Ĵīva* is that very first original *Karma* which brought about his origin in the beginning. Although the author of that first *Karma* was no other than *Brahman* itself whose part *Ĵīva* is, yet, the

same Brahman,—out of compassion for the sufferings of the *Jīvas* who, as a consequence of Its first playful *Karma*, became immersed in the sorrowful waters of this ocean of *Samsāra*—has pointed out the way to liberation by proclaiming the supreme science of SELF through the medium of the 108 Upanishads which teach the effective ways and means by which that *Brahman*, the ocean of supreme Bliss, is attained.

If objection is now raised to the effect that because *Brahman* is devoid of bodies and their organs It can neither think nor create, we say it is not valid. Because, the five *saguṇa* aspects of *Brahman*, known as *Brahmā*, *Viṣṇu*, *Rudra*, *Īśvara* and *Sadāśiva* who respectively own (or inhere in) the five aspects already referred to (and taught by the *Mahāvāraṇya Upanishad*, viz., the four *Pādas* and the fifth one transcending them) do possess bodies and organs, it is not wrong to say so by applying the principle of *ajahallakṣaṇa*.

Without knowing that the *Jīva* has, in the manner aforesaid, infinitely multiplied his *Karmas* (pure and impure), it is not just and reasonable to hold either that they are unreal or that they are beginningless. If the *Jīvas* and *Karmas* are beginningless, then it must be granted that they too are eternal like *Brahman*. Then the consequence will be, that the doctrine of emancipation and that of non-duality would become worthless. Therefore, the theory of the *Suddhādvaitins* who hold that the *Jīvas* are eternal without being different from *Brahman*, and that of the *Viśiṣṭādvaitins* who hold that they are eternal while being different from It are both wrong.

[To be continued.]

G. KRISHNA S'ĀSTRĪ (Translator).

MRS. BESANT ON THEOSOPHY AND REINCARNATION.

[Having been recently assured by Mrs. Besant that the following letter which was published in the *Indian Mirror* several years ago (in reply to a question raised by a contributor to that paper), is substantially correct and needs no addition or emendation, we gladly reproduce it, as it throws much light on a very intricate subject.—Ed. note.]

THE importance of the question raised by Mr. Purmanand Mewaram may excuse my trespassing on your space ; for a brief statement of the facts of the invisible world underlying both the Theosophical and Hindu statements, may remove misconception and enable students to reconcile the apparent contradiction. Were partial statements a proof of insincerity, as your correspondent says, all the exoteric religions and all elementary scientific teachings would lie under the ban of falsehood, for vast truths cannot be stated with all their complicated details to the beginner ; broad facts must always be first given, and only when these are grasped can details be filled in.

If all the details are given, ere the main principles are grasped, hopeless confusion is caused to the beginner. Even with the wealth of detail given in the Hindu *Shāstras*, thousands of facts of the invisible world are omitted, because their statement would hopelessly bewilder the public mind ; yet it would be a little rash to charge the sacred authors with a "double tongue." So long as a statement is true, as far as it goes, its incompleteness is no matter of blame. I did not, of course, say, as Mr. Mewaram states, that "human souls could in extreme cases take the bodies of animals, but it was too shocking to be mentioned before Europeans, and was, therefore, dropped from Theosophical teachings."

What I did was to give a careful exposition of the fact of the invisible world, and I then added, that as the idea of the reincarnation of a continuing Ego was not generally grasped or accepted by Europeans, it would be very unwise to complicate the main idea with details which would only bewilder the elementary student, and that I, therefore, expounded the main idea and stated the broad truth that the human Ego could not become the Ego of an animal. As a

matter of fact, the human Ego does not reincarnate in an animal, for reincarnation means the entering into a physical vehicle, which thereafter belongs to, and is controlled by, the Ego. The penal connection of the human Ego with an animal form is not reincarnation ; for the "animal soul," the proper owner of the vehicle, is not dispossessed, nor can the human Ego control the body to which it is temporarily attached. Nor does the human Ego become an animal, nor lose its human attributes while undergoing its punishment. It does not have to evolve up again through the successive lower stages to humanity, but on being set free at once takes the grade of human form to which its previous evolution entitles it. (See the case of *Jadu Bharata*, and of the Rishi's wife, set free by the touch of Rama's feet—cases which show that the popular idea that man *becomes* a stone or an animal is erroneous.)

The facts are these :—When an Ego, a human soul, by vicious appetite or otherwise, forms a very strong link of attachment to any type of animal, the astral body (*Kāmarupa*) of such a person shows the corresponding animal characteristics, and in the astral world where thoughts and passions are visible as forms—may take the animal shapes ; thus, after death, in *Pretaloka*, the soul would be embodied in an astral vesture, resembling, or approximating to, the animal whose qualities had been encouraged during earth-life. Either at this stage, or when the soul is returning towards reincarnation, and is again in the astral world, it may, in extreme cases, be linked by magnetic affinity to the astral body of the animal it has approached in character, and will then, through the animal's astral body, be chained as a prisoner to that animal's physical body. Thus chained, it cannot go onwards to *Swarga*, if the tie be set up while it is a *Preta* ; nor go onwards to human birth, if it be descending towards physical life. It is truly undergoing penal servitude, chained to an animal ; it is conscious in the astral world, has its human faculties, but it cannot control the brute body, with which it is connected, nor express itself through that body on the physical plane. The animal organisation does not possess the mechanism needed by the human Ego for self-expression ; it can serve as a jailor, not as a vehicle. Further, the "animal soul" is not ejected, but is the proper tenant and controller of its own body. *S'rî Shankarâchârya* hints very clearly at this difference between this penal imprisonment, and

becoming a stone, a tree, or an animal. Such an imprisonment is not "reincarnation" and to call it by that name is an inaccuracy ; hence, while fully conversant with the above facts, I should always say that the human Ego "cannot incarnate as an animal," cannot "become an animal." This is not the only experience a degraded soul may have in the invisible world, of which hints may be found in the Hindu Shâstras, for—*pace* Mr. Mewaram—the statements made are partial and very incomplete.

In cases where the Ego is not degraded enough for absolute imprisonment, but in which the astral body is strongly animalized, it may pass on normally to human re-birth, but the animal characteristic will be largely reproduced in the physical body—as witness the "monsters" who in face are sometimes repulsively animal, pig-faced, dog-faced, etc. Men, by yielding to the most bestial vices, entail on themselves peralties more terrible than they for the most part realize, for Nature's laws work on unbrokenly and bring to every man the harvest of the seed he sows. The suffering entailed on the conscious human entity, thus cut off for the time from progress and from self-expression, is very great, and is, of course, reformatory in its action ; it is somewhat similar to that endured by other Egos, who are linked to bodies human in form, but without healthy brains—those we call idiots, lunatics, etc. Idiocy and lunacy are the results of vices other in kind from those that bring about the animal servitude above explained, but the Ego in these cases also is attached to a form through which he cannot express himself.

ANNIE BESANT.

DR. HEINRICH HENSOLDT'S NIGHTMARE.

IN one of the English journals,* one Heinrich Hensoldt, Ph. D., has been writing how, in his travels in India, he saw illusory mango trees produced by Sadhus, and how he actually climbed up several feet over the mâyâvic stem of one such tree. Two Englishmen who were standing near him in one instance could, however, see nothing of the tree. He again saw another Sadhu throw in the air a piece of rope fifteen feet long and one inch thick, when the rope became rigid and the Sadhu climbed up it and disappeared. Three miles to the north-west of Srinagar, in Kashmîr, amidst the ruins of Kamshkapur he came across a man named 'Coomra Sâmi' who at once told him all the details of his journey and read his inmost thoughts. The doctor says he had seen hundreds of Arhat manuscripts in the great library of Bijapur (?) and the adept also told him that he knew of the Pali library at Bijapur. The Bijapur, however, that is so well known, contains no library and not a single Pali manuscript, and the doctor will have to explain where the Pali library of Bijapur is to be found.† 'Coomra' showed him his own library in a room which was pitch dark, and when the doctor wished for a light, the fiat of the adept called forth a flood of light which cast no shadows. He and the adept once explored a dome-shaped rock with a cavern in it, and the wooden handle of the doctor's geological hammer was blown upon by the lips of Coomra, and lo! the wood began to burn and served as a torch. Getting into the heart of the cavern the adept asked him to see where the rock was and, strange to say, the doctor could see no rock nor mound, but an unbroken expanse of gravel. In the same manner, standing before the snow-clad Himâlayas, the adept discoursed with him at great length in Tamil about the illusoriness of *matter* and waved his hand, when the mountains vanished and he was left gazing on vacancy. During his six

* The *Occult Review* for December 1905.

† One wonders if the man even knows what the word "Pali" means. Pretending to have thoroughly studied the originals of the philosophical Sanskrit as well as Pali literature, he puts questions to his Mahatma which nobody who has even a superficial knowledge of them would ever think of asking.

months' stay he made determined and desperate efforts to obtain a clue to some of the secrets, but he was given to understand that there was no such thing as a course of studies prescribed for esoterics. He thought then of going into Thibet and studying occultism at the reputed fountain-head of esoteric lore. The subtle Coomra at once detected what was passing in his mind and told him that even if he went to Thibet he would not find there what he was seeking.

There were four other adepts along with Coomra and all of them are said to have been feeding on boiled rice and *fish-curry*. Fine food, indeed, for the great adept friend of the doctor ! At the beginning of the article a portrait is given of "Coomra Sâmi, the philosopher of Srinagar, one of the foremost adepts of India." The picture is that of an old man with a long white beard and a head-dress like that of a sepoy of the Bengal Lancers. Strange that this *foremost* adept, living so close to a place like Srinagar, has not been known *as such* up to this time. The doctor's experiences—if they are truly related—show him to be a man who is highly impressionable and extremely subject to hypnotic influence. His narrative reads like a revised version of some old stories of the marvels in India which, when they are actually seen, are very commonplace. The great fish-eating adept whom he describes was probably a dabbler in some of the processes of the lower forms of occultism which deal with the elementals.

The doctor has not stated in what year he was in India. He has, however, published a small pamphlet in German, against the leaders of the Theosophical Society, from which it appears that he came to India some twenty-two years ago. He says that in October 1883 he met Madame Blavatsky for the first time in Poona before the ruins of the Peshwa's palace (?) and the impression that was made upon him was highly unfavourable. She seemed to him clearly conscious of the disadvantageous impression that she was making and sought through clever conversation to possibly wipe it out. "For if a woman ever understood the reading of men's thoughts from their forehead, it was to flatter their weak side and coin capital out of their vanity by flattery. In her mien there lay a haunting, lurking slyness. Out of the eyes of this woman there shone a powerful will. She seemed resolved to triumph over men by another art, cost what it might, and play a leading part in the world, I observed that her

apparently great and boasted knowledge stood, properly speaking, on very weak legs. She confessed to me, privately, her defective knowledge of Indian languages, Indian philosophy and Indian history and geography, and begged of me not to tell it to S." The doctor says he was 24 years of age at the time, but his cleverness and knowledge of human nature was such that at once and during his very first visit before the ruins of the Peshwa's palace (which ruins, by the bye, do not at all exist) he saw through the whole of her nature. Madame Blavatsky knew not a word of any of the Indian languages, ancient or modern, and she never pretended to have a knowledge of them, but boldly declared her ignorance. She never pretended, again, to have learned Indian philosophy as a student, and there certainly could have been no occasion to tell (in confidence) the immature and future Ph. D. that was to be, that she was ignorant of these things. I have good reasons for entirely disbelieving the doctor's story that he met her at Poona in October 1883. She stayed for a very short time at my house during the latter part of October 1883 and I have a complete recollection and record of what took place during her stay at my place.

The doctor says that he was invited by Madame B. and a week later he went to Adyar and stayed for three weeks and it was imparted to him at Adyar that it was owing to a telegram that was sent from Adyar to Madame B. at Poona, who was sitting with the family of Mrs. S. when the message came, that Mr. S. was convinced and gave her 10,000 Rs. which went to purchase and repair the Adyar property. It can hardly be true that he was at Adyar as he says. None of the old inmates know about him. It is an absolute falsehood to say that Mr. S. ever proposed to give any money or that he ever gave even a single rupee to the Theosophical Society. The Head-quarters of the Society were purchased out of funds voluntarily and enthusiastically subscribed by the members of the Society who are ever willing to do all that is necessary, and more, for the Society and its wants. The veracious doctor thus writes :—"As I found myself in Adyar she did her best to win me over to her plan as an associate or convicting partner. She thought even my knowledge of several districts good and to be turned to account and reckoned on a significant income by means of practical Theosophy. With no little pride she took me over the apartments of the bungalow and explained to me the inner

mechanism of the esoteric manifestations. As I with my *four eyes* of suspicion reproved her for her pretty swindle, she broke out into ringing laughter saying '*Que voulez vous.*' Men want to be deceived, and altogether without humbug the best of things don't thrive," . . . Hereupon she explained to me the 'astral bells' trick and showed me the mechanism by means of which in several parts of the house the hidden bells could be made to ring singly or together. The *modus operandi* of the famous "spirit-hand" tricks, which had created the greatest wonder, the spirit-hand which of evenings moved on the ceiling, was simply a white glove stuffed with cotton and manipulated by M. Coulomb (posted out on the verandah) by means of a dark thread."

The doctor speaks of his "four eyes" of suspicion, but he seems to have had no idea that other people even with their two eyes could see through him and his mendacity. No one, whether at Adyar or elsewhere, was ever shown "a spirit-hand:" neither the Coulombs nor the worst detractors of Madame B. ever charged her with any such thing. How then was the doctor led to speak of the 'spirit-hand?' Madame Coulomb published a pamphlet against Madame B., in which she said that in 1872 (years before the founding of the Theosophical Society) some spiritualistic seances were arranged for in Cairo in which Madame B. was said to be interested, and one evening the sight-seers found out several pieces of twine "*which served to pull through the ceiling a long glove stuffed with cotton which was to represent the materialized hand and arm of some spirit.*" It is from this book that the doctor has barefacedly but thoughtlessly copied the account of the *spirit-hand* which, however, never was known to make its appearance at Adyar.

Next, as to the sound of the astral bells. It is well known that these sounds did not occur in Adyar alone but also at numerous places and in the houses of private persons, and in my own house where there were no wires nor mechanism. Dr. Hodgson was curious to find out how the sounds came, and the only explanation which the Coulombs could give was that there was a small musical box which Madame Blavatsky used to hide slightly above her waist. Had there been any mechanism at Adyar in respect to it, Madame Coulomb would have been the first to describe it, and yet the doctor, as soon as he goes to Adyar, is shown not only all the elaborate mechanism for pro-

ducing phenomena, but also the imaginary mechanism for producing astral sounds. The statement that he makes is so very absurd and foolish on the face of it, that we can only understand his foolhardiness in writing such things by supposing that he must now and then be under the same hallucination as he seems to have been under when he says he climbed up an illusory mango tree. In the very commencement he describes Madame B. as sly and shrewd beyond measure, ready to twist men round her little finger ; and in the next moment he represents her as nothing short of mad and demented in taking him (as soon as he arrived) round the rooms and showing him the hidden mechanism for spurious phenomena, astral bells and the *fabulous* spirit-hand ! and asking him to become a partner in her frauds, to make money. The doctor is not aware that just at that very time she had a most handsome offer from Mons. Katkoff, the Russian journalist, who wanted her to write exclusively for him. Will even the most intimate friends of the doctor believe him when he makes the above absurd statements. And what did the doctor do after coming to know this astounding treachery and deceit. Was it not necessary for him as an honest man to make this fraud public in some way. Even after Dr. Hodgson came to India for investigation and tried in vain to find a single witness who could say that he had actually seen fraudulent mechanism, and even after the Society of Psychical Research published Hodgson's report and ungenerously tried to blacken Madame B. and there was discussion and correspondence on this matter throughout the world, did Dr. Hensoldt come forward to say what he had seen ? Why did he not offer himself as a witness before the Psychical Research Society, or write a full account to this Society about it, or to any of the papers ? How was it that for two and twenty years he was silent and now comes forward to tell a story which on the very face of it is absurd and, as I have shown above, entirely untruthful in every respect.

The doctor speaks of himself as having a long intercourse with the Masters in India and as being an "Initiate of the Esoteric doctrine." He calls himself also a Theosophist, and says that under "the nightmare pressure of Blavatskian revelation no independent progress is possible, however small," and "the Secret Doctrine hangs like a millstone round the neck of the Theosophists." Evidently the doctor seems to be haunted by the words of Coomra Sâmi spoken

in Tamil which he must have ill understood, and a strange "nightmare" of the illusoriness of all knowledge seems to be oppressing him. The Theosophists are free, they do not tie themselves down to any book or teachings. They accept what accords with their reason and experience and reject the absurd croakings of ignorant and irresponsible writers. If the doctor is in intercourse with the Masters in India and is an initiate of the Esoteric Doctrine, why does he not teach what he has learned from his Masters, and why does he delay to explain his esoterism? We ask him to put forward and explain the philosophy and esoterism he boasts of being acquainted with. Dr. Hensoldt has published * a portrait of himself and one has only to look at it and the portrait of Madame Blavatsky to form his own opinion regarding each.

N. D. K.

EDITOR'S NOTE.—Readers of our magazine will have no difficulty in identifying the writer of the above article with a learned Judge in the British service and one of the oldest of our Indian members. In any court of justice his judgments would be respected, while within our Society his lightest opinion would carry great weight as that of a man of the highest integrity and of profound legal ability. His criticism upon the wild tales of this new Münchhausen condemns them as mere literary fantasies. If it were worth the trouble of analysing them it would doubtless be found that they were "cribs" from Jaccoliot and other romancists and destitute of any real foundation. His "Coomra Sâmi" seems to have been hatched in the same mare's nest as the "Covindassami" of Jaccoliot, who did so many miracles for him in the Peshwa's palace at Benares, but whom I found, to my amazement, when I first visited the Holy City, to be utterly and absolutely unknown among the oldest residents, while not a soul had ever heard of any Swâmi who had done such phenomena as Jaccoliot describes in his "Spiritism dans le Monde" (p. 278 *et seq.*).

THE S'RÂDDHA.

A FRIEND sends us the following lines :—"The *Christian College Magazine* of January last, contains a trenchant criticism by Mr. B. Seshagiri Rao on the Hindu theory of the S'râddha as expounded by Mrs. Besant in the *C. H. C. Magazine*. Without caring to defend Mrs. Besant, who is well able to take care of herself, and without entering into an elaborate disquisition on the rationalé of the S'râddha ceremony as observed by Hindus, we propose to make a few remarks with the object of showing that the attitude of Mr. Seshagiri Rao is not necessarily the correct one to take in the matter.

We may start with pointing out that the query on the rationalé of the S'râddha is as old as the hills, in India, as it is a leading hit of the old Charvaka School on Hindu S'râddhas and ceremonials in general. This School says: "If an animal killed in sacrifice is thereby raised to heaven, why then does not one performing a sacrifice kill one's own father at it and thereby secure heaven for him? If what is eaten by one at a S'râddha gives satisfaction to another, then one absent from home may have a S'râddha performed for him by his people at home and thus save himself the trouble of carrying food during journeys." Such a stock question will continue to be put to the end of time by thinkers of a certain type for whom the world does not move at all or moves very slowly indeed.

Nihatasya pas'or yajne svarga prâptir yadîshyate

Srapilâ yajamânena kimnu tasmân na hanyate

Triptaye jâyete punso bhuktam anyena chet latali

Dadyât s'râddham s'ramâyânam na vaheyyh pravâsinah.

Mr. Seshagiri Rao writes that his criticism is from the point of view of a 'philosopher' and not that of a 'poetico-theological imagination.' But in understanding his exact 'philosophical' position we feel a difficulty. In one place,* where he says, "even granting that there is something called soul, and even granting its immortality," he evidently means that he is unable to grant, rationally, the possibil-

ity of a spiritual principle apart from matter, much less its permanence or indestructibility. In another place * he says, "the soul is the principle shared by every object in the world ; it is the principle that informs all things." Now, it is not clear whether in the above sentence the soul is conceded by the critic as a ' philosophic necessity ' and its nature described, or whether Mr. Rao's description of the soul is merely an adoption of the theory for argument's sake. If it is the former, we have to suppose that Mr. Seshagiri Rao has had reason to change his ' philosophical ' attitude in the course of a few sentences. To crown the matter, Mr. Seshagiri Rao assures us † that he is not " against the idea of honouring our departed relations," "*not in its present form,*" but by cherishing their memory and by calling back their ' noble deeds ' and yea ' their shortcomings also ' ! for possibly Mr. Seshagiri Rao is not a believer in the principle of decency that one should not think ill of the dead even when the dead happens to be one's own ' departed ancestor.'

Having treated us to this shocking sentiment, this descendant of the sages concludes :—"Once a year at least let us realise the awful reality of the lives of our ancestors, let us feel ourselves in their presence, let us feel their spirits have come to us to give lessons and words of caution." Now, in the name of consistency we ask, how can we feel that the spirits of our ancestors have come to us, when we are assured that their existence is imaginary ? How could they in any way give us caution or consolation or hope ? And how could our ' realising the awful reality ' of the actions and interactions of certain particularly disposed atoms of matter that constituted the whole of what we called our ancestors, have any effect on certain other similarly disposed atoms into which our deluded fancies, if we are to follow Mr. Seshagiri Rao, have imported a soul ? There is neither use nor obligation for our observing the day of our ancestor's death, if the position of Mr. Seshagiri Rao, as we have tried to see from his article, is right.

The truth of the matter is that ' the philosophical necessity ' rather grudgingly hinted at by Mr. Seshagiri Rao, compels us to postulate a soul and assume other things about its nature and evolution ; and the assumption is abundantly justified by the discovery of hosts of psychic phenomena for which the common materialistic theory offers

* Page 422.

† Page 424.

no sensible explanation. In the case of Hindus (and the same may be said of others who have developed their inner sight) the hypothesis has a stronger character than a mere hypothesis, deduced, as it is understood to be, from the experiments and personal experiences of highly trained sages in times long gone by. And as a depository of such experiences our yoga and other early philosophical works deserve to be widely studied and understood. Based on principles so derived, our S'râddha ceremonies, however modified in particular cases by the hands of time, or from ignorance, may be justified as appropriate to the purpose of helping our ancestors in their upward path. And Mrs. Besant's exposition is nothing more than a clear and instructive statement of the leading principles so gathered and recognised in Hindu philosophical writings.

We may add that there is no incongruity in the conception of the sheaths when properly understood, and no disagreement with the Hindu doctrine of Karma ; nor is the fact of the offerings being material, an obstacle to their fulfilling the purpose intended by them. We must, however, defer the elaboration of these points to a future occasion as we are already overstepping the space available for us ; or perhaps that work may be left to abler hands than ours. We would only point out in conclusion that though Mr. Seshagiri Rao may be indifferent to a charge of scepticism in the sense of heresy from orthodox theology, he should admit that scepticism of a different kind is fatal to the development of the true critical spirit, we mean the frame of mind that fails to perceive the feebleness of an existing hypothesis to explain all phenomena and refuses to adopt a better one though the latter might contradict the original theory.

T. R. C.

We perfectly agree with the writer but do not think that an article so conspicuous by want of logic and philosophical training is worth a detailed refutation. We request the author to *study* Hinduism and Theosophy before judging upon them. It will be shown in the next number of this journal that the S'râddha of the Hindus is a much more complicated thing than Mr. Seshagiri Rao thinks ; and also for what reason it is even performed when the performer is sure of not being able to directly help his ancestor, as in the case of a dead Sannyâsin, etc. Mrs. Besant's view is perhaps not exactly the

same as that of orthodox Hinduism, but it is well established at any rate, and not at all, as Mr. S. R. says, based on facts which "no human being knows." Not to speak of the so-called occult phenomena, there is, besides others, a very simple scientific reason for the doctrine of the states of the soul after death, namely, the idea expressed in the Latin proverb : "Natura non facit saltus," Nature does not make any leaps.

AMERICAN ACTIVITIES.

DEAR BROTHERS :—

The National Committee's New Year's greetings to you ! Is it not a comforting thought sometimes, to one who has waked to the real value of things as they are, that there is no arbitrary rule for new or old years ? That we may begin a new year any moment that we choose to cast off the old fetters and take the road that will lead us into broader plains along the by-ways of service and the high-ways of accomplishment.

Conditions differ so essentially with you in the East and us in the West, that one may well wonder if our interest in the growth of our influence through the public press will appeal to you. The newspaper world has been rather unfriendly to us and when possible held the Society and its leaders up to ridicule, distorted its teachings, often past recognition, either wilfully or ignorantly. It has at times, in some of the large cities, been impossible to have a notice of a public lecture inserted in the leading dailies. When a report of any public meeting was printed it was usually so garbled that one could find therein neither rhyme nor reason. There has been perhaps some excuse for this attitude, owing to the different societies with quite different methods working under the name of Theosophy, and furthermore to what are commonly called the occult societies in existence here. There are dozens and dozens of so-called Mystic Lodges, Schools of Occultism, New Thought, Suggestion, Psychology, Psychopathy, and other names one neither knows how to spell nor pronounce, let alone define. To the uninformed, Theosophy is charged with all these, aye and more ; but at last light is breaking and the dawn of a broader intelligence is creeping over the public mind.

Further than this is a desire to know more, an awakening perhaps to old chords struck on new keys. And to this awakened interest the Press has yielded. Whole columns, even pages, are given to us, open, fair. To be sure, at times the headlines are a wee bit sensational, but to many minds that is attractive and we are thankful for what we have attained.

The Press Committee of the American Section has done wonders along this line: fortunate in its *personnel*, channels have been opened to it that might otherwise have remained closed indefinitely. If one instance is cited you will understand what this opportunity means : In

Chicago one of the Press Committee is on the staff of a paper having a large Sunday edition. She is a special writer along certain lines for the Sunday paper. And through her influence an article from Mrs. Besant's "Thought Forms," with the colored pictures, was published some months ago. Since that time hardly a week has passed without a leading article along our line of thought. The last was a compilation of Mr. Leadbeater's description of the Heaven-world. Certainly this is valuable in itself because the paper has an immense circulation and among the intelligent class; but the feature for which we are most thankful is the fact that certain articles of this paper are syndicated, that is, published simultaneously in different newspapers all over the country—north, east, south and west, and you know it is a pretty big country.

Now to the point of the story :—The city of New Orleans, in the extreme south, has always been regarded as practically hopeless for public work. We have had a small branch there for a number of years, earnest, good, devoted people but absolutely unable to attain anything like a public hearing, not able even to have public lectures announced in the papers. It is one of our oldest cities, unique, conservative and Roman Catholic in its religion. It so happens that one of the best papers belongs to the syndicate mentioned and therefore one day appeared a strictly theosophical article. The heavens did not fall but others followed upon the first. The members, seizing at this straw, sent in to the paper an article that had been written for a branch meeting; this was printed in full, and, later, one in French was published. You should know perhaps that New Orleans is our French city, a large part of the population being of French descent and holding to the language, customs and traditions of their ancestors. Reports of meetings are now published and when a Galveston (Texas) paper, also in the syndicate, published the articles, such interest was aroused in the city that the editor sent over to New Orleans, as the nearest point having a branch, for further information, and we may be able to form a lodge there in the near future. Now which is the greater, the sword or the pen? Does this interest you at all? It seems so much to us, but we are different, and outside influences affect us perhaps too strongly. And still—why not be affected at least to a degree? We must deal with the outside world and as long as we try to give both the real and relative value to things of the physical world, they shall be our helpers because we must learn many lessons through them or we should not be here.

Our best wishes.

K. G.

REVIEWS.

THE PHILOSOPHY OF THE UPANISHADS.*

BY

PAUL DEUSSEN, PROFESSOR OF PHILOSOPHY (KIEL).

This is the second part of the first volume of Professor Deussen's "Allgemeine Geschichte der Philosophie" (general history of philosophy), a work of immense importance for both Indianists and philosophers. Whereas the first part contains a general introduction and an exposition of the philosophy of the Vedas, up to the Upanishads, this second part treats (after a literary and historical introduction of 50 pages) of the philosophy of the Upanishads, in the following order :

I. Theology, or the Doctrine of Brahman :

1. On the possibility of knowing Brahman.
2. The search for Brahman.
3. Symbolical representations of Brahman.
4. The essential Brahman.
5. Brahman and the Universe.

II. Cosmology, or the Doctrine of the Universe,

6. Brahman as creator of the Universe.
7. Brahman as preserver and ruler.
8. Brahman as destroyer of the Universe.
9. The unreality of the Universe.
10. The origin of the Sāṅkhya system.

III. Psychology, or the Doctrine of the soul.

11. The Supreme and the individual souls.
12. The organs of the soul.
13. The states of the soul.

IV. Eschatology, or the doctrine of Transmigration and Emancipation, including the way thither (practical philosophy).

14. Transmigration of the soul.
15. Emancipation.
16. Practical Philosophy.
17. Retrospect of the Upanishads and their teaching.

* Authorised English Translation by Rev. A. S. Geden, M. A.

The book is intelligible to every educated layman, and is absolutely indispensable to all those who wish to contribute to the historical exploration of the older Indian philosophy. It will, however, be good for the reader not to forget that Professor Deussen has a particular philosophical standpoint which often determines his view of a thing and makes him, e.g., prefer, as a rule, S'ankara's explanations to those of other commentators.

It is a pity that the manuscript of the English translation has not been revised by Professor Deussen. Else some unpleasant mistakes, as *Brahmân* instead of *Brahmán* (neuter : *Bráhma*n) (p. 198 ill.), "red wizard" instead of "red sage" (der "rote Weise," *kapila rishi*) (p. 200), would have been avoided.

The book has appeared in Edinburgh at C. & T. Clerk's, 38 George Street, and costs sh. 10/6.

O. S.

THE TAO TEH KING—LAO TZU.*

BY

G. SPURGEON MEDHURST.

As a translation of a classic gem of literature the non-Chinese scholar has no means of judging the merits of this work. The author says Chinese is difficult, and he disagrees with the interpretation of Legge, Balfour, Giles, Carus, Kingsmill, MacLagan, Old, and Von Strauss. His "chief claim to having come nearer to Lao-tzu's meaning" is the fact that "it requires a mystic to understand a mystic." While a Christian missionary he carried the "Tao Teh King" with him as a sort of spiritual *vade mecum*, and his translation is presented as "the humble offering of a disciple," and he lays no claim to being a mystic.

As a study in comparative religion it is excellent, there is a wealth of references ; to many sacred and other books, to writers both of the past and the present, a wonderful variety, including such diverse authors as Sir Walter Scott, Plato, St. Thomas à Kempis, Confucius, Walt Whitman, Alfred Russell Wallace, &c., &c. This may be taken as an indication of the universality of the "Tao Teh King," as well as a token of the extensive reading of the translator. As examples we may quote ; says the Tao :—

"I am alone—differing from others, in that I reverence and seek the Nursing Mother." And against it is noted:

"I have not so far left the coasts of life
To travel inland, that I cannot hear

* Chicago : Theosophical Book Concern.

That murmur of the outer Infinite
Which unweaned babies smile at in their sleep
When wondered at for smiling."

(E. B. Browning in "Aurora Leigh.")

Some of the references, naturally, may be a little vague, but this is good :

"Excessive love implies excessive outlay. Immoderate accumulation implies heavy loss." Emerson says in his "Essay on Compensation:"
"Every excess causes a defect ; every defect an excess."

"Who knows does not speak ; who speaks does not know," we find in Chapter LVI. ; and Ruskin in "Sesame and Lilies" says : "The moment a man can really do his work he becomes speechless about it."

It is generally admitted that about the time of Lao-tze "a wave of spiritual enlightenment swept over the world ;" the translator quotes from his own writing in *The Chinese Recorder* :

Especially in Asia was there a general movement towards higher and clearer thought. In Hindustan and in Persia, as well as in China, religious revolutions were in progress. The exact date of Lao's birth, like most of the facts of his life, is shrouded in obscurity, but the most generally received opinion is that he first saw the light during the early part of the sixth century before Christ. Dr. Ernst Faber alone gives an earlier date. Confucius was born 550 B. C., Pythagoras forty or fifty years earlier. Thales, the first of the seven wise men of Greece, was born in 639 or 636 B. C., and two or three years later, Solon. The reformation in Iran or ancient Persia, connected with the name of Zoroaster or Zerdusht, was probably contemporaneous. Buddha arose in India a little later, and the Hebrew prophets of captivity enriched the same age.

There was undoubtedly a "great awakening" about this time, and some Western writers call it the "dawn of history." From the Western philosophic point of view the main position of Lao-tze is considered to be practically identical with the Indian Metaphysic, "though alleged to have been uninfluenced by it ;" but it is thought there is much in the treatise ("Tao Teh King") of a "purely theological character," and devoid of all philosophic interest.

So true it is, that as the translator of the present edition says, "it requires a mystic to understand a mystic." As the philosopher progresses he gradually finds himself drawn to mysticism and Theosophy.

The volume is nicely printed and bound, and reflects credit on the Book Concern in Chicago.

F.D.

THE LITTLE CLAY CART.

We have a special pleasure in announcing the appearing of an English translation of King S'ûdraka's drama "Mricchakatikâ," the little clay cart. The translation is the ninth volume of the well-known Harvard Oriental Series and has been done by Arthur W. Ryder, Ph. D., with the valuable help of Professor Charles Lanman, who has also written a Preface to the book. Under such circumstances the book hardly needs a special recommendation. Yet we feel compelled to say that the translator has brilliantly executed his difficult task not only from the philological but also from the artistical point of view. This translation is, what is so seldom found in works of this kind, exact and at the same time poetical.

The "Mricchakatikâ" is a unique work in more than one respect. It is "the only extant drama which fulfils the spirit of the drama of invention, as defined by the Sanskrit canons of dramaturgy," i.e., the only drama the plot of which has not been drawn from mythology or history. It is, further, the only Indian drama which openly disregards the technical rules where the truth of the presentation would have suffered by them; the only Indian drama in which, notwithstanding the predominantly earnest situation, a real humour is developed; the only Indian drama of a perfectly cosmopolitan character; the only Indian drama, finally, which, as far as variety of scenes, liveliness, and drawing of character are concerned, has such a striking similarity to the Shakespearian plays that one would suspect some influence from one or the other side, if circumstances did not exclude this possibility.

The principal persons of the play are the poor Brahmin, Chârudatta, and the rich courtesan, Vasantasenâ, who loves the former and is finally married to him after the king has bestowed upon her the title, "wedded wife." One of the most beautiful and touching scenes, and the one of which the poet seems to have been most proud, as he has taken from it the name of his drama, is the second scene of the sixth act, in which Vasantasenâ makes her first acquaintance with Chârudatta's little son. It may be reprinted here, as an example of the poet's as well as the translator's art.

(*Enter Radanikâ,* with Chârudatta's Little Son.*)

Radanikâ. Come, dear, let's play with your little cart.

Rohasenâ. (Peevishly.) I don't like this little clay cart, Radanikâ; give me my gold cart.

* A maid in Chârudatta's house.

Radanikā. (Sighing wearily.) How should we have anything to do with gold now, my child ? When your papa is rich again, then you shall have a gold cart to play with. But I'll amuse him by taking him to see Vasantasenā. (She approaches Vasantasenā.) Mistress, my service to you.

Vasantasend. I am glad to see you, Radanikā. But whose little boy is this ? He wears no ornaments, yet his dear little face makes my heart happy.

Radanikā. This is Chârudatta's son, Rohasena.

Vasantasend. (Stretches out her arms.) Come my boy, and put your little arms around me. (She takes him on her lap.) He looks just like his father.

Radanikā. More than *looks* like him ; he *is* like him. At least I think so. His father is perfectly devoted to him.

Vasantasend. But what is he crying about ?

Radanikā. He used to play with a gold cart that belongs to the son of a neighbour. But that was taken away, and when he asked for it, I made him this little clay cart. But when I gave it to him, he said " I don't like this little clay cart, Radanikā. Give me my gold cart."

Vasantasend. Oh, dear ! To think that this little fellow has to suffer because others are wealthy. Ah, mighty Fate ! the destinies of men, uncertain as the water-drops which fall upon a lotus-leaf, seem to thee but playthings ! (Tearfully.) Don't cry, my child. You shall have a gold cart to play with.

Rohasena. Who is she, Radanikā ?

Vasantasend. A slave of your father's, won by his virtues.

Radanikā. My child, the lady is your mother.

Rohasena. That's a lie, Radanikā. If the lady is my mother, why does she wear those pretty ornaments ?

Vasantasend. My child, your innocent lips can say terrible things. (She removes her ornaments weeping.) Now I am your mother. You shall take these ornaments and have a gold cart made for you.

Rohasena. Go away ! I won't take them. You're crying.

Vasantasend. (Wiping away her tears.) I'll not cry, dear. There ! go and play. (She fills the clay cart with her jewels.) There, dear, you must have a little gold cart made for you.

(*Exit Radanikā, with Rohasena.*)

It may be stated, finally, that of all Indian dramas the "Mricchakatikā" alone has maintained itself on a European, *viz.*, the German, stage; of course not the original, but a very clever transformation of it into a

drama of five acts, called *Vasantasenâ* (Stuttgart, 1892). The writer of these lines saw, some years ago, an excellent representation of it in Hamburg, the only defect of which was, that the Indian names were wrongly pronounced.

O. S.

PRACTICAL PSYCHOMETRY.*

BY O. HASHNU HARA.

This booklet of 88 pages is divided into six chapters and the author's aim is to give the most practical advice on the subject dealt with. His ideas seem to be in accord with theosophic teachings. On page 21 we read :

Learn that every idle thought of malice or useless evil is registered against you, has to be expiated, and darkens the astral body [and mind body, and is stored in the causal body for future atonement.

The colours of these bodies are pure or coarse, ethereal or darkened, according to your life. As you grow and unfold they become clearer and purer, until you grow out of the coarse and material vibrations into the realm of spirit.

Your practice for *all time* should be to overcome the animal desires. . .

Further, on page 57 we read :

Always listen, when sitting for experiments, with the expectation of hearing the "voice." It will come at last, and presently you will be able to unlock the door at will, and enter into the Holy of Holies, the Inner Temple of Light, whenever you need help.

This habit of continually listening for divine guidance grows upon the student daily, and is the easiest means of attaining the power of concentration, and the ability to enter the "silence" anywhere.

Advice is given as to diet, daily habits, and times for practice, which must prove useful to those seeking to unfold the inner senses.

W. A. E.

MAGAZINES.

The Theosophical Review, March. Mr. Mead, in the 'Watch-Tower' items, comments on the steady progress of the T. S., as shown in the last Anniversary Report, and says, in regard to Col. Olcott :

The time must inevitably come when we shall be without our veteran pilot at the helm, and then we shall realise, even more than we do now, the work he has accomplished, and the difficulties he has surmounted. Whoever succeeds to this high office in the Theosophical Society must be a man of the most tolerant views and of more than international sympathies, if he is to discharge its duties with any hope of success. Henry Steel Olcott has these qualifications, and such men are rare.

* London ; L. N. Fowler & Co., Ludgate Hill, E. C. Price 12 annas.

Referring to the recent Adyar Convention, Mr. Mead writes :—

It is in these greater gatherings of the Theosophical Society that the larger life of our body is realised. Members whose only acquaintance with the Society is by means of the Branch of their own town, cannot easily have an adequate appreciation of the international character of the Theosophical Movement ; the spirit of our endeavour is superior to all local limitations, and parochial views are inconceivable once a general meeting of the Society has been intelligently attended. Everywhere in the Theosophical Society, in all its Branches, the thought should be present that the proceedings should be of such a nature that any member from any land can attend and find himself at home and welcome, whether he be Brâhman, or Buddhist, or Parsi, or Mahomedan, or Jew, or Christian ; whatever subject is under treatment or discussion it should be so dealt with that it is removed from the trammels of sectarian narrowness and carried into the free air of an enlightened and all-embracing humanism.

"Thoughts on Thought-Forms," by Z, is a highly suggestive article, marvelously so in the latter portion, which treats more especially of music. "The Strange Story of a Hidden Book," by Bhagavân Dâs, is continued, and Pandit Parmeshri Das' "Narrative" of his experiences with the blind Pandit, Dhanrâj, who is a standing enigma, leads one to suppose that there is a good deal of Mâyâ about his *original* MSS.

"Irenæus on Reincarnation," is an interesting paper embodying the fruits of further researches by the Editor, Mr. Mead ; but it seems that the ancient Saint and Bishop of whom he writes did not possess a very clear insight in regard to the subject under investigation. Mrs. Cooper-Oakley's article on "The Goliardi or Jongleurs" is concluded. "Via Crucis," a poem by Miss Charlotte E. Woods, is above the average in point of merit.

Theosophia. The February number contains the following articles :

"Looking for Happiness," by M. W. Mook ; "The Perfect Man," by Annie Besant ; "The Influence of Sound," by L. F. G. Joret ; "A Roman Catholic on Theosophy," by J. A. Blok ; "On the way Home," by N. Verdonck ; "Theosophical Language," by Dr. J. W. Boisservain.

Revue Théosophique (February) : "Christendom and Theosophy," by C. W. Leadbeater ; "The Spirit of Man," by Taylor ; "On the Human Radiations," by P. Stenson Hooker, M.D. ; "On Sanskrit Words," by the Directors ; Theosophical Glossary, by H. P. B. (continued).

Bulletin Théosophique (February) gives some notices on the coming Paris Convention (orders, concerning the debates, etc.), reports on Mr. Bertram Keightley's visit at Paris ; on the work of some branches, etc. There is, too, an interesting letter, being the answer to a question concerning the relation of Theosophy and socialism (p. 252).

Theosofisch Maandblad (February). There is the conclusion of "Man's Place in Nature" (Chapter VIII :) "The final Purpose of Mankind" ;

a continuation of Mr. Leadbeater's "Old and New Buddhism," of Dr. Rudolf Steiner's "How is Consciousness on the higher Planes obtained?" and, lastly, a paper "How you must not make your Enquiries," being an extract from Mr. Sinnett's "Nature's Mysteries."

La Verdad (February). The number begins with an obituary notice on Bartolomé Mitre, one of the most eminent statesmen the Republic ever possessed. There follow translations from C. W. Leadbeater, H. P. B., and A. P. Sinnett, and an enumeration, by Lob-Nor, of more than a hundred themes which in the form of extracts from "The mass in its relations with the mysteries, and the ceremonies of antiquity," a big work published in 1844 by the learned French occultist, I. M. Ragon, are to appear in the journal from April next. A small article on Buddhism (pp. 305,306) is not quite in harmony with the results of modern investigations on this subject. The Pāli Tripiṭaka contains almost as much esoteric as exoteric teachings, albeit the former are not meant to be recognized as such unless by* the wise, and it is absolutely indispensable for the reconstruction of original Buddhism.

Sophia (February). In the editorial article titled "Epilogues of the Month," with which this number opens, we read the interesting fact that in the magnificent program of papers on the history of philosophy in Spain, to be given in the Ateneo of Madrid by Professor D. Adolfo Bonilla, "there appears a section dedicated to the teaching of Theosophy in Spain." Although it is not known as yet how this theme will be worked out (the editor of the journal promises to inform his readers when the time will have come), we are inclined to think, with the editor of *Sophia*, that this is, at any rate, well worth noticing in as far as it shows that Theosophy has already acquired some "official value" in Spain. Another remarkable symptom of the awakening of Spain we are told about is the fair price of 2000 *pesetas* (about Rs. 1,250) destined by the Marquis of Aledo for the best "Historico-critical and Bio-bibliographical study on the Arabic-Murcian Philosophy and Philosophers (Mohidin, Aben-Hud, Aben-Sabin, Abul-Abās, Hareli, etc.)." There follow a clever article by Alfonso Tornado on the "Origin of the differences among men;" the translation of a Dutch paper of H. I. von Ginkel ("The big Pyramid," Introduction), and an interesting report on the contents of "The Popol-Vuh and the Rabinol-Achi," belonging to the ancient literature of Central America.

Also received:—*De Theosophische Beweging* (March) and *Pesarla Theosophie* (February).

Broad Views: Mr. Sinnett opens his March number with a very

interesting article in which he reviews a book by Dr. Morton Prince, of Boston, recently published by Longmans, entitled "The Dissociation of a Personality." "Complicated Incarnations," Mr. Sinnett calls the article, and though it is a necessarily too brief account of the remarkable psychological case reported by Dr. Prince in a book of 500 octavo pages, yet in one direction it possesses an interest which the book itself could not have, and this lies in Mr. Sinnett's own comments on the strangely interesting facts observed by Dr. Prince, and the tentative theories which the latter offers in explanation of them. This case of Miss Christine Beauchamp is, in a way, of unique interest, in that it includes, with the hypnotic conditions of the historic case of "Leonie, I., II., and III.," called by Dr. Prince, "B, I., II., III., and IV.," with a further condition which he considered a synthesis of B, I. and B, IV. and which was for him the solution of the multiplex personality, a further curious relationship finally expressing itself in waking consciousness as a sort of mild case of Dr. Jekyll and Mr. Hyde," with the addition of a second Dr. Jekyll. The *Mr. Hyde* of the "family," as she called it, insisted upon being called "Sally," while she dubbed the second Dr. Jekyll, "the idiot;" Dr. Prince, in contradistinction, then calling the first Dr. Jekyll, "the saint." Mr. Sinnett's article is intensely interesting reading and would, we should say, form for the ordinary reader an invaluable prelude to the reading of the book itself.

In the next article, "Unconscious Progress in Occultism," by an occult student, we seem to see the editor's facile pen. The article is based upon a little book by Sir Oliver Lodge, in which this distinguished scientist criticises Professor Haeckel's "Riddle of the Universe," though "in reality," says the writer, "unworthy of such an elaborate and serious confutation." The interest in this article, however, lies in that, by dotting the i's and crossing the t's in Sir Oliver Lodge's little book, Mr. Sinnett shows that the science of to-day is gradually advancing in the direction of the occult, pushing back, so to speak, the "occult line," with the fair promise, it would seem, of soon fixing it in its rightful place, on the borders of the possibilities of physical matter—'where dawns another world.' In the course of this article, Mr. Sinnett is drawn into a very interesting and illuminative comment upon one phase of the eternal problem of freewill vs. predestination. Among half a dozen other articles, this very interesting number includes a very pretty little story, with a touch of the occult, entitled "The Other Side of Silence," by Louie Ackland, and an interesting article by Mrs. A. P. Sinnett, on "Nicholas Flamel and the Alchemical Mystery."

East and West (March) : "And East and West, without a breath,
Mixt their dim lights, like Life and Death,
To broaden into boundless day."

In these beautiful lines of Tennyson, this always interesting magazine sets its motto, and in the present number it contributes worthily to this ideal joining of the East and West. In the first article, H. H. the Aga Khan, K.C.I.E, gives "Some Impressions and Reflections on the Royal Visit," and it is interesting, as showing from the Indian point of view, the great interest which was felt in the recent visit of Their R. H., the Prince and Princess of Wales, to India, and the uninterrupted success which attended the Royal tour. Next comes an article, "Is Home Rule Dead?" by Mr. William Boyle, who concludes that "Home Rule is inevitable, either by instalments or *in toto*." Among the other articles, all invitingly interesting, is one on "Benares—The Holy City of the Hindus," by Mr. Indu Bhusan Muzumdar, and another on "Dante and Milton," by the Hon. Mr. A. C. Logan, I. C. S., while in his Editorial Note, the Editor continues his interesting and valuable monograph on the right attitude of Public Opinion towards Government, quoting Lord Curzon's wise words to the graduates of the Calcutta University last year : "The true criteria of a public opinion, that is to have weight, are, that it should be representative of many interests ; that it should be two or more sided, instead of only one ; and that it should treat Government as a power to be influenced, not as an enemy to be abused. Some day, I hope, this will come."

Omatunto, for February, has the following : "If a man Die shall he Live Again?" by Annie Besant ; "Theosophy in Questions and Answers, II." by Pekka Ervast ; "The Religion of the Ancient Finns," by Martti Huma ; "Freewill and Necessity," by Aate ; "Confessions of a Theosophist," by Vesa ; "Astrology, II." by Uraniel ; "Experiences of a Medium, III." by A. V. Peters ; "An Evidential Truth," by Herman Hellner ; "In Defence of my Book," by Aate ; "By the Way," by Pekka Ervast ; also Questions and Answers."

The Message of Theosophy. The chief articles in this valuable little quarterly are the following : "Epitome of Rāmāyana and its Ethical Significance," by N. M. Desai ; "Some thoughts on a Buddhist Manual of Meditation," by J. C. Chatterjee ; "Education," by J. F. McKechnie ; "Psychism and Occultism," by Edward E. Long ; the last two especially are of practical importance.

With the quarterly we received the Ninth Annual Report of the Rangoon T. S., which is doing such good work in farther India. In

addition to publishing the quarterly and supporting a school, it has a Book Depôt and a Public Library. The leading T. S. magazines and various other periodicals are available in the Reading Room.

The Theosophic Gleaner, for March, gives us No. II. of Mr. Sutcliffe's serial on "Theosophy and Modern Science;" No. VI. (the conclusion) of Rustam P. Masini's "Persian Mysticism;" "Have Cells Intelligence?" by Jamsedji D. Mähluxmivâlâ;" "A Gigantic Hoax," by an Old Platonist;" "The Logic of Religion," by N. K. Ramasami Aiya; and other matters of interest.

Modern Astrology, March No., has, among its abundance of astrological reading matter, an article by Bessie Leo, on "Ruling our Stars," which will interest the general reader.

The Buckeye. This little magazine is printed in the Philippine Islands (at Cavite) on board the U. S. Flag-ship *Ohio*,—our enterprising young friend, B. J. Ellert (Yeoman) officiating as Editor. The first issue says:

The chief aim of our sheet shall be to disseminate the current events of the fleet and naval items pertaining to the general service; to stimulate and foster the spirit of rivalry, to excel in our duties as well as in athletics; and to publish the cruise of the flag-ship in such a manner that we may have the details for future reference, "lest we forget."

We wish success to Messrs. Elbert and Giddens, the proprietors.

Theosophy in India, March, opens with some valuable notes of a lecture by Mrs. Besant on "The Law of Sacrifice." "Thoughts on Theosophy," by 'Dreamer,' are concluded. 'Seeker' contributes the first portion of a helpful paper on "The Value of Theosophy at the hour of Death." The article on "Correspondence between Theosophical and Sanskrit Terms" is followed by a useful "Table of Correspondence."

The U. H. C. Magazine contains an interesting account of the visit to the College of T.R.H. the Prince and Princess of Wales, which we noticed in last month's *Theosophist*. It was a very happy occasion. Her Royal Highness was garlanded by a pupil of the Central Hindu Girls' School, and flowers were showered upon her. At the close of the function H.R.H. made some kind remarks expressing his satisfaction with what he had witnessed and with "the warmth of his welcome." "On the following morning H.R.H. the Princess of Wales sent for Mrs. Besant to write her name in her private autograph book." . . . "A Hindu Catechism," by Govinda Dâsa, is commenced in this number. It promises to be quite instructive. L. N. Varma writes on "Our Common National Language"—putting in a plea for Hindi. "In Defence of Hinduism," by Mrs. Besant, is continued.

The Forecast,* is a fresh venture in the line of magazines. It is devoted to scientific astrological predictions and edited by Sepharial who undertakes to send his patrons "advice, directions and prognostication, with regard to any particular question upon which the reader may choose to consult him, under the conditions specified on the coupon" on page 31. There are articles on "The new Government," its fortune and destiny; "Joseph Chamberlain," His horoscope; "Campbell Bannerman," a prediction; "Market Forecasts;" "Astrology on Trial;" "Astrology in Ancient China and Modern India;" "Pythagoras, his Life and Philosophy, Part I."

Received with thanks:—*The Vdhan, The Theosophic Messenger, Light, Harbinger of Light, Banner of Light, The Light of Reason, The Grail, Notes and Queries, Phrenological Journal, The Visishtadvailin, The Christian College Magazine, The Theist, Fragments, Indian Review, Mysore Review.*

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

A copy of her first great book having been sent by
Alfred R. Wallace on H.P.B. to Mr. Wallace, he wrote her the following appreciative letter, which doubtless he would not wish to change to any serious extent after the lapse of the intervening thirty years:—
"Isis Unveiled."

ROSEHILL, DORKING, SURREY,

January 1st, 1878.

DEAR MADAM,

I return you many thanks for the handsome present of your two very handsome volumes. I have as yet only had time to read a chapter here and there. I am amazed at the vast amount of erudition displayed in them and the great interest of the topics on which they treat. Moreover, your command of all the refinements of our language is such that you need not fear criticism on that score. Your book will open up to many spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the enquiry which is now being so earnestly carried on.

I beg you to accept my carte de visite, which I regret is not a better one, and remain,

Dear Madam,

Yours with sincere respect,

(Sd.) ALFRED R. WALLACE.

MADAM H. P. BLAVATSKY.

There are some Vedic utterances which seem to be intelligible only by the help of Mr. Leadbeater's discoveries.

The colour of religious feeling.

Taittiriya-Samhitā says (III. 1. 2.) : " If now the Dikshita (person engaged in the ceremony) sees something impure, then the Dikshā (consecration) leaves him, the *Nilam*, his splendour, goes away," and further :—" [if, however, he keeps his attention then] the Dikshā does not leave him, then not his *Nilam*, not the splendour goes away." The commentators, in order to understand the passage, insert a *bhāvati* after the *nilam* and so explaining the latter by "black, sin," get the following sense : " If now.....then the Dikshā leaves him ; a sin (bad karman) originates ; his splendour goes away." But this insertion is hardly allowable, and besides the explanation of *nilam* by *krishnam* *pāpam* cannot be supported by any other passage, as it seems, and is directly opposed to the common use of the word. For whereas *krishnam*, "black," is often used in the sense of something bad or inauspicious, *nilam*, "blue, dark-blue, dark-green, dark," appears as often in connection with something auspicious. It is explained in Chānd. Up. (I, 6. 5) as *parah-krishnam*, "over-black, beyond the black," and it seems rather frequently to mean a mysterious darkness, e.g., that of the night, that of the third unknown quantity in Algebra (*nilaka* = *z*, *x*), that of S'iva's neck, etc. It is probable, therefore, that in the above passage *nilam* means the mysterious darkness of religious earnestness which we may observe in the face and expression of every high-developed person. So it would be the same as the blue of Mr. Leadbeater's colour-table which is explained there as "pure religious feeling."

This explanation is supported by the note that Bhattabhāshkaramis'ra adds to his gloss : "Some say that *nilam* is understood here as *rūpam* (appearance, colour, beauty) only," and further by Kaush. Up. (III., 1) where is said of him who identifies himself with Indra (Brahman) : "Whatever evil he may incur,* the *nilam* does not go away from his face." Here *nilam* is explained as "what constitutes the brightness of the face" or "the nature of the substratum." Max Müller (following Cowell) translates : "If he is going to commit a sin the bloom does not depart from his face."

The word we have translated by "splendour," viz., *tejas*, may also be rendered by "might" or "strength" or "spirit," which is perhaps preferable with regard to the repetition of the "not." The meaning then would be that his religious appearance and strength would not disappear.

O. S.

* I cannot believe that the commentator's explanation of *akrishi* as a desiderative form of *kri*, "do," is right.

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st February to 20th March 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, Indian Section T. S., Fees and Dues...	900	0	0
Einar K. With, Presidential Agent, South America, Fees and Dues £22-18-7	343	15	0
A Friend, Mylapore	3	0	0
J. Wybergh, Johannesburg (in Suspense) £26-10-0 ...	247	8	0

CONVENTION EXPENSES ACCOUNT.

V. Gurumatha Row, Esq., Bellary	5	0	0
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ADYAR LIBRARY ACCOUNT.

An F. T. S., of Burma	50	0	0
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T. V. CHARLU'S ACCOUNT.

Secretary, Ananda Lodge T. S., Allahabad	3	0	0
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W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

DONATIONS.

	Rs.	A.	P.
Edith A. Bowring, London, £5	75	0	0
Miss E. C. Rome, Honolulu	6	4	0
Miss Esther Keagey	30	10	0
A Friend	50	0	0
Do. Mylapore	3	0	0
G. E. Sutcliffe, Esq., Bombay	25	0	0
Krishnapuram	25	0	0
B. V. Subrayappa, Esq., Bangalore	5	0	0
Dr. J. Edal Behram	11	0	0
John H. Cordes, Esq., Rhodesia	5	13	0

FOOD FUND.

Collections from Mr. A. Fullerton	45	0	0
Miss Josephine Locke, U. S. A., through Mr. Fullerton, £10-4-0	153	0	0
Mrs. Stead, Edinburgh	15	12	0
Mrs. Helen Lübke, Elberfeld	30	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

RECEPTION TO COLONEL OLCOTT.*

Colonel Olcott received a reception from Buddhists at the Ananda College in Borella, at 5 P.M. (19th March). The College hall was suitably decorated for the occasion, and was filled with an enthusiastic gathering of Buddhists—pupils of the College, their parents and supporters, and others.

Mr. D. B. Jayatillicka, offered a welcome to Colonel Olcott on behalf of the boys of the College. The Colonel, he said, was bound to receive a hearty welcome at any Buddhist meeting in the Island, especially owing to certain circumstances which had occurred during the past few weeks.

F. Cooray, a senior boy of the College, then stepped forward and read the following address:—

To Col. H. S. Olcott, President-Founder, Theosophical Society.

Dear Sir,—We the masters and the present and past students of Ananda College beg to offer you a hearty and respectful welcome on this occasion.

Very few of us can remember the time when you first arrived in Ceylon, but we know since then, you have been the true friend of the Ceylon Buddhists. It was you who initiated, twenty-five years ago, the Buddhist educational movement to which they owe the existence of this College as well as the sister institutions in other parts of the Island. It was your colleague, Mr. Leadbeater, who started this school and supervised its work for several years. After his departure it passed into the charge of Mr. A. E. Buultjens, B.A., whose splendid work of nearly ten years brought it into prominence.

And now, after we have proved ourselves worthy of encouragement, you have once again come forward and given us such invaluable help as will carry the work of Buddhist education onwards and enable the College to achieve, in future, greater success than in the past.

For all you have done in the interests of Buddhism in general, and of this College in particular, we offer you, the friend of the Ceylon Buddhists, our heartfelt thanks, and trust that by the blessings of the Triple Gem, you may be spared for many more years of usefulness and activity.

Col. Olcott in replying to the address, spoke for fully one hour. He thanked his Buddhist friends for their enthusiastic welcome and said, "I am so intimately connected with this College that it is almost like a relationship between a father and a child (hear, hear,) although I was not the founder of it. It is now 25 years since I began to work for Buddhism in this Island and the success of this and the other educational institutions in the Island is due to the self-sacrifice, the courageous persistence, in spite of difficulties, and the unselfish devotion to religion which have been shown. I make no claim to the success of the educational movement, beyond the fact that I have always sat behind it, to counsel, encourage and help, as far as I could. But this is

ESSENTIALLY WORK OF THE SINHALESE."

"It takes a large sum of money to establish 300 schools in Ceylon, and to support them until the Government gives its grant-in-aid—a large sum of money. We have not raised that money in a lump. No rich man has come forward as they do in the United States to give an immense sum to endow a movement of this kind, or of individual Colleges, but the money has been given by the people at large—they who are poor and who have hardly half-a-dozen men among them who might be called rich.

They deny themselves sometimes even their food so as to give money to buy materials to put up school-houses and to pay the teachers. I say we owe a great debt of gratitude—those of us who love Buddhism and wish it to prosper—to those poor Sinhalese people. I am never tired of paying this tribute to them in whatever part of the world I may be.

The most perfectly educated people in the world are the Japanese. The Government, in my opinion, is the most enlightened that I know. If there is a young man of talent, there is no fear that he will not have an opportunity of showing his talent. The Government takes him out of the School or College where he is, finds out the bent of his mind, and provides him with the facilities of showing what he has in him. They send their young men to the Western countries to study the arts and sciences—among other things,

* We are indebted to the *Ceylon Independent* and the *Ceylon Standard* for these gleanings.

the art of war. And we have just seen in the result of the recent war with Russia to what splendour they have carried that art of war. The history of no warfare contains more glorious pages of history, snatched under difficulties, than the records of the late war of Japan. Now, as you know, I went with a message of love from the people of Ceylon to the people of Japan in 1889. I travelled all over that empire and was brought into contact with all the public men, and had an opportunity of seeing the intelligence of the people and the general policy of their management, and so, I say that I think the Government of Japan has shown itself superior to that of any other nation in the policy that they have adopted for educating the people at large and for bringing out and developing special talent in the case of individuals. We have nothing of that kind here, nothing of that kind in India. If a boy in India who has any talent for Technical occupation goes to school, he may go abroad, take a course at some Western College or School of Technology and come back, but no company with capital is ready to take him over and give him a high salary and a responsible position. He has to win his own way."

At the close of the Colonel's remarks Mr. D. B. Jayatilleka and Mr. A. K. Mirando addressed the gathering in Sinhalese, after which the proceedings terminated.

PRIZE-GIVING AT A BUDDHIST ENGLISH SCHOOL IN COTTA.

The first prize-giving of this grant-in-aid school was held on the evening of the 18th March at the school premises in the presence of a large and representative gathering. The meeting was presided over by Col. H. S. Olcott, P.T.S. The above institution was organised in 1903 and was latterly taken up by the Colombo T.S. In the Government examination recently held, about 90 per cent. of the students who presented themselves were successful. The proceedings commenced with the reading of an illuminated address to the Colonel, which had been neatly got up by the *Ceylon Standard*, after which the report of the school was read by the head master, and was a very satisfactory one. The prizes to the successful students were then distributed by the Colonel, which being over, he gave his presidential address, and in the course of his speech, impressed on the minds of those present the great importance of giving the youth of the Colony a good education which, he said, ought to comprise religious education as well; that, according to Buddhism, aiding the advancement of education is as meritorious an act as the building of shrines and dagobas, that its effects would be very far-reaching, inasmuch as it would, in an out-station like Cotta, go to alleviate the condition of the villagers, and also help to diminish crime that is otherwise likely to prevail. He appealed both to the priesthood and the laity to be self-denying in the furtherance of education.

The speaker alluded to the fact that the school-room had been built with the leave of the incumbent of the Cotta Temple, on temple premises, and that the school could not have secured the success it has achieved if not for the co-operation of the priests who had so kindly consented to be the chief religious instructors of the school, and that the above facts bore ample testimony to the good work done by the priesthood. Speeches were also made by others, after which light refreshments were served.

THE INTERNATIONAL CONGRESS.

M. Bernard reports that the preparations for the International Congress are being pushed forward with all possible zeal and it is to be

hoped that the success of the meeting will equal that of the previous two years. Assuredly the gentlemen who have the matter in hand will spare no exertions to make it so. My programme remains the same as before, and I shall get to Paris on or before the 15th May.

O.

DEATH OF MR. PAUL TOURNIEL.

The General Secretary of the French Section sends me the painful news of the death of M. Tourniel, our oldest colleague in the French Section, at the age of 77 years.

As Dr. Pascal truly says in an obituary notice which he circulated, the younger generation have had but little chance to know the great merits and noble character of the deceased, for so great was his modesty of character, and true humility, that he shrank from making himself prominent at meetings and among strangers, but where his services were needed he gave them unstintedly and always with such an evidence of devotion as to earn for him the respect of all his associates. He was particularly devoted, active and generous for the Theosophical cause from 1890 to 1897, a period of great difficulty, full of obstacles to the planting of the seeds of Theosophy in France. He was then Treasurer of the group which ultimately became the French Section. Its headquarters were at No. 30, Boulevard St. Michel, in the apartments of our well-known French writer, "Amaravella," who was the President. It is within my personal recollection that at that time, without the generosity of M. Tourniel neither the family of the gentleman in question would have had a home nor the nascent movement a nucleating centre. Between M. Tourniel and the writer there was a tie of strong friendship and on every possible occasion the latter received from him ample proofs of his generous interest and personal regard. To the devoted daughter who mourns his loss, our united sympathies are due. By his special order his remains were cremated.

H. S. O.

COLONEL OLCOTT AT GALLE.

The Colonel, accompanied by Mr. Jayatilleka, arrived at Galle on the 20th March, by the morning train, and was welcomed by the members of the Galle Branch at the station. He then drove to Mahinda College, and after breakfast with the Principal, addressed the boys, who received him with great enthusiasm. A meeting of the Society followed and in the afternoon the Colonel was driven to Unnewattana by his old friend and host, Mr. Thomas Amarasuriya, at whose house he was to stay for a day or two.

Colonel Olcott appeared to be in robust health and buoyant spirits, with 'his natural vigour unabated,' and showed this by shortly afterwards returning to Galle, where he gave a long address to the Sinhalese Branch of the Galle Total Abstinence Society at Mahinda College, where some 300 Sinhalese were assembled. A large number took the pledge of abstinence from alcohol, and Rev. Simon de Silva, a Wesleyan Native Minister, in an eloquent speech, thanked Colonel Olcott for his continuous support of the temperance movement, and declared it as

his conviction that Colonel Olcott had always had the real interests of the Sinhalese nation at heart, apart from all distinction of creed, caste or colour. Mr. Jayatileka also moved the company to enthusiasm by an eloquent speech in which he urged the Sinhalese to unite in common interests and stir up a spirit of nationality.

Next day was an arduous one, as five speeches at far distant spots were to be delivered. Starting at 7-30 in the morning, the Colonel was driven first to Dangedara North, where he spoke to the children and their parents at the Buddhist school, urging the extension of buildings and united action. Then to Dangedara South, where a similar function was carried out: next to the Galle Fort, for the signing of a deed of Trustees, and back again to Unnewattona for breakfast. The afternoon's work was to go six miles to three separate Buddhist schools, *viz.*, Mihiripauna, Halavaduwe, and Katukarunda, at each of which the Colonel met with a hearty welcome and spoke at length with unabated energy, his interpreter beginning to show signs of fatigue. Towards sunset, he returned to Unnewattona and, at the time of writing this, (Thursday) is on his way by train to Matara, 20 miles south, where he is to give away the prizes at the Buddhist School. The programme for the evening is, return to Galle and visit the Wijayawanda vihare, where the priests will recite *pirith* for the Colonel's welfare, after which he will lecture on Religion. Early on Friday morning he is to return to Colombo, where he still has a stiff programme to go through before sailing for Europe on Sunday morning. From all this it will be seen that Colonel Olcott is working away at the task laid upon him by his Masters, with the same unwearying energy and affection as when he started on his arduous mission more than thirty years ago.

F. L. W

NEW BRANCHES.

SCANDINAVIAN SECTION.

A charter was issued on February 3rd, 1906, to form a Branch of the Theosophical Society at Helsingborg, Sweden, to be known as the Helsingborg Lodge of the T. S.: President, Mr. August A. Södergren; Secretary, Mr. Gundborg Rahm, Drottninggatan 80, Helsingborg, Sweden.

ARVID KNÖS,
General Secretary.

AUSTRALASIAN SECTION.*

A charter was issued on 19th September 1905, to form a Branch of the Theosophical Society at Bendigo, Victoria, to be known as the Bendigo Branch of the T. S.: President, Mr. Edgar Williams; Secretary, Mr. John Dyer, "Keil," Mount Korong Rd., Bendigo, Victoria.

W. G. JOHN,
General Secretary.

CUBAN SECTION.

A charter was issued on 3rd January 1906, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the "Estrella de Luz." Branch of the T. S.: President, Mrs. Juana Estrada; Secretary, Miss Isabel Martinez Avila, Calvario baja 20, Santiago de Cuba.

J. M. MASSÖ,
General Secretary.

INTERVIEW WITH COLONEL H. S. OLCOTT, P. T. S.*

Colonel H. S. Olcott, P.T.S., arrived in Colombo from India, March 17th, on his way to attend and preside at the Annual Congress of the Society to be held in Paris shortly, and a representative of the *Ceylon Independent* took the opportunity of interviewing him on matters concerning the Society which have been brought forward recently.

Our representative referred to an impression that had been given currency to, locally, that the Theosophical Society was a Buddhist institution. This was proved false by referring to the Constitution and Objects of the Society which was shown to have no sectarian character.

The Colonel instanced the case of Ceylon where groups of Buddhists were working solely for Buddhism, while in other countries the Society had branches that were composed of the followers of the religions of those countries—In India of Hinduism and Zoroastrianism, and in Europe, throughout Christendom, of Christians. He said that since 1876 he had been a declared Buddhist.

"But I never had in me the least spirit of intolerance," he continued. "While I found Buddhism the best suited to my own wants I was quite ready to concede to everybody else the right to choose his own religion according to his own particular wants. The Theosophical Society was formed upon the eclectic basis of individual freedom, and absolute tolerance. The motto: "There is no religion higher than truth" was adopted purposely to express the eclectic character of the Society."

Speaking of the leaders of the Society, Madame Blavatsky, who was co-founder of the Society, the Colonel mentioned, was a Buddhist; and Mr. Leadbeater, formerly an English Clergyman, became a Buddhist and took the five precepts from the High Priest Sumangala at Colombo in 1884. Mr. Mead of London, one of the chief members of the Society and a great Grecian scholar who had contributed a number of very learned books on Christian Origins, had never associated himself with any particular sect, but might more properly be classed as agnostic. Mr. Fullerton of New York, also a clergyman, became a leader of the Theosophical movement in the United States. They had among the Zoroastrians of Bombay a number of the most learned and influential Parsees, members of the Society; and they had also learned Mahomedans and Jewish Rabbis; leaders of the Sikhs, and, in fact, representatives of all the world's chief faiths. All of them were equally attached and devoted to the Society, regarding it as the best interpreter of their respective religions. "They write our books, contribute to our magazines (of which we have more than 30 in different languages) and are active in our local branches," said the Colonel. He showed that at the present time there were some 579 branches of the Society in the world, and added: "It will thus be seen that these figures show the absolute falsity of calling this purely a Buddhist Society."

"At the same time," continued Colonel Olcott, "as I am a Buddhist I have done my best as far as I am personally concerned to promote the interests of Buddhism." He recapitulated the work he had done since 1880 when he began in Ceylon the Buddhist educational movement, and with the devotion, self-sacrifice and pertinacity of Buddhist gentlemen associated with him, 35,000 children had been gathered into Buddhist schools.†

"That work, he said, was not claimed as the work of the Theosophical Society proper, but of its local branches and members. Colonel Olcott next described his visit on special invitation of the Young Men's Buddhist Association of Japan, to that country in 1889, and the great revival which followed.

* Gleaned from the *Ceylon Independent*. † [About 64,000, we think.]

'What I have been doing for Buddhism Mrs. Besant has been doing for Hinduism throughout India,' continued Colonel Olcott. She came into our Society in 1889,—14 years after its foundation—and her first visit to the East was made in the winter of 1902-1903. The Society was brought to India by Madame Blavatsky and myself in February 1879 and in the interim I had travelled all over India several times, lecturing to the Hindus on the scientific basis of their religion and stimulating them to revive the study of Sanskrit literature and Eastern Philosophy. But I never pretended to be a Hindu and always made it known that I was a Buddhist although not a sectarian in the least degree."

INCAPACITY OF SMALL-MINDED PERSONS.

"It is the incapacity of certain small-minded persons," continued Colonel Olcott, "which makes the class of religious bigots—people who cannot look over the fence which they have built around their consciences and cannot understand that anybody else should be free from bigotry and sectarianism. That such wretched controversial dwarfs should say that the Theosophical Society and its leaders are time-servers, hypocrites, many-faced persons, was only natural. Knowing the futility of wasting time on such ignorant critics I have almost invariably adopted the policy of silence, leaving the Truth itself to work its own way throughout the world, knowing full well that no conspiracies whatever can stop its progress or prevent its ultimate triumph." Since the insinuation has been thrown out that the leaders of the Theosophical Society have made money out of it, it is permissible for me to say that besides giving their entire services without pay, to the Society, the two founders have contributed out of their private resources the very considerable sum of money of—say half a lakh of rupees. Madame Blavatsky died a poor woman and my latest act before starting on the present tour was to make over to the Society, by deed gift, all my small estate, real and personal; and so far as I know, no leader in the Society has received any valuable gift for his, or her own private use. I do not know what better proof a person can give of sincerity than his willingness to forego all the comforts and benefits derivable from wealthy connections, to take upon himself all the odium of slanders and misrepresentations flung at him by hostile critics either in ignorance or malice and to work not for his own reward but that of doing some good to his neighbour."

"UP-TO-DATE PRIMARY TEACHING."

"WHAT IS DONE IN MADRAS."

"One of the most important signs of the times is the active interest which is now being shown in Primary Education, and one of the most practical illustrations of this is the work which is being done by the Council of Native Education in the holding of meetings, on Saturday afternoons, for Primary School teachers. It was under its auspices, in the Christian College, on the afternoon of the 17th February the President of the Council, the Hon'ble Sir S. Subramania Iyer, K.C.I.E., presiding, that Mrs. Courtwright gave a demonstration with teachers and infant children from the Olcott Panchama Free Schools, of some of the methods used in teaching the Kindergarten Standard in her schools. The secret of the success of true Kindergarten methods of teaching lies in so arranging and varying the work through which the teacher leads his class, that the children think they are at play, and they go at it with a zest and enthusiasm that make it ten times more effective in awakening their young minds and making them responsive to what is thus taught them in the guise of amusement. The first practical essential for carrying out such a method of teaching is, naturally, that the teacher should cultivate that bright, cheerful and sympathetic manner which makes the children want to come to him and to talk to him when he speaks or smiles. This, with the ability to make work appear to be play, and yet to keep play, in its ultimate results as, or more, instructive than if it had been 'work,' makes the successful Kindergarten teacher, and, indeed, Primary teacher, too—for this principle of teaching, with modifications to suit the age of the pupils, should be carried through all the Primary standards at least.

* * * *

For 'Kindergarten' is not something that can be tacked on to the conventional school curriculum of classes as a compulsory or optional subject, as could clay-modelling or drawing. Kindergarten is not a subject of study for pupils, though it ought to be for every teacher. The Kindergarten is the place where children are studied by their teachers and led to unfold their power of brain and body, as well as to acquire knowledge by methods

* From the *Madras Mail* of 2nd March, 1906.

so natural and so adapted to each individual child that the little ones never realise that they are accomplishing a task."

The foregoing paragraphs, gleaned from a letter by a correspondent of the *Madras Mail*, show that much interest is being awakened in the Kindergarten methods which have been introduced in the Olcott Panchama Free Schools, under the able superintendence of Mrs. Court-right. Many, from city and country, who are interested in education, visit these schools to acquaint themselves with the methods in use; and applications are received from places far distant, for particulars on this subject; but these processes must be witnessed to be fully appreciated; for no pen can depict the eager interest manifested by these little pupils, in their action songs, conversations and numerous games, which serve to call forth their powers and fit them for the duties of life.

THE BLAVATSKY LODGE, BOMBAY.

From a notice of the Annual General Meeting of this Lodge we gather that there is a movement on foot to register the Lodge under Act XXI. of 1860, and "that the Managing Committee be requested to take the necessary steps for that purpose." This Lodge is in a thriving condition, and contains 158 voting members, of whom 100 are Parsis, 49 are Hindus, 4 are Mahomedans, 4 are Europeans and one is a Jew: 13 Parsi ladies and 1 Hindu lady are members of the Lodge. This speaks well for the eclectic character of Theosophy. We wish the Lodge continued success in all good works.

THEOSOPHY IN SOUTH AMERICA.

The Presidential Agent in South America reports that the movement there is of very slow growth, and it is in the meantime quite impossible to think of forming a Section. For one thing the Branches are too widely scattered over a vast continent. In some cases interest has been killed by the scandalous behaviour of people claiming to be theosophists. But for the most part the movement has been weakened by the R. C. clergy, who find it inconvenient. This is especially the case in Chili and Peru, where the Branches are now dormant, crushed by clerical influence. This intolerant influence, strangely enough, is more marked among the better educated and higher social class.

But there are one or two Branches still strong and active, and their influence may yet revive the interest; the magazine *La Verdad* will also help to awaken enquiry and freedom of thought.

आ.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 10, JULY 1906.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIX.

(Year 1898.)

THE tedium of the night journey between Amritsar and Lucknow, the capital of Oudh, and our next halting-place, was enlivened by the congenial company of the Sirdar Umrao Singh, of Lahore, his wife and children, for whom a carriage had been reserved and who hospitably made us share it. On reaching Lucknow at about 1 P.M., our dear and respected old colleague, Judge Narain Das, F. T. S., whose zeal for the Society is not diminished by the advance of age or the demands made upon him by his public duties, met us with several other members, including Mr. Ross Scott, C.S., whose friendship for H. P. B. and myself dates back to the voyage of the "Speke Hall" on which we three were fellow passengers. At

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 8-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

that time he was a comparatively young civilian, full of enthusiasm and courage, as befitted his Irish nationality. His charming qualities gained the affection of us both, and the prospect of now meeting him at Lucknow where he was District Judge was extremely pleasant. He sent me a note to say that he could not meet us as he was holding court at the time. At 4 P.M., however, we went to his house where he was very nice to us, keeping us for dinner, at which we met two ladies and a gentleman of the station and Mr. Campbell of the British Museum, our fellow passenger from Colombo to Madras, who was also Judge Scott's guest.

The Judge drove us the next day to see the city's sights, including the Gardens, the historical Residency of tragical Mutiny fame, etc. A Branch meeting with a reception to outsiders was held at the house of Rai Narain Das Bahadur, and at 4-30 P.M. Miss Edger gave one of her good lectures. Our fleeting visit to Lucknow was brought to an end the next morning at 6 o'clock when we left for Allahabad, which we reached at 3-40 P.M., having stopped an hour and a half at Cawnpore to see our friends. Miss Edger lectured before the Literary Society of Mayo College that evening on the subject of "Female Education." Our host this time was the same as before, Kumar Parmānand. Many friends, including Mr. Roshan Lal, his wife and sister-in-law, Rai Īśwari Prasad, Pandit Aditya Ram, etc., came to see us. At 6-30 P.M. we attended and addressed a meeting at the Kyastha Pathsala and registered thirty-seven names for a class to study Theosophical works and Hindu Philosophy. The next day (March 2nd) I had a touching interview with Babu Cally Kissen, one of the millionaires of the great Tagore family of Bengal, whom I found with his health almost broken up, but, in feeling, the same generous, kind-hearted man as before. In the North Indian Famine of 1897, he remitted the rents of his ryots or agricultural tenants, and paid the Government tax out of his own pocket—a huge charity. At 11-40 P.M. we left for Jubbulpore and arrived there at 6-30 A.M. the next morning. Among the friends who met us were Babu Kalicharan Bose, the loyal T.S. veteran and a philanthropist to the bottom of his heart, and our dear Bhavanishankar, now a seasoned worker and an able Branch Inspector, whose connection with us began far back in the old Breach Candy days at Bombay, when he was a handsome youth with Hyperian curls, but who now at the pre-

sent time of writing (1906) has become transformed into a handsome old greybeard, known throughout India and respected for his valuable services. The place where our quarters were given us was a draughty, windowless, upper storey suite of rooms which we found extremely uncomfortable but attached no blame therefor to our good hosts who had done the best they could under the circumstances.

Lucknow is a great centre of business activity but not conspicuous for spirituality. It is the pivotal point of the railway system of Oudh and Rohilkund, with extensive machine shops, warehouses and other appanages of railway traffic. There are long established industrial specialities, such as the weaving of gold and silver brocades, plain and printed muslins and calicoes, embroideries, glass-work, including coloured hangles in enormous quantities and clay moulding, among others of those dainty little figures, costumed and painted like life, which represent many of the persons of all castes and classes whom one sees when going about in India. One would say that Lucknow was a great intellectual centre for it possesses one hundred and forty printing presses, a paper mill employing 550 hands, and three English and thirty vernacular newspapers. But over the former capital of the Kings of Oudh hangs—if one looks at it from the standpoint of the higher planes—the dark cloud of the aura of the sensual and self-seeking character of the ruling class which made it, up to the time of the British Conquest, a cess-pool of animality. There are, of course, some holy men to be found who shine amid this moral gloom, but they are few in number and do not increase.

We slept so cold that night that the next morning I bought some cotton cloth and nailed it across the open windows of our respective rooms. Our present visit to Jubbulpore included one pleasing incident, the exchange of mutual explanations between an old F.T.S., a Sub-Judge and a man of influence, and myself, and the removal from his mind of an imaginary grievance for which he had kept a grudge against me since 1888 and held himself aloof from our work. Needless to say we both felt glad when the matter was set right. Miss Edger lectured that evening on the subject of religion, in the same open courtyard of a house where I lectured in 1887 and raised a fund of Rs. 2,000 for the support of a Samskrit school. The next day we visited a Hindu Orphanage, founded by Babu Kalicharan Bose, as a Theosophical Society's Famine work. They had thirty-

five boys and girls learning weaving, carpentering and other industries. Upon inquiry, I found that they made substantial frames of jungle-wood for Charpâis (Hindu beds), for the extravagant sum of three annas, or about six cents American currency; cotton towels they made at six pies, or one cent, cotton dress cloth at $2\frac{1}{4}$ annas a yard, sleeping carpets at two annas four pies, or about five cents; at such prices house furnishing would be a very easy affair. The fact is that the absolute requirements of the teeming millions of India are so modest as to offer but small inducements to our Western manufacturers of the thousand and one articles of furniture, household fittings and other things that we regard as absolute necessities of life. This is what I reported to the American Government in 1879, when I was acting for it as a Special Commissioner to report what legislation and other steps would be necessary to promote an increase of trade relations between the United States and Eastern countries. After submitting to the inevitable photograph we left for Poona at 8 P.M. passed all night in the train, missed connection at Manmar, were kept there waiting five hours for the next train, got to Dhond at 1-30 A.M. and to Poona at 5 on the morning of the 6th March.

Poona, it will be remembered, is the place where our old and respected colleague, Judge N. D. Khandalwala, Khan Bahadur, has been so long officiating in his judicial capacity with much distinction. He is one of the soundest advisers and most enlightened leaders in our movement in the Orient; a Parsi, universally respected by his co-religionists and by the Bombay Government. He met us at the station, took us to the Napier hotel and at 9 A.M. gave us a reception at his house at which the most influential gentlemen of the Parsi and Hindu community were presented to Miss Edger. At 5-30 P.M. she lectured to a crowded audience. Monday, the 7th, was a busy day; Judge Khandalwala drove us out in the morning, then there was a Branch meeting, then one of the E.S.T., and at 5-30 P.M. Miss Edger discoursed on the subject of "The Path of Progress," at Albert Edward Hall. Many years ago, as I have elsewhere explained, I broke up the injudicious system formerly prevailing, of allowing the chief members of local Branches to stop with us at the station, as in duty bound, until our train should come along; no consideration whatever was given either to their own comfort or to ours, the one thing to be avoided was the appearance even of want of courtesy

towards the guest or guests. Many a night of sleep had I been deprived of by not interrupting this kindly but unpractical custom. Usually my public engagements for the day would be over by 9 or 10 P.M. and if my train was timed to arrive at 2, 3, or 4 in the morning, one can imagine that the weary traveller would feel only gratitude to his kind hosts if they would drop him at the station at a reasonable bed-time and go to their own homes and beds, leaving him or them to be wakened and put into the train when it came along after having had, perhaps, some hours of refreshing sleep. At Poona I persuaded our friends to adopt this plan, so at 9-30 they left us at the station and we departed in our train at 2 the next morning, our destination being Bellary.

We got to Bellary at 8 P.M. We were met, of course, by the officers of the local Branch, The Hon'ble Rai Bahadur A. Sabhapathy Mudaliar, President ; Mr. B. P. Narasimma, B.A., Secretary, whose name is so well and favourably known for his translations from Sanskrit into English for the *Theosophist* in former times ; with them, Mr. R. Jagannathiah, for many years past an Inspector of Branches in the Indian Section. This gentleman, now so intensely orthodox a Hindu, was as intensely heterodox, a free-thinking Bradlaughite, at Madras when we first came there in 1882. Mr. Sabhapathy was one of the most progressive Hindus I have ever met, public-spirited, practical, yet always patriotic and religiously inclined. The land about Bellary is a rich, deep black soil like that of the Illinois prairies, and well adapted to cotton, which is, I believe, the chief crop of the district. Mr. Sabhapathy, as an extensive landowner, was deeply interested in this culture, imported prairie plows from America and used all his influence to get modifications of the pattern which would bring their manufacture within the capacity of the village blacksmith, adopted by the ryots. He was also a grower of sugar-cane and showed me his mills and batteries. Our kind friends lodged Miss Edger and myself in a huge empty house, known as the "Old Bruce Bungalow," the oldest one in the Station and dating back a century. When it was at last possible to retire for the night Miss Edger found herself quite fagged out by the heat, railway travel, broken rest and lecturing of the long tour. There were many visitors the next day, and we had to go to the headquarters of Jagannathiah's pet society, the San-margha Sabha, and of our local Branch, receiving addresses of wel-

come in English, Sanskrit and Telugu. In the evening Miss Edger lectured and later, at 9 P.M., gave audiences to inquirers, after which I put pressure on her and got her to go to bed.

As we were to leave for Gooty early the next afternoon, her lecture was given at 7-30 A.M., but in India that means no necessary diminution in the size of the audience, as our experience at our annual Convention abundantly proves. We had visitors up to two o'clock, received presents of fruit and—from Mr. K. Venkaturov, F. T. S.—of money for society purposes, and at 3-44 P.M., left the station for our next stopping place, Gooty. Before taking leave of Bellary, it is worth stating that from a remote historical period the district has been the scene of many fierce fights between Moslems and Hindus and between the warlike chieftans of the two races among themselves. Strange to say, there is very little historical record of the place before the XVI. century, at which time the ancient Vijayanagaram dynasty was overthrown by the Mahomedans. Before that its varying fortunes are only recalled in traditions, few of them trustworthy. Within the Mahomedan period the territory of Bellary was split up into a number of small military holdings, held by chiefs called Poligars; an unruly, perhaps unscrupulous set of predatory soldiers, who ruled according to their sweet pleasure and enforced their will by the help of the sword. If I remember correctly, they figured in a not very creditable manner during the operations for the suppression of Thuggee and Dacoity. By turns, the suzerainty of the country was vested in the Mahomedan conquerors and the Bijapur chief, from whom it was wrested by Shivaji, the founder of the Mahratta power. It was then absorbed by the Nizam-ul-Mulk, the nominal Viceroy of the great Mughul in the Deccan. From him it was snatched by Hyder Ali of Mysore. Tipû Sultân got it from the last-named sovereign; but at the close of the British war with Tipû Sultân in 1792, the territories which now form the Bellary District fell to the share of the Nizam of Hyderabad, by whom it was ceded to the British in 1800, in return for a force of English troops to be stationed at his capital. In 1818 the District of Bellary was constituted as it at present remains; thus bringing it under the sway of that most marvellous thing, rightly called the Pax Britannica.

The above succinct sketch of the political convulsions through which this one agricultural district has passed, I have thought it worth

while to insert because it is so typical of the history of all the Indian peninsula. Well, indeed, may the British nation feel proud of this marvellous achievement of administrative genius which has been shown in the welding together of all these hereditarily warring tribes, sects and races into one vast body, administered by the greatest civil service that the world has seen since the time of the Romans. Of course there is a fort at Bellary which afforded shelter by turns to the different warrior chiefs who owned the place. It is built upon a height of 450 feet above the plains, is a quadrangular building on the summit of the rock, with only one way up to it, and deemed impregnable by the Mysore Princes. I mention it for the sake of telling the story of how Hyder Ali treated the French military engineers who helped him to improve the fortifications. They did their best according to his orders ; but when he found out that he had made the mistake of fortifying a rock which was dominated by a higher peak, he soothed his pride *by hanging the engineers !* That was a way they had in the Orient. Do we not all recall the story of the Taj Mahal, that architectural wonder of the world at Agra, which is said to have been built from the plans and under the superintendence of an Italian architect, although Mahomedan tradition has it that it is a copy of a building in paradise, and that the plan of it was given to Shah Jehan. The story runs that when it was finished the selfish and blood thirsty-emperor put out the eyes of the architect so that he might never produce another building to compare with the Taj Mahal in beauty. Returning from our digression, I now take up the thread of the narrative of this memorable Indian tour of Miss Edger.

Our visit to Gooty was a very brief one. We reached there at 7 P.M. on the 10th March, dined well at the excellent restaurant at the Railway station and were then taken in a torch-light procession to the stone building in which the Samskrit school, started and maintained by our local Branch, is housed, received there an address and were then taken to the travellers' bungalow for quarters. On the 11th there were many inquirers and other visitors and long and friendly conversations with Mr. P. Casava Pillay and the other admirable workers who have been leading this local group so successfully for so many years. There are three of them specially notable, *viz.*, the one just mentioned, Mr. T. Ramachandra Row and Mr. J. Srinivas Row. Men like them bring success to any movement with which they may

connect themselves. Miss Edger lectured once that day but on the next, the 12th, she lectured at 8 A.M. on the "The Finding of God," and at 6 P.M. on "The Theosophic Life." At 8-30 the same evening we left for Cuddapah. Although our train got there at four o'clock the next morning, I found to my regret, a dozen of our members awaiting us. To my friendly protest against their robbing themselves of their night's rest, they would hardly listen ; saying that it was a pleasure for them to be there to meet us at any hour of the night or day we might arrive. They took us to the travellers' bungalow where we received many visitors and suffered no little from the heat for the thermometer stood above 100°. In fact Cuddapah is one of the hottest places in India as well as one of the most fever-stricken, for the thin soil rests upon the stratum of that slaty alluvial rock from which the celebrated slabs of stone so extensively used for paving floors and side-walks are quarried. Despite all local disadvantages, however, Miss Edger lectured once that evening.

The next day, the 14th March, was the last one of this long tour. Miss Edger lectured at 7 A.M. on "The Finding of God," at 6 P.M. on "The Theosophic Life," held two conversation meetings in the morning and afternoon, and after the evening lecture, addressed the ladies of some sixty families on "Religion and Female Duty." Then came kindly farewells, and finally at 10-50 P.M. we left for Madras. Early the next morning we got back to our beautiful Adyar, with almost as much joy as the traveller by caravan in the desert who unloads his weary camels in the oasis and rests on the grass beside the spring under the shade of umbrageous trees.

That the tour was a success throughout, has been already stated : it may be repeated that it was pre-eminently so throughout the whole sixty-five days that it occupied. It gave our new recruit a comprehensive view of Northern India from Madras to Rawalpindi, brought her into contact with its various races and enabled her to realise, as she never could have done in her New Zealand home, the reality of the network of influence which our movement has woven throughout Bharata-varsha.

H. S. OLCOTT.

THE ETERNAL PROBLEM.

"DE TOUT TEMPS ET DE TOUT PAYS."

"Our past is clean forgot.
Our present is and is not.
Our future's a seal'd seed plot.
And what betwixt them are we !"

THERE are books which belong to no single nation but to the world at large. Literary beauty is universal. It is the duty and the right of every one to lay hold of it. Shakespeare, Schiller, Voltaire, Dante are, by the nature of their genius and the beauty of their works, neither English, German, French nor Italian. The world is their country, and their language that of the world. Every scholar admires and strives to imitate them. Faust is among the number. To name Faust is to name Goethe. He had worked at it almost all his life-time. While barely twenty-four the first image of the poem flashed across his mind. For close upon sixty years the fervour of enthusiasm over the poem lasted. It was a work à la Penelope.

The Divine Comedy during the middle ages was a sort of universal hive. The modern world needed its own. It alighted on Faust. The bees have set working with no desire to leave off. What piles on piles of works have gone forth from these five letters put together by the finger of destiny on the chess-board ! Writing to Eckermann he said : " You ask me what idea I seek to personify in Faust, as if I knew it and was pleased to confide it to my own self. Faust, is an incommensurable subject. All the forces of the mind to fathom it prove vain." The usual rules of criticism do not apply to Faust. It escapes the eye even as the majestic chain of the Himâlayas with its snow-clad summits is lost in the clouds. Placing the work as he did on a pedestal above the range of vision of other eyes, the poet finds his own dazzled as he looks up. With its kaleidoscopic faculty it interests diversely every generation. With no end of water could the tub of the Danaïdes be filled. With no end of writing has the last word on Faust been said.

While yet a youth, Goethe had achieved success as a mathematician, a scientist and an alchemist. He had finished his studies, passed his examinations, and found his knowledge wanting, his examiners nothing. This is why Faust says :

" Wir nichts wissen können
Das will mir schier das Herz verbrennen."

(We can know nothing is what almost consumes my heart.) The familiarity he enjoyed with the greatest philosophers of his time enamoured him of philosophy. But his sculptural genius soon wearied of the clouds of German transcendentalism. All he knew or could know were heaps of vain formulas. There was contradiction and discord everywhere. The double "I" within soon troubled him. The evil reigned in him just as well as the good. And it often happened that of these two co-existent forces the evil had the upper hand. Then arose the supreme but terrible question, is evil something positive? Or is it a phantom which effaces itself and disappears at the final settling of accounts? Having gone through all the systems, he had adopted in his philosophic studies a sort of eclecticism.

The influences which govern him are in the past: Homer, Shakespeare, Raphael and Spinoza. These four represent for him the generative element of all modern culture. Science had not been able to lead him into the sanctuary of nature. She had inspired in him but scorn and contempt. The dawn, impregnated with reviving perfumed odours; the rising sun, the silent noon unfolding in the quiet of the country all the splendour of its riches, the splendid sunsets, the starry nights and the potent ring of the horizon, did no longer suffice for that soul—torn to pieces. On the wings of fancy it had traversed the bounds which it would have liked to see disappear as if they were the obedient servants of reason. The problem does not go out of the fatal shell in which it is shut, and the agony of that ambitious but noble spirit bursts forth in a cry of despair, a terrible curse against science for making him the most unhappy of men. And what wonder! Science sneers at what is incredible to her. Victor Hugo has well said: "*La science est ignorante et n'a pas le droit de rire; un savant qui rit du possible est bien pres d'être un idiot. L'inattendu doit toujours être attendu par la science.*" Science is done when she has verified a fact. She studies man as regards his organs and their functions. It is the study of the visible, the study

by induction. To study him as regards his life, his intelligence or what is called the soul, is the study of the invisible, the study by deduction. This she relegates to metaphysics. But for determining the invisible from the visible, the noumenon from the phenomenon, the idea from the form is the aim of the science of sciences, and that is attained by the method of analogy only.

To return. Doubts assail him. "To believe or not to believe?" Here is the inevitable point of interrogation. To escape, it he would fain turn from the highway to a bye-path. But lo! there stands the sign-post at the corner of it. Do the dead return? Where and how? And is the new existence followed by others? Are we conscious of the past? It is the eternal monologue of Hamlet. Such questions are easily asked but none more difficult to answer. What philosophy is there he has not looked into? He has rummaged them through when at last the Master stands before him. Who is he? A pattern of virtue but still of kin with those snuffling, long-nosed fellows who go the rounds of streets hawking old clothes. His name was Baruch or Benedictus Spinoza. His was a family of Portuguese Jews. Amsterdam saw him take birth in 1632. Driven from Portugal by the inhuman treatment with which the Jews were then persecuted, a whole colony of emigrants had landed one day on the coast of Holland. This colony constituting itself and multiplying in the bosom of the national life of the Netherlands, became in time a sort of a state in a state. Run your eyes over Rembrandt's pictures and engravings. See how they stir and muster and traffic, this singularly crabbed and picturesque people! They are personages from the Old Testament with their characteristic costume—the men in fur caps and heavy capans: the women bundled up and turbaned in rich stuffs or massive shining fabrics, and dressed up in bizarre ornaments. These patriarchs are Jews of the Portuguese colony, all more or less rabbis and members of that synagogue whence the irregular Spinoza is banished for his heterodox principles. He was put to school to a physician who taught him Greek and Latin, his daughter charming and bewitching him the while. There will always be young people exposing themselves to the danger of reading together. It is the legend of Abelard and Heloise again, the crime of seduction excepted. They loved, they parted. Looks and vows were exchanged and then tears: a simple but sorrowful elegy, the remembrance of which would

not let Spinoza ever dream of marriage. He was as unfortunate as one could be. All the hatred of the corporation was furiously hurled against him. There was even an attempt to murder him. He escaped. But it is not the assassin's knife only which carries death. Where was the food and lodging? Descartes, his master, advised him to take some profession that would leave him free to carry on his studies. He took to cutting optical glasses, as Rousseau later did to copying music. By dint of bestirring themselves the Jews secured his banishment from Amsterdam. He lived then a recluse at The Hague and at Leyden, passing entire weeks at home. One of his friends—and he had many devoted ones, too—offered to lend him a large sum. He refused. "You have a brother," said he, "to whom the money ought to go by preference." Another offered him a pension of 500 ecus (crowns). He was content to accept 300, only just enough for his wants, making over his rights to paternal inheritance to his sister. Heidelberg wanted to have him for professor of philosophy, assuring him of all liberty in teaching. He loved better to rest satisfied with his independent life at The Hague, and lived there to his death. He was forty-four when, exhausted with work and phthisis, he gave up his ghost. His principal work—"The Ethics"—is posthumous. The exposé of the doctrine of Descartes, which he published during his life-time, is of less importance. His life, sketched by a single stroke, so full of tribulations and of miseries, reserved to him, however, several advantages for his work. Condemned to isolation by circumstances, without family ties or natural bond, he made it over in all freedom to his genius. No consideration arrested him. He had broken with the Synagogue, and knew that no persecution awaited him on the noble soil of Holland, where one could then think, talk and write, all his own way. It must be said that, in his dejection, he had conserved certain inalienable gifts which characterise his race—the faculty of grasping the position from the first, of examining, verifying, weighing, and of not being content with appearances. Thus prepared, he turned the intense effort of his work to observation. Coolly and with a mind free from prejudice and passion he contemplated in silence the social circle surrounding him, saw his neighbour and studied him, and put off publishing the book, wherein he noted his results, to some day after his death.

Before considering men as making part of a great whole, he gives

the theory of the *rapproch* between them. It is the endless sum of our sentiments and our motives engendering them reduced to a certain number of formulas. There is no trace of personality, no arguments, no anecdotes, nothing outside of mathematical demonstration, nothing which preaches to you : Believe this, this is good ; avoid that, that is evil. And the language he uses is no language but a mechanism, such only being the words and turns as give the greatest guarantee of the sense being perfectly understood. As the name of an author on the title-page of a volume always influences the reader more or less, Spinoza's posthumous work was anonymous. It was his desire that not only should the world not know the work was his, but take it to be a spontaneous emanation of the human-kind. Noticing the glaciers move in every respect like true friends, we naturally ask, how ? Even so with humanity. The torrent overflows and is no more. Where does the flood go ? Spinoza is bent on this problem. He revolves it by continuous observation sifted by symptoms which he raises around him and classifies methodically. He does not trust to what he sees or hears. History serves him but little. Detaching himself absolutely from all personal ideas and national prejudices, he follows his experience till it leads him to the conclusion, that there is nothing true nor positive but what is good, and that a negation does not exist. This book, the general virtue of which is not to argue, exercised, for a time, a wholly singular influence on the mind of Goethe, which found in this solution the broadest topic of replies to his secret troubles in search of peace.

Faust is at once tragedy and comedy, idyl and satire, descriptive poetry and lyrical philosophy. There is one part in it, however, which predominates. It is satire. The more the poet flings it in the face, pungent, unexpected, and unthought of, the more is it efficacious. If you ask as to who is the protagonist of the play, there is not one, there are two : the hanged and the hangman, Faust and Mephistopheles, even as in the sublime tragedy of Shakespeare, Othello and Iago. The place where the drama develops itself is the soul of Faust, vast, varied and richest by far of all the scenes. But among the cruel temptations which assail the deductions and dangers which he seeks and challenges, his impotence in blunting the shafts of satire of his subtle and terrible servant is conspicuously revealed. The author peeps through his satire as the great sceptic of modern Germany.

The satirical parts of the book are precisely those which are æsthetically the most beautiful, because the poet finds therein his all, because there he obeys the invincible instinct of his inclination. The amorous transports of rejuvenated Faust, the dear simplicity, the ingenuous love, the blow and the crime of the illiterate Margaret, move us powerfully and wrest from us a tear. But the poet seems to enjoy it and on the same page dries the tears which bathe it. Mephisto has not the enormous horns, the obscene tail, the black wings, the soot, the horrible snout and the eyes of fire, all the fierceness and the fright, a little academical, of the universally accepted devil. He jests and is a jovial fellow, draws us to himself with a smile ; we are almost glad as we hear his steps draw near and we seem to be in good company when he is on the scene. What refinement when he says—

“ Von Zeit zu Zeit seh'ich den Alten gern,
Und hüte mich, mit ihm zu brechen.
Es ist gar hübsch von einem grossen Herrn,
So menschlich mit dem Teufel selbst zu sprechen.”

(From time to time I willingly see the ancient and guard myself from breaking with him, it is so courteous of so great a Lord as to speak kindly even to the devil.)

Iago is repulsive. He broods on revenge and that implacable hate which suggests perfidy and crime. This sympathetic Mephisto is wholly a creation of the German poet, and is so finished and perfect in each one of its parts, that the hallmark it bears sets the poet down as a genius of the first order. He represents an abstract idea, the spirit of doubt, the spirit which denies.

But a doubt so airy, a negation so subtle and in such apparent finery and carelessness, that one would like to be able to doubt and deny again with as much ease. Mephisto is the incarnation of satire : a satire which rarely tears and mangles, but opportune, philosophic and ever fit, its stings being similar to a succession of pin-pricks. Through this perfect Mephisto, the poet demonstrates that though there are many things we can resist, the fascination of those privileged beings who have the gift of raising a smile, is what we cannot resist. There is nothing practical in this world that he cannot give lessons in to the greatest of doctors. An encyclopædia of all literatures, Mephisto has read over all theories and can apply them at need. Were he placed before the members of the Academy and questioned as to the exact

sciences, he would not content himself with ridiculing them, but answer *bel et bien*, convincing them he knows better by far than all of them put together.

Like Leonardo da Vinci, Goethe anticipated long before by rapid intuitions, the later ideas of science, and thus penetrating the most secret parts of nature, preferred always the more to the less remote, "the problem of them both being the transmutation of ideas into images," as Pater says. And this he does in the "Elective Affinities" and the first part of *Faust*. But with all this over-much science Goethe when expiring cried for "Licht, mehr Licht." This cry for light more light is the general cry of all nature. It resounds from worlds to worlds. What this brilliant genius, the elect of the Almighty cried for, is what the most humble of his children, the lowest in the scale of animal life, the molluscs cry for, from the depths of the ocean. Where the light does not reach them, they do not wish to live. The flower asks for it, and so do the animals, who share with us our labours, rejoice in it. Out in the garden we see the birds, "singing hymns unbidden."

" In the golden lightning of the sunken sun

* * * *

Like an embodied joy whose race is just begun."

But see in the tangled growth of the tropics the fierce and persistent death-grapple for light ! How the tall trees, main victors in the fight, strain upward emulously towards the air and the sunshine ! Do not these set our soul vibrating ? It is barbarous science and obdurate pride which set down all animate nature so low as to separate man from his yet undeveloped brothers. The poet seems to feel this when he says—

" He prayeth well, who loveth well

Both man, and bird, and beast,

He prayeth best, who loveth best,

All creatures great and small."

Nothing is so certainly within us as that Light, "which, never seen itself, makes all things visible, and clothes itself in colours. Our eyes feel not its rays, but our hearts feel its warmth." How many are the flowers that open their leaves to the sun, but only one follows it. The heart that like the sun-flower not only opens to God, but obeys Him also.

" Him the gods envy from their lower seats ;

Him the three worlds in ruin should not shake ;

All life is lived for him, all deaths are dead ;
 Karma will no more make
 New houses. Seeking nothing, he gains all ;
 Foregoing self the Universe grows ' I. '

PESTONJI DORABJI KHANDALEVALA.

THE UNIFICATION OF THE THREE SCHOOLS OF HINDU PHILOSOPHY.

[*Concluded from p. 671.*]

I HAVE thus far, lightly, very lightly, brushed the outskirts of a vast field of inquiry ; I have, of necessity, had to omit the logical proofs and Vedic texts that go to maintain my positions ; I have been brief and clumsy, very often at the cost of clearness, and I can only say that I have done the best possible under the circumstances.

This is an attempt, however feeble, to reconcile lines of thought that have remained divergent, nay conflicting, for the last 2,500 years. There are before the world the splendid Bhāshyas of the Founders and the marvellously acute discussions thereon by their followers. All these devote themselves to the task of each proving his own school right and the others wrong and deluded ; but, alas ! not one of them has tried to reconcile and unify the teachings. I am as a worm in the dust beneath their feet ; but, in my heart of hearts, I feel that but for the key given me by the teachings of my revered teacher H. P. B., I might have groped about for all time, in the darkness of ignorance and in the intricate mazes of subtle dialectics. And, once again, I doggedly affirm that the three Founders *were* sent to the world from the Great White Lodge and they can but teach one and the same Basic Doctrine. They *cannot and do not* contradict one another. Then why do we not find it in their Bhāshyas ? Ah ! there is the crux, the pity of it. I hold that we have not before us all the materials on which our religion, philosophy and science are based. What is left us is but a part of the whole, and a useless part it is, nay, a mischievous part. My reasons are :—

(1) 'The Rig Veda, in spite of the Brāhmanas and the mass of gloss and commentaries, is not correctly understood to this day.

Why is this so? Evidently because the Brāhmanas themselves require a key (S.D. Vol. I. xxvii, Introduction).

‘The late Swāmi Dayānand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the T.S. that the most important tracts on the sacred books were stored away in countries and places inaccessible to the European Pandits. What crossed the Kalapani from India to Europe were only the bits of rejected copies of some passages from our sacred books.’ (Ib., xxix).

S’rī Mādhvāchārya in his Sūtra Bhāshya quotes many Vedic texts that cannot be found in the copies now existing and are classed as ‘Apathyamāna Sruti.’

And now comes the blind Pandit Dhanraj to say that he knows by heart four complete Bhāshyas on the complete Vedas—not the patches now extant (*Theosophical Review*, March, p. 37).

‘Professor Max Müller shows that no bribes or threats could extort from the Brahmins the original text of the Vedas. Whether Europe has the complete text is very doubtful and the future may have very disagreeable surprises in store for the Orientalists’ (S. D., Vol. I., xxiii).

(2) ‘The Books of the Vedānta (the last word of human knowledge) give out but the metaphysical aspect of this world. Cosmogony and their priceless Thesaurus, the Upanishads, require now the additional possession of a master Key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a master.

There are over 150 Upanishads enumerated by and known to Orientalists; but of the genuine texts there does not exist a fifth of that number. The Upanishads contain the beginning and the end of all human knowledge, but they have now ceased to reveal it, since the day of Buddha. Half of their contents have been eliminated, while some of them were re-written and abridged. This is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the Upanishads were originally attached to their Brāhmanas after the beginning of a reform which led to the exclusiveness of the present caste system among the Brāhmanas, a few centuries after the invasion of India by the twice born. They were complete in those days and were used for the instruction of the chelas who were preparing for their initiations. This lasted so long as the Vedas and the Brāhmanas

remained in the sole and exclusive keeping of the temple Brahmins—while no one else had the right to study or even read them, outside of the sacred caste.

Then came Gautama. After learning the whole of the Brahminical wisdom in the Rahasya of the Upanishads and finding that the teachings differed but little, if at all, from those of the Teachers of Life, inhabiting the snowy ranges of the Himālayas, the disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmans, determined to save the whole world by popularising it. Then it was that the Brahmins, seeing that their sacred knowledge and occult wisdom was falling into the hands of the Mlechhas, abridged the text of the Upanishads, originally containing thrice the matter of the Vedas and the Brāhmanas put together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brāhminical Code remained henceforth with the initiates alone—such is the Esoteric tradition beyond the Himālayas.

There are 108 Upanishads in the Telugu edition and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has a number of Upanishads that are not to be found in the Madras edition—the Nila Rudra, Chhurika, Kanthas-ruti, Brahmabindu, &c.

The two editions differ greatly as to the text of some of the Upanishads, going so far as to omit a large number of Slokas. For example, the Nāda Bindu, the Tejo Bindu, the Dhyāna Bindu and many others are quite unrecognisable in their Bengali costume. The Tejo Bindu is 16 pages in the Madras edition and but one page in the Calcutta edition.

In the Nāda Bindu, the famous passage about Ātma Gñyānis and Tattva Gñyānis is inexplicable as it stands in the Madras edition. But the text as it is given in the Raja Yoga by Tūlkuram Tatya is more correct and grammatical; but the meaning is quite different. The Hatha Pradīpikā (chapter IV.) boldly quotes the latter part of the Nāda Bindu Upanishad: the text is correct and the meaning clearer with the assistance of the Commentary. Sankarācārīya quotes very largely from the 10 Upanishads, but very rarely from the remaining 98, even when these treat of the same subjects. When commenting

on the passages in the Gîtâ and the Upanishads that treat of practical Yoga he might very well have quoted from the S'ândilya, Darśana, Yogasikha, Yogachûdâmani, Yoga Tatva, Yoga Kundalî, Bhâvanâ, Varâha, &c.

Many of the Upanishads are in the last degree philosophic or Upanishadic in their nature. Some are mere collections of so many formulas with appropriate ceremonies for the invocation of various powers in nature—a work fitter for the Atharva Veda, and the Mantra S'âstras. Among others I may mention the Bhâvanâ, Hayagrîva, Sarasvatî, S'uka Rahasya, Sâvitri, &c. The Akshamâlâ treats of rosaries; Bhasmajâbâlâ of the holy ashes : the Vâsudêva of the caste marks of the Vaisnavas : the Muktika is but a catalogue of the names of the 108 Upanishads ; the Kalisuntârana is but a series of repetitions of the name of Râma. Pandit Bhâshyachârya affirms in no mild terms that some of the Upanishads are but very recent compilations and mentioned the Vajra Sûchi as an example. The same remark applies to many others, taking into consideration their non-Vedic style and diction and the modernness of the subjects treated therein.

Many of the Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, nay sometimes impossible to make out the meaning. Sometimes a sloka has only the first foot, sometimes the second and very often three. The magnitude of the evil will be understood when we know that a word misplaced or left out, say an interchange of the *right* for the *left* changes the whole meaning.

Very many of the Upanishads are ill-constructed and seem as if put together by chance. The first ten lines treat of Vedântic metaphysics. Then at once the subject changes to Yoga ; it goes on for another ten lines when *in* comes a dissertation about the Samyâsis, or the Asramâs, or the sacred thread, or the tuft of hair. Everything is in a jumble and seems as if surprised into petrification in the act of dancing to the music of Orpheus.

The same passages occur again and again, with no excuse for their frequent appearance, in many of the Upanishads,—for instance the famous lines about the Prânâva, in the Mândûkya Upanishad.

“ S'rî Sankarâchârya wrote many a Bhâshya on the Upanishads. But his original treatises, as there are reasons to suppose, have not

yet fallen into the hands of the Philistines" (S. D., Vol. I., 269, 270, 271).

The Brahma Sûtras are in no way better. The three Bhâshyas differ as to the very number of the aphorisms. They are in doubt as to whether a Sûtra is Pûrvapaksha (an objection) or Siddhânta (conclusion); as to whether it is one Sûtra or made up of two. Madhvâchârya interprets the Sûtras from the first to the last in an entirely different manner from the two other Bhâshyakârâs; but while S'ankara and Râmânûja give forced interpretations and imaginary connections of the Sûtras, Madhva supports every one of his opinions by quotations from the S'ruti or the Purânâs, which, strange enough, are marvellously apt. His Bhâshya is the briefest of the three and contains no opinions of his own or conclusions based upon dialectics, but is a collection of the originals upon which the Sûtras are based. It is clear, natural and consistent; and to those that look deeper with the searchlight of the teachings of H. P. B., a veritable mine of occultism and the nearest approach to the Esoteric Doctrine given to the world by her. In his Bhâshyas on the Upanishads he quotes from many a work whose very names are now lost. Again S'ankara and Râmânûja quote from many previous writers on the same subject, whose works are now lost.

Says H. P. B. : " And there are still weightier reasons to believe that the priceless Bhâshyas on the Esoteric Doctrine of the Brahmins, by their greatest expounder, will remain for ages a dead letter to most of the Hindus " (S. D., Vol. I., 271, 272).

And now Pandit Dhanrâj has dictated portions of a Bhâshya, by Barhayana, in 80,000 slokas, on the original Brahma Sûtras, numbering 10,000. He claims to know the original Sûtras of the six systems of Hindu Philosophy, all with Bhâshyas (*Theosophical Review*, March, 1906, pp. 36-37).

As to the Gîtâ, the same bling' Pandit has dictated 700 slokas of what he declared was the second half and continuation of the Gîtâ now current.

Svâmi T. Subba Rao once said that there exists in a temple at Kandy in Ceylon, a commentary on the Gîtâ, as big as the Mahâbhârata.

There is a wide-spread tradition among the Hindus of the South, that the so-called S'ankara Bhâshya on the Gîtâ is not by the

original S'ankara. And, of a truth, the style and matter compare but very unfavourably with those of the Bhâshyas on the Upanishads and the Brahma Sûtras.

Pandit Dhanrâj has dictated some 100 slokas of the real original Bhâshya on the Gîtâ, by the real original S'ankara, the current one having been decided to be spurious. It seems to be a sort of an abstract of the alleged Gobhila Bhâshya on the Gîtâ. He further claims to know by heart 52 Bhâshyas on the Gîtâ.

In the face of all these proofs I am led to think that *we have not the original texts of the Bhâshyas before us*. And why?

"It has been claimed in all ages, that ever since the destruction of the Alexandrian Library, every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the secret science was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed. In India, the last of the precious MSS. were secured and hidden during the reign of the Emperor Akbar.

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest paleographer, was also destroyed, to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's prying into the sinful religion of the infidels, themselves helped the Brâhmanâs to conceal their MSS." (S.D., Vol I., xxii, xxiii, Introduction).

"There is a tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiates, hidden in secret caves and crypts. The occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which, in the words of the late Swâmi Dayânanda Sarasvati, the Mlechhas will have to wait" (Ib. xxxv, Introduction).

If the original works were ever to be given out to the world, I have an innate conviction that the teachings of S'ankara would be found to agree fundamentally with that of the other Founders; that they

will be the quintessence of clear common sense, irrefutable logic, and primeval esotericism ; that the weak and filmy theories attributed to him will have no place in them ; and that it is the perennial fountain from which sprang the two other schools, each but a different exposition of the same truths, when the original teachings were either lost or distorted.

And till then, in the words of H. P. B., "the writer of the present article must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward herein. . . . Facts there are and they can hardly be ignored. But, owing to the intrinsic difficulties of subjects treated, and the almost insurmountable limitations of the English language to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest forms" (S.D., Vol. I., 273.)

Brothers, "I have here made a nosegay of culled flowers, and have brought nothing of my own but the string that ties them" (S.D., Vol. I., p. xlv, Introduction).

C. R. SRINIVASAYANGAR.

THE MAHOMMEDAN "FIRE BATH."

SOME time ago I witnessed a curious ceremony, of which, at the request of the President-Founder, I send an account. Possibly there may be some one among your readers who could give more information on the subject, as I can only relate what two of us saw and were told at the time. We could not even wait to the end, because of an accident which obliged us to leave before the conclusion of the rite.

The ceremony was the Mahomedan "Fire Bath." It took place in a large open space in Slave Island, Colombo. We arrived there at 9 P.M. The streets were crowded, and we passed several groups of masked men, some dressed in gorgeous clothes, while others had adorned their dusky skin with white or yellow paint to imitate tigers or some other animals. Just then it began to rain very heavily, and a Sinhalese man was so kind as to invite us to take shelter in his verandah. This gave us the chance of making some

inquiries as to the purpose of this ceremony. We were told that it was the last of a series of festivals held every year in commemoration of the death of two nephews of the Prophet, Hussan and Hoossan, who were killed in a battle between two parties, owing to a dispute as to the succession of the Teacher. The Fire Bath is considered a cure for sickness ; and if people get ill during the year they sometimes make a vow to pass through the fire if they recover. This is about all that the people could tell us. In about half an hour's time the rain ceased, and we were told that the fire was being made ready.

In front of the house where we took shelter a scaffolding had been erected, where we could hire a seat for one rupee. We were glad of this opportunity, for the place was so crowded that we could hardly see anything. The structure did not seem particularly strong, but it offered a splendid view, so we ascended the rickety ladder. In the centre of a large open space a circular pit had been dug, about ten or twelve feet in diameter, and perhaps four feet deep. In this had been thrown a large quantity of fire-wood, over which a whole tin of kerosene oil was poured and then set on fire. At first the smoke was dreadful, but gradually it cleared up, and a bright fire was burning.

Now came from the crowd all kinds of people, Mahommedans, Tamils, and Sinhalese, with offerings of firewood, chillies, incense and money. The sacrificer placed the gifts on his head, and walked slowly round the fire ; some only once, others three times. Sometimes a father or mother came, carrying a small child ; a bundle of wood was laid on the little head, the child had to hold it with one hand, the other relations joined hands, and thus walked in procession round the pit. When the round was completed, the offerings were thrown into the flames ; first the wood, then the chillies and incense, and last of all the money. The latter is not touched by anyone, but buried the next day, when the pit is closed. Not till the following year, when it is opened again, are the street-boys allowed to pick it up.

It was a grand sight on this dark night, nearly the whole place lit up by this huge fire, by the side of which the gas-lamps seemed like little stars. Against the glow of the fire were thrown out the forms of the devotees in their bright oriental costumes, making their offerings, saying prayers with bowed head and folded hands, then stretching out their arms to the fire, and some also to the four

quarters of the earth. There was one man who reminded us of Titan. He seemed to be in charge of the pit, and we laughingly called him the chief stoker, because he was continually poking the burning wood with a large beam, throwing the sparks far and wide. The heat now became so intense that, although we were at a considerable distance, we had to cover our faces.

We had been told that the ceremony would take place at 10-30 P.M. ; but it became midnight and still there was nothing to be seen but the roaring fire and the continual offerings. Now and again a diversion was created by a group of masked coolies, dressed in fantastic costumes, who performed a dance in front of us in the hope of receiving some money. Upon inquiry we were told that the people would pass through the fire at 2 A.M. Our faces fell, for we had been sitting there already for three hours in the damp and cold night air, chilled in the back and scorched in front. We thought, however, as the proverb has it, "In for a penny, in for a pound." We had been waiting so long now that we decided to see the end of the affair ; the more so since the crowd was so dense that it would have been difficult to pass through.

At about 1 A.M. three men appeared, dressed only in white loin cloths, each wearing a garland of flowers round his neck. In one hand was held a white muslin cloth, which was waved over the fire, and then withdrawn, while they performed a kind of step-dance round the pit, chanting all the while, "Hussan, Hoossan ! Hussan, Hoossan !" Having been once round, they disappeared into a small temporary temple. From this resounded the whole evening the monotonous music of the *tom-tom* or native drum. These three men were the only persons who looked as if they had anything to do with a religious rite. There were others who joined them in this chanting round the fire, but they were dressed in ordinary clothes. Some of the latter and the "chief stoker" now prevented the people from throwing any more fuel into the fire. It was amusing to watch, sometimes, a bundle thrown a long way, from among the crowd, being caught by the men before it reached the pit, while at other times again it would fall into the flames in spite of their efforts to prevent it. All the wood now offered was laid at the door of the temple.

About 2 A.M. the fire had subsided, and only a mass of glowing

coals was left, through which small blue flames were creeping to and fro. We were told that the people who were to walk through the fire had now gone for the bath which it is customary for each devotee to take before attempting to cross the blazing pit. The three men repeated their chant from time to time, and at last jumped straight across the pit in about three leaps. It did not seem to hurt them, and they came back the same way. Then several men, each dressed in a single white cloth, and a child on his arm, also crossed the fire. One of them stumbled in the centre of the pit and nearly fell, but he succeeded in gaining the opposite side, where people were ready to support him. The three men who went in first continually crossed from one side to the other, and even danced all over the coals, without receiving any apparent injury. But all others, after crossing once, had to be supported, and were taken into the temple. We thought they were burnt, but were told that no one ever gets hurt during these festivals, and that they were not suffering pain, but were in a state of ecstasy. There was then a great stir, and we could see that a woman was going to pass through the fire with her child. It was dreadful to look on, and, in the midst of all this excitement, there was a sound of breaking wood, and the floor under our feet began to move! The front of it sank, and we felt ourselves slipping forward. A man and a girl in front of us were precipitated right over the edge of the scaffolding, and their chairs after them. My own chair was not more than a yard and a half from the edge, and I wondered what would happen next, as the slightest movement was likely to throw us all over. A few moments of suspense followed; then the strain was broken by one of the gentlemen holding my arm and asking me to rise carefully, as he would assist us in getting down. Although very much frightened, everyone escaped safely, even the persons who had been so suddenly thrown down. We had spent a most exciting five hours viewing one of the strangest sights we ever witnessed; but, after this incident, we had no mind to stay any longer. Fortunately, our rickshaws were close at hand, the policemen made a way for us through the crowd, and that was the last we saw of the "Fire Bath."

S. PIETERS.

THEOSOPHY, THE BIBLE, AND SCIENCE, ANENT DEATH.

THE subject of death, of the possibility of a life beyond it, and of the nature of that life, is one that occurs to the thinking man quite often, and, as he grows older, it becomes of greater and greater moment to him. He wants definite information about it, information that is the result of investigation, research, and experience ; information that seems reasonable and harmonises with common-sense.

Theosophy gives this information. Theosophy is not a religion ; it is a system of philosophy, and it gives definite facts on the subjects concerning which we need to know in order to live a right life. It gives a rational explanation of the world in which we live, of our place in the universe, of our relations to the Creator, to our fellow-man, and to the lower kingdoms ; of death and the life beyond it, of the goal of human existence, and of the method of attaining that goal. And it gives this information as the result of definite study and investigation by trained and competent students, whose researches have been verified over and over again, so that there is only the slightest possibility of error. The statements of Theosophy are to be accepted only if they conform to reason, only if they are in analogy with our own experience, for Theosophy has no creeds and no dogmas which any one must believe, the motto of the Society being "There is no religion higher than truth."

Religion and science also make certain statements anent these subjects, and their statements are believed by many of their followers. Inasmuch as truth is always the same in no matter what language it may be clothed or by what set of people it may be believed or proclaimed, the assertions of Theosophy concerning these subjects should be confirmed, in part, at least, by religion as well as by science. There is not space here to prove that in *all* of its cardinal principles Theosophy is confirmed by the Bible or by modern science or by both ; but it may be well to show that both the Bible and modern scientific men affirm certain aspects of the life after death, which affirmations coincide with some of the Theosophical teachings on the

subject, though, of course, neither the Bible nor science gives anything like the details that Theosophy gives.

Theosophical teaching about the nature of death and the life beyond it, may be briefly summarized as follows : Man is an immortal soul and the physical body is only a sheath which he uses on earth for the purpose of co-operating with evolution and of gaining wisdom, acquiring strength, and developing love for humanity ; death is but the dropping of the physical body and is only a stage in his progress ; after death he is exactly the same man as before, in faults and in virtues, in disposition and in character ; it is only his body that has changed, and he is now clothed in his astral body, which is finer in quality than physical matter ; he is not in some far-off region, but on the contrary is usually in the same surroundings as before ; inasmuch as astral matter interpenetrates physical matter, he can pass readily through the latter ; he cannot be seen by merely physical vision, but he can easily be seen by one who has developed astral vision ; he perceives what is going on on earth and often takes a deep interest in it ; in unusual conditions—such as when there is a “medium” present—he can move physical objects, write physical messages, play musical instruments, create coloured lights ; he can also gather physical matter around himself in the shape of a physical form and he can then speak and be spoken to by living people ; he remains on the astral plane until he has been cleansed of his earthly passions and appetites ; his next step is that of going into a realm of matter finer than the astral, which is called mental matter ; here he enjoys the utmost peace, happiness, and rest, and here he also assimilates the results of his lessons and experiences on earth, spending as many years in this condition as are necessary for the perfect fulfilling of its purpose.

His further evolution obviously necessitates his returning to physical life, in a human body of course, so that he may continue his career of development unto perfection. But this need not be especially referred to in this paper.

In what respects does the Bible confirm this teaching ? It may be well to consult the old testament as well as the new.

In the First of Samuel, chapter XXVIII., verses 7 to 16, inclusive, the following is given : “Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire

of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. . . . Then said the woman, whom shall I bring up unto thee ? And he said Bring me up Samuel. . . . And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of ? And she said, An old man cometh up ; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up ? And Saul answered, I am sore distressed ; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams : therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy."

This is a case that directly confirms Theosophical teaching on the subject. Samuel, who had died some time before, is seen to be within calling distance of the earth ; the "woman that hath a familiar spirit" and by means of whom he is brought up, corresponds with the modern "medium ;" the conversation between Samuel and Saul and the fact that Saul perceived that the form was Samuel, shows that Samuel was still the same man, in bodily outline as in intellect, that he had been during physical life. And Samuel's question, "Why hast thou disquieted me, to bring me up," confirms another Theosophical statement—that it is better not to cause dead people to return to the physical plane, as that retards and interferes with their evolution toward higher planes.

In the Ninth chapter of St. Mark, verses 2 to 8, inclusive, we have another instance corroborative of Theosophical statements about the life after death. "And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves : and he was transfigured before them. . . . And there appeared unto them Elias with Moses : and they were

talking with Jesus. . . . And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." Here three living men, Peter, James, and John, saw two men who had died long before, Elias and Moses, talking with Jesus. So there are emphasized the Theosophical truths that death does not change the man, that death is of course not the end of things, that the dead man is frequently around us here, and that he can appear and speak and be spoken to on the physical plane.

Though these very clear statements in the Bible as to the reality and nature of the life beyond death are rarely dwelt upon by the average preacher or orthodox churchman, it must not be forgotten that they have been and are emphasized and believed in by the more intelligent and enlightened clergymen and laymen. The late Bishop Newman said, * "I believe in the communication with departed spirits. Nothing is more clearly taught in the Bible."

Turning now to the department of science, it will be interesting to note the statements of the most eminent scientific men about the importance of inquiry into and study of these subjects and also about their own opinion in consequence of personal investigation of the facts.

Professor Sir William Crookes, formerly President of the British Association for the advancement of Science, and of the Society for Psychical Research, said several years ago ; † "Psychical science seems to me at least as important as any other science whatever. It is the embryo of something which in time may dominate the whole world of thought."

Dr. Alfred Russel Wallace ‡ "holds that proof of the existence of the soul beyond the grave is already established. The study of the spiritual nature of man, he says, is coming more and more to the front of human inquiry." "Spiritualism," says Dr. Wallace, "means the science of the spiritual nature of man, and that is surely a science which deserves a place among the investigations of mankind. . . . I am a Spiritualist, and I am not in the least frightened of the name ! It is only because the scientific investigations of Spiritual-

* Quoted in "Brief on Immortality," by Dr. Ostrander ; Chicago, 1902, p. 137.

† Address to the Society for Psychical Research, Jan. 29th, 1897 ; reprinted in the Annual Report of the Smithsonian Institute for 1899, p. 189.

‡ Quoted in *The Life of Truth*, April 8th, 1905.

ists are confounded in the popular mind with the chicanery and imposture of a few charlatans that the indiscriminating world has not studied the literature of Spiritualism. A study of that literature, an honest and unbiased examination of spiritual investigations, would prove to the world that the soul of man is a reality, and that death is not the abrupt and unreasoning end of consciousness."

Dr. A. van der Naillen writes: * "I have had thousands of tests in psychic research satisfactory to myself, carrying with them absolute proof of the continuation of life; but, you know, others who have never participated in such experiments, or who are not sufficiently developed to be gifted with the same illumination at least, cannot be convinced. I can only say that during forty years of investigation, always holding science in one hand as a counterweight, and running through all the phases of psychic science and, in Europe as well as America, interviewing and experimenting with the highest authorities everywhere, I am absolutely certain of the continuation of life after terrestrial death."

Sir William Crookes states: † "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation." Some of the phenomena he observed are: "The movement of heavy bodies without contact, but without mechanical exertion. Alteration of weight of bodies. Movement of heavy substances when at a distance from the medium. The rising of tables and chairs off the ground, without contact with any person. The levitation of human bodies. Luminous appearances. The appearance of hands, either self-luminous or visible by ordinary light. Direct writing. Phantom forms and faces." Then follows an account of the appearance of and experiments with a dead girl, Katie King, who, with the aid of an exceptionally pure and desirable medium,

* Quoted in "Proofs of Life after Death," compiled and edited by Robert J. Thompson, Chicago, 1902, p. 86.

† *Ibid.*, p. 85.

Florence Cook, appeared in physical matter. These experiments were conducted at the Professor's house, under his direct supervision. Forty-four photographs were taken of Katie King as she materialized, and in different positions. Concluding, Sir William writes : " . . . to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms."

Professor James H. Hyslop writes as follows : * "When I look over the whole field of the phenomena, and consider the suppositions that must be made to escape spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, . . . I see no reason except the suspicions of my neighbours for withholding assent."

Dr. Paul Joire affirms † that "The conclusion to be arrived at from these philosophical, scientific and experimental considerations are :—

First : That the intelligent principle which outlives corporeal nature exists in man.

Second : That in his future life the principle commonly called the soul preserves to a great measure the qualities and dispositions which dominated it in its terrestrial life.

Third : That this supra-terrestrial life is under the influence of the life in this world, which prepares it for the after-life. The soul ought always to reach a certain development, and by elevating itself on this earth above everything that lowers it and brings it close to matter it will be much easier attaining perfection."

Prof. H. L. Hartzog writes : ‡ "I believe in the continuation of the existence of the soul for the reason that science teaches and proves that nothing can be annihilated."

The opinion of Professor Sir² Oliver Lodge is expressed in the following language : ¶ "If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by some twenty years familiarity with these questions which concern us, I am very willing to reply as frankly as I can. First, then, I am, for all personal purposes, convinced of the persistence of human existence

* *Ibid.*, p. 107. † *Ibid.*, p. 38. ‡ *Ibid.*, p. 51. ¶ *Ibid.*, p. 134.

beyond bodily death ; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence ; that is, based upon facts and experiences, though I might find it impossible to explain categorically how the facts have produced that conviction. . . .”

“ . . . suppose that I am asked further : Do you consider that trance utterances are ever due to the agency of departed persons ? I am bound to say that, as regards the content or intelligence of the message, I have known cases which do very strongly indicate some form of access to a persistent portion of the departed personality ; and occasionally, though rarely, the actual psychical agency of a deceased person is indicated.”

These are the statements of some of the most eminent scientists in the world, men who represent almost the greatest intellectual development of the age, and who are recognized as being admirably equipped to carry on investigations, to study facts, to guard against mistake and deception, and to form reasonable and common-sense opinions. The result of their many years' inquiry into the matter of death and the life beyond it, is to corroborate very emphatically, so far as they go, the Theosophical teaching on the subject.

Scientists recognize, what Theosophy has always asserted, that man is an immortal soul ; that, as such, physical death is not the end of his consciousness, but that his existence continues beyond it ; that after death he preserves virtually the same characteristics and dispositions as during physical life ; that the purpose of earthly existence is to elevate him as a soul above everything that is low ; that death does not remove him to some distant place, but that he remains in close proximity to the physical plane, so that under some conditions he can come actively into touch with it by moving physical objects, by writing, by producing sounds, and by appearing in a temporarily-materialized physical body, so that he may be seen, recognized, spoken to, and photographed.

These facts, which throw a flood of light on the problem of death, are of transcendent importance to every person. By showing that death is not the end of things, that after it we are the same people as before, that we are then in the immediate neighbourhood of those whom we love and who love us, that it is possible for us to come into

touch with those whom we have left behind and to communicate with them, that we have a splendid career before us that will eventually lead us to perfection,—by giving this information, which in many respects confirms biblical as well as Theosophical teaching, modern scientific men have lifted a great load from many a heart and mind.

Such knowledge tends to remove the fear of death for ourselves as for our friends ; it helps us to live a serene and calm life and to do our work peacefully and happily, for we can recognize that law and order and goodness reign in the after-death realms as well as here, and that the person who tries to live a right life need not fear anything in the universe.

Theosophy tells us far more than the Bible or science does about the hereafter, and the additional knowledge which it gives is in thorough harmony with the fragments given by them. Mr. C. W. Leadbeater's invaluable book "The Other Side of Death" presents a clear and comprehensive account of the whole region. May there eventually come to all, the peace and strength and joyousness that have come to those who have studied the facts and have been deeply grateful for the light !

HENRY HOTCHNER.

DUTY AS EXPLAINED BY H. P. B.

THE very plain and direct statements of Madame Blavatsky on the subject of 'Duty' are worthy of our serious attention.

It was Alexander Pope who uttered this wise saying :

"Learn then thyself ; presume not God to scan ;

The proper study of mankind is man."

H. P. B. says, in the "Key to Theosophy" (Chapter XII.), " ... our philosophy [meaning 'Theosophy'] teaches us that the object of doing our duties to all men, and to ourselves the last, is not the attainment of personal happiness but of the happiness of others ; the fulfilment of right for the sake of right, not for what it may bring us. In defining her idea of duty she says: "Duty then is that which is due to humanity, to our fellowmen and neighbours and

especially to those who are poorer and more helpless than ourselves. That is a debt which, if left unpaid during life, will leave us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*."

After referring to "lip-religion" and "lip-ethics," she says :—

"Those who practise their duty towards all and for duty's own sake are few...Modern ethics are beautiful to read about and hear discussed ; but what are words unless converted into actions ? Finally : if you ask me how we understand Theosophical duty, practically, and in view of karma, I may answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us ; to pluck the roses of life only for the fragrance they may shed on others, and be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

When asked what she considers 'due to humanity at large,' she replies :

"Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth."

Further on, she says she considers such due not given,

"When there is the slightest invasion of another's right—be that other a man or a nation ; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights and the most fierce assertion of national selfishness."

In view of the teachings of the deceased Founder of the T. S. on the subject of Duty it might well seem to unprejudiced observers that Theosophists as, a class, do not sufficiently realise the obligations under which their acceptance of the doctrine of Universal Brotherhood places them. Might we not profitably ask ourselves these questions : What is Theosophy to us, individually ? Is it a mere matter of metaphysical speculation and study, or is it a vitalising power that reaches the heart, enlists the will and moulds the life ? Do we pay sufficient heed to our weaker and less advanced brothers and sisters of the lower grades of humanity, who are also destined to climb to the regions of light ? Where would poor weak humanity be, to-day, if the higher intelligences had not labored for its instruc-

tion all through the ages ? Do we follow their example by trying to lessen the load of ignorance, poverty and sin which these younger and weaker ones are carrying ?

As the human body cannot be in a healthy condition unless each of its parts is in intimate sympathy with every other part—the same life-supporting energies freely circulating through the extremities as through the centres—so, in society, unless every class is under the same protecting care, the same loving sympathy radiating from the centres to the most remote portions, uniting all in one fraternal whole, there will be suffering, discord, disease. If we are really sincere in our profession of faith in Universal Brotherhood we shall *act* in accordance with it, for “Faith without works is dead,” said the ancient apostle.

It has been truly said that “God is Love.” Love, when manifested towards superior beings is called *Devotion*. When it is shown towards our equals or humanity in general, it is styled *Brotherhood* or fraternal love, but when extended to the lowest classes and to all those who greatly need our aid, it is called *Compassion*.

Mother-love is the best example of compassion. It is always most active towards the youngest and weakest children—not so much directed toward those who are older and more experienced, and therefore better able to take care of themselves.

A Master, in the past, in alluding to himself as the shepherd and to humanity as the flock, said : “If ye love me *feed my sheep*.”

It is not enough that we offer prayers to superior beings and perform daily ceremonies. We should engage in some active work for the benefit of those around us—especially of those weaker and younger ones who most need our aid. Unless we do this, the life-forces are quenched within us, and we become like stagnant pools of water, having neither inflow nor outlet.

In “The Voice of the Silence”—that priceless gem left us by H. P. B., we read, concerning Compassion :—

“Canst thou destroy Divine COMPASSION ? Compassion is no attribute ; it is the LAW of LAWS,—eternal Harmony, Alaya’s SELF ; a shoreless, universal essence ; the light of everlasting Right and fitness of all things, the law of Love Eternal.”

“Let thy soul lend its ear, to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast

wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, and never brush it off until the pain that caused it is removed."

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou ; who in his wretched desolation sits starving for the bread of wisdom, and the bread which feeds the shadow ; without a Teacher, hope or consolation, and let him hear the Law."

Our President-Founder, in referring to one of Miss Edger's lectures on "A practical view of Theosophy," says, in "Old Diary Leaves,"—this is "a theme which I am never tired of recommending, for treatment, to our public speakers. The fact is, that if we could have nine out of ten of their discourses devoted to this paramount question, we should get enough of theoretical Theosophy out of the tenth lecture to supply our wants, in our present incarnation."

Excessive devotion to philosophy and metaphysics, is not commendable.

It is not absolutely necessary that we should *now* know just what is going to happen ages and ages hence,—say at the end of this present manvantara, or the beginning of the next one. We need the light and the guidance at the point where we *now* are. If we had to travel over a long, dark pathway, in a cave, we should not need to have the light focussed on a spot a mile or two beyond us. We should need it to shine where we were going to take the next few steps.

So, let us not spend too large a portion of our time in trying to search out the secrets of the Logos or the nature of Parabrahm.

In speaking of the basis of Brotherhood, H. P. B. said : —

"All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein."

"Therefore we say, that unless every man is brought to understand and accept as an axiomatic truth that by wronging one man we wrong not only ourselves but the whole of humanity, in the long run,

no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth " (" Key to Theosophy," pp. 41, 47).

Here in India we have millions of children of the lowest classes, who are growing up in ignorance, totally neglected and uncared for by their more advanced brothers and sisters, so far as their intellectual, moral and spiritual development is concerned.

As H. P. B. has so plainly set forth her ideas of Duty in her " Key to Theosophy," as above quoted, it seems fitting that we each take the matter into serious consideration as Theosophists, and act towards these lower classes, as *conscience* may dictate.

W. A. ENGLISH.

SELECTED " MUHAMMADAN " TRADITIONS.

[Continued from p. 691.]

“**R** EPORTED by Abu Horaira, that if one has bathed on Friday and has been to the mosque at noon, as quickly as he could, it is equivalent to sacrificing a camel ; if he has gone a little later, it is as if he has sacrificed a cow or a bull ; if he has gone a little later still he is considered to have sacrificed a fat, horned sheep ; if he has gone still later he will be rewarded as if he has sacrificed a hen ; and if he has gone just as the Khatib was about to ascend the pulpit to deliver the sermon, he is considered to have given an egg in the name of God as charity. When the Khatib begins reciting the sermon, the angels in order to listen to the *Khutbah* and offer prayers, leave the gate of the mosque and come within it.”

Note 1.—On Friday, the angels stand at the gate of the mosque and write down the names of those that come early or late. When the preacher begins to deliver the sermon, the angels leave the gate to go and join the congregation. So, it is essential for every Muhammadan to go very early to the mosque on Friday before the meridian prayers. By doing so he will be amply rewarded with Divine favours.

Note 2.—The *mimber* is the pulpit of a mosque. It consists of three steps and is sometimes a movable wooden structure, and sometimes a fixture of brick or stone built against the wall.

Our holy Prophet in addressing the congregation used to stand on the uppermost step. Hazarath Abu Bakr, the first Khalifa, not finding himself worthy and capable of standing at the place where the Prophet used to stand, for humility's sake, stood on the second step. Hazarath Omar did not think himself worthy of standing even in the place of the first Khalifa, so chose to stand on the third or lowest step.

But Hazarath Othman, being the most modest of the Khalifs would have gladly descended lower if he could have done so ; but he thought that, if every succeeding Khalifa were to erect a step lower and lower, the series of steps would soon reach the very gate of the Mosque. It would be very awkward. Such being the case, he fixed upon the second step, from which it is still the custom to preach.

“Reported by Ayass, son of Saalaba, that he who deprives another Muhammadan of his right by committing perjury, the Lord Almighty has inevitably appointed his place in Hell and has forbidden him from entering into Heaven. Then, a certain person asked the Prophet, “O Apostle of the Lord ! if it were even a trifle ?” He replied, “Yes ; if it were even a twig of an insignificant thorn tree.”

“Reported by Abu Horaira, that he who does not press upon his insolvent debtor, or lets him liquidate the debt at his pleasure, or remits a part of his debt, then the Lord Almighty will keep him under the shade of his noble Empyrean on that day when there will be no shelter or protection to any one, but his own, *i.e.*, on the Judgment Day.”

“Reported by Buraid, that he who omits the Asr prayer (*i.e.*, afternoon prayer between 4-30 and sunset), all his virtuous deeds are set at nought.”

Note.—There is a strict injunction both in the Quran and the Hadees in regard to the performance of the Asr prayer. For, this period is considered to be a time of negligence and relaxation. People generally either go marketing or walk about, and thus their prayers are omitted. It is incumbent on every Muslim to pay much regard to these prayers, omission of which cancels all the good

actions of a man. It is at this time that the Recording Angels, too, carry the Registry of Conduct of every person to Heaven.

"Reported by Abu Horaira, that he who gives alms to the poor even to the extent of a date, from his lawful earnings (for, God never accepts any offering that is not lawfully earned), He accepts and takes it into the right hand of His mercy, and then supports it for the benefit of the bestower ; as you may bring up a colt, so that every insignificant article becomes big in bulk, making itself equal to a mountain."

Note.—If you give even a little from your lawful earnings in the name of God, you will be amply rewarded. If from unlawful gains, you spend even lakhs of rupees in the name of God, the Lord does not accept the offering.

Muhammadans, when they give charity, must always think of the lawfulness of the source from which it is given. They must not think of the quantity whether it be little or great.

"Reported by Hazarath Osman (may God be pleased with him), that he who fits out an army in distress is to find his abode in Paradise."

Note.—Batook was a place in Syria, sixteen days' journey from Medina. The Prophet resolved to undertake an expedition to that place. An army of 70,000 warriors was assembled. Nothing was to be had. Dearth and scarcity were prevalent in the camp. Then the Prophet promised Paradise to him who would organise the army.

Thereupon, Hazarath Ottoman equipped half of the army, delivering 400 camels and 2,000 gold mohurs in the name of the Lord.

The Prophet was highly pleased with him. Tossing up the gold mohurs in his skirt, he said, that "nothing would injure Ottoman now."

Another narrator says thus:—That the glowing victories of Muhammad over his enemies at Muta, &c., roused the attention of the Emperor Heraclius, who was assembling an army on the confines of Arabia to crush his power. Muhammad, anticipating his hostilities, assembled a large army and led it to the very heart of Syria. This campaign necessitated very great labour. In order to meet the expenses, Hazarath Oomar, Al-Abbas, and Abdur Rahman gave large sums of money. Several female devotees brought their ornaments

and jewels. Hazarath Osman delivered 10,000 dinars to the Prophet and was absolved from his sins, past, present, or to come. Hazarath Abu Bakr gave 400 drachmas. Muhammad hesitated to accept the offer, knowing it to be all that he possessed. "What will remain," said he, for thee and thy family?" "God and His Prophet," was the reply.

• "Reported by Samara, son of Jundah, and Mugheera, son of Shuba, that he who gives out a fictitious tradition, alleging it to be genuine, is one of the "Two Liars."

Note.—The "Two Liars" mean, the "False Prophets," "Al-Aswad" and "Muslima."

(1) Al-Aswad was a very knavish and trickish fellow, but by his eloquence he captivated the hearts of people. He was originally an idolator and afterwards embraced Islāmism. He founded a religion of his own and professed himself as the prophet of God. Those who were weak-minded and credulous at once became his followers. He gave out that the Lord used to send him His revelations from heaven, through the medium of two angels. But, in reality, he was well-versed in the juggling arts and natural magic and two genii or demons were assisting him in all his projects.

By the influence of his incantations and magic, he used to perform wonders, which he declared to be his miracles. In the meantime a Persian, named Budhan, whom our blessed Prophet had appointed the viceroy of Arabia Felix, died. Thereupon, this impostor, finding a good opportunity, repaired to that spot at the head of a powerful multitude of followers, put to death the son and successor of the deceased, espoused his widow and took the reins of the Government. In a short time, citadel after citadel and fort after fort fell into his hands. In fine, the whole of Arabia Felix was subjugated by him. In order to punish his rascality and cripple his power, the Prophet contrived to send two persons named Reis and Feroz, the near relatives of the deceased, to his country.

These two persons made their entrance secretly into his palace and at the dead of night slew him in bed. Next morning the Islāmic flag was seen once more hoisted on the ramparts of the fort. His career of power began and terminated within the space of only four months.

2. Muslima, the "Liar," was an Arab of the Honeifa tribe. He was the ruler of Yamama, situated between the Red Sea and the Persian Gulf. In the 9th year of the Hejira, he went to Mecca, on an embassy from his people, and there he professed Islāmism. But, on his return, he pretended that he was favoured with the gift of prophecy and was to assist Muhammad in the propagation of his religion. In order to establish his claims, he wrote a Quran and proclaimed that that was a book of revelation.

His creed was characterised by giving the soul a humiliating seat in the region of the abdomen.

As he was an influential chief, many people, easy of faith, embraced his religion. Rendered confident by his success, he wrote a letter to our Prophet as follows :—"From Muslim, the prophet of Allah, to Muhammad, the Prophet of God !"

"Come, now, and let us make partition of the world—and let one-half be thine and the other half be mine."

When that letter reached the Prophet, he simply wrote the following reply :—

"From Muhammad, the Prophet of God, to Muslima, the Liar." "The earth is the Lord's and He giveth it is an inheritance to such of His servants as find favour in His sight. Happy shall those be who live in His fear."

Under the pressure of other affairs Muslima, the "Liar," carried on his usurpation unchecked. His punishment was reserved for a future day.

"Reported by Abu Darda that he who recites the first ten verses of "Soorat-al-Kahaf," (the chapter of the Cave) has been preserved from the mischievous rapacity of Dajjal."

Note 1.— This chapter which consists of a number of wonderful stories, owes its name to one of these—the story of "Ashaab-e-Kahaf" (the Companions of the Cave). These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the Emperor Daqyanoos (Decius), hid themselves in a cave, where they slept for a great number of years.

"Reported by Sabith, son of Zahhak, that he who takes a false oath, in the name of other religions excepting Islām, becomes a follower of the same religion."

Note.—If a person takes a false oath saying, "If I have done this, I shall be a Christian, or a Jew, or a Hindu," he becomes a follower of the same religion. So, it is essential for every Muhammadan not to swear in the name of other religions and make himself an infidel.

"Reported by Jaabir that if any person fears that he will not be able to wake during the latter part of the night, it is necessary for him to offer his *Witar* prayers along with his *Isha* (night prayers). But, he who is certain of waking at the latter part of the night, should offer his *Witar* prayers then only."

Note.—The prayers offered during the latter part of the night are considered superior to those performed during the early part of the night. Because, during the prayers at the latter part of the night, angels come from heaven and join in prayers with people.

"Reported by Abu Mas-ood-Ansaari, that he who points out a virtuous deed to a man (and urges on its performance) is to receive the same reward as is to be bestowed upon the doer."

Note.—For instance, a person has taught the rudiments and fundamental rules of our prayers to another person. As long as the other person goes on performing them, the reward which is to be given to him is also to be given to the other man who has taught or pointed them out to him.

Similarly, if any person recommends a poor indigent fellow and gets him something from somebody else, the reward which is to be acquired by the donor is equally to be acquired by the recommender also.

"Reported by Sahl, son of Honeif, that whoever asks God for martyrdom with a sincere heart, the Lord Almighty causes him to attain the ranks of martyrs, though he dies on his own bed."

Note.—From this tradition it is manifest that every virtuous deed depends upon the sincerity of the design.

"Reported by Safia, the daughter of Abi Ubeid, that whoever asks an astrologer, a diviner, or a soothsayer, for good or bad omens, his prayers for forty nights will not be accepted by the Lord."

Note.—Knowledge of mysteries only lies with the Lord, but no one else. If any person consults either with a fortune-teller, or a fore-teller of events by geomancy, there seems to be some weakness in his faith,

"Reported by Anas, that he who is desirous of having his livelihood bettered and life prolonged, has to look after his relations and kinsmen."

Note.—Prolongation of life means that he should exist in the world with a good repute for a long time, or that he should be gifted with a progeny of virtuous and commendable character, who shall be praying to the Lord for his salvation and the absolution of his sins and thereby cause the compensation to be translated to his departed soul.

Fraternal treatment is very obligatory and can be executed in two ways :—

1. If the members of the brotherhood are poor and indigent, we should discharge our obligation to them by helping them to presents of money and supplies of necessaries.

2. If they are in better circumstances, we should treat them, as far as possible, with analogous regard, by giving them presents, now and then, of choice articles, and meeting them with a sincere heart and cordiality."

"Reported by Abu Qataada that he who desires that the Lord should save him from the afflictions of the Day of Judgment, should not press upon his insolvent debtor, should not be hasty in the demand of his debt, but should, if possible, remit his debt wholly or in part."

"Reported by Abu Zar and Abu Horaira, that if a person undertakes a journey to acquire religious knowledge, the Lord Almighty, through the virtue of this, facilitates his entrance into Heaven."

Note.—These are the tidings of Paradise to searchers after knowledge and the religious divines. "Ilm-i-Deen" (or the Science of Religion), means the knowledge of the commentary on the Quran, and "Ilm-i-Fiqah-e-Hadees" (The Muhammadan Secular and Religious Law).

The sciences which are useful for the acquirement of Commentary and Traditions, such as, Ilm-i-Sarf-o-Naho (Grammar) and Ilm-i-Fasaahat wa Balaaghat (Sciences of Eloquence and Rhetoric) are also included in the Science of Religion tempered with a sincere design.

"Reported by Abu Horaira, that if a person, after each prayer, magnifies the Lord with the words "Subhan-Allah" (Holiness be to God), 33 times, "Al-Hamdu-lillaah" (Praise be to God), 33 times,

and 'Allaahu Akbar' (God is Great), 33 times ; and with these 99 expressions completes the number 100 by reciting the devotional expression, 'Laailaaha illal-lahu walhdahu laa shareeka lahu, lahulmulku wa lahul hamdu wa huwa alaa kulli shai in qadeer,' i.e., 'There is no Deity but God ; He is one and there is no companion to Him ; for Him there is the country and the praise due to Him also ; and He exercises power over everything,' all his venial sins will be forgiven, though they may be equal to the foam of the ocean."

Note. —The above expressions comprise four sorts of devotional exercise of *sikr* or *wareefa*, viz. :—

- (1) *Tasbeeh*—"Subhaan Allaah."
- (2) *Tahmeed*—"Al-Hamdu lillaah."
- (3) *Takbeer*—"Allaahu Akbar."
- (4) *Tahleel*—"Laailaahaillakulaa."

But the commonest form of *sikr* is a recital of the 99 names of God, generally beginning with the designation Allah, making the complete number of one hundred names for the Deity. Our Prophet promised those of his followers who recited them a sure entrance to Paradise—(*I'ide Mishkaat*, Book CXI).

(To be continued.)

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

DHARMA.

[Continued from p. 687.]

THE higher the ideal and the greater the approach to that ideal, the more marked is always the fall. Such has been the fall of the Brahmans of ancient India.

There was a time when the welfare of humanity was the Brahman's highest object. It was his duty to study the *dharma* of every individual and every class of human beings, so that by teaching the *dharma*, he might make every one fit to strive for and attain higher and higher life. He had not only mastered the laws of the life of the physical plane of the Universe and of man, but had risen

very much higher to the astral, the mental, the buddhic and even higher planes of the Universe. He knew what human life had been in the past, and what was the glorious future before it. His was a system of work, which tended to the highest happiness of every individual human being, and not only that, but to the good of every living creature. The highest conception of the modern world has, up to this time, been only the greatest good of the greatest number. But this conception falls very much short of Universal Brotherhood. It is the conception of the highest good of every living creature that the principle of Universal Brotherhood demands. And this was the ideal of the Brahmanism of old. And his duty as a preacher of this ideal was not an easy one to perform. The great Sâṅkhyā Yoga Seers have laid it down that although the *purushas* are all equal on their own plane, they are *not* so while in evolution.

There is not only the difference of kingdoms, genera and species, but every individual of every species differs from the other ; and each species has many classes, which from many a point of view differ from each other. The Brahman teacher of old had therefore to find out the *dharma* of every individual human being and of every species or class of beings on the face of his planet.

He knew that all men cannot be equal in evolution, and that if one human being tries to live out the *dharma* of another, it is bad for him and for his race as well. Individual and social happiness can only be secured when every individual human being does his duty to himself, to his family (*Kuladharmā*), to his nation or community (*Jātīdharmā*). It may be remarked, by the way, that it is only by the recognition of these two fundamental principles of the Sâṅkhyā Yoga philosophy that the shortcomings of utilitarianism and socialism can be removed.

But I must go on with my story of the decline of the Hindu nation. It can readily be conceived that the Brahmans of old, with the knowledge, the ideal and the work, some glimpse of which has been given in the foregoing pages, were bound to carry everything before them.

They began to be honoured as if they were gods on earth, scattering the seeds of happiness wherever they went and worked. Everything about them had a halo of sacredness about it. When succeeding generations of these mighty giants found that they were

honoured for the sake of their departed fathers, they began to look with satisfaction upon their own importance.

The whole world became to them a pleasure-house. Every human being became a slave whose duty it was to minister to their enjoyment, rather than a brother pilgrim whose right it was to demand from them instruction and looking after in the proper performance of his own true *dharma*.

When the ideal of the Brahman was changed the inevitable happened. In the words of the Lord S'ri Krishna, he began to think with complacency upon everything on this earth as the object of his enjoyment, and attachment was the natural consequence of the working of the law of *Vāsanā* (*Samskāra*, habituation). From attachment came desire (*Saṅgāt saṁjāyate Kāmah, Sukhānushayi Rāgaḥ*). When people began to see the change of ideal, their unquestioning respect began to disappear, and then anger came forth (*Kāmaḥ Krodhobhijāyate; Dukkānushayi Rāgaḥ*). The Brahmans began to fight for what now became to them their rights and privileges. The first quarrel was with the Kshatriyas, because they were naturally the next intellectual class. The gulf went on widening until destructive anger took possession of both these classes, and they began to destroy each other.

Paraśurāma destroyed the Kshatriyas, and Rāmachandra deprived the Brahmans of their evil power in the person of the greatest Brahman-destroyer himself.

But the anger which had developed in the nature of the Brahmans, was bound to lead them further down. The Law of Karma is inexorable. From anger comes forgetfulness (*Krodhāt Bhavati Sammohah*). By the development of the feeling of anger they as a class became forgetful. They forgot their high mission; they forgot their learning; they forgot their gods; they forgot their sacrifices; they forgot their *dharma*.

In the track of this forgetfulness came, as it must have come, confusion and loss of memory. Even the power of recovering their learning was gone. Their *buddhi*, the faculty of judgment and knowledge, became weak, and now as a class the Brahmans are gone. Some of them now are the lowest class of cultivators, some live by trade, some are peons in Government offices, some act as cooks and so on. Very rarely some may be found who take pride in Samskrit

learning of some sort, but the majority of them can only understand in a way the books which they have learnt by rote with some teacher. They have in the past tried to keep back their learning from the lower classes, in order to be able to maintain their prestige somehow, and to be able to feed upon their ignorance. And now even those who call themselves learned find themselves quite unable to explain the *Shāstras* properly to any body. I am sorry I have to draw such a picture. But it is not overdrawn. If my judgment errs at all, it errs on the side of leniency.

Similar is the story of the great Kshatriya class. As with the Brahmans so with them too, the monopoly of the power, and the desire to enjoy the sweets of power, rather than use it for securing the highest good of every living creature, have been the cause of downfall. The true Kshatriyas have entirely disappeared from the land. Both these classes have been fighting against the tide of social evolution. Desire made them blind to the law of *Unnati Parināma* or the inevitable rise of the lower classes to their own status ; and the law inevitably forced them down the current of *Avanati Parināma*, the reduction to the status of the lower classes. The majority of the descendants of the old Kshatriyas as they call themselves, are now petty traders, agriculturists and household servants. Some of the artizan classes also claim to be descended from the Kshatriyas !

With the absence of these two classes from any society, its greatness must inevitably pass away. On the other hand if both these classes exert and do their duty, the nation must rise and prosper.

It would be the plainest contradiction in terms to say that the Brahmans and Kshatriyas exist even now although they have given up the performance of their duties. It is the *Dharma* of any man or class of men which makes him or it what it is ; and when the *dharma* is given up in favour of the *dharmā* of another man or class, those men or that class can hardly be said to exist as such. If Hindus would but believe in the teachings of their own ancient seers there would remain no doubt whatever as to this in their minds.

We have come now to the following conclusions :—

1. The Brahmans and the Kshatriyas have now disappeared from Hindu Society altogether.

The causes of this disappearance have been—

1. The desire to enjoy the fruits of their position to the exclusion of others.

2. The constant fight to make themselves into a rigid *caste* with no accession of recruits from below. This has led to the entire disappearance of the *varna* system, and to the appearance of that progeny of desire and selfishness, which is dubbed as the caste-system.

3. The perverted teaching and practice that the *dharma* of the lower classes was never to have the ambition to rise to higher positions, or in other words the steady opposition offered to the natural forces of social evolution.

4. The leading of a life of sloth both mental and physical, which is the natural consequence of a sinecure position.

5. The gradual forgetting of the ideal of the Hindu nation,—the highest good of every living creature (*sarva bhūta hita*).

All the causes of the downfall of the Hindu nation may be summed up into one only,—the giving up of the *dharma* of the nation, as defined by the Sāṅkhya Yoga seers of old. We may congratulate ourselves on the fact that we remember the old principle of the Hindu religion that,

“Wherever there is *dharma* there is God ; and wherever there is God there is victory.”

But we have forgotten our *dharma* and our gods have therefore forsaken us.

If we would call our gods back into our midst, we must understand our *dharma* and try to live up to it.

I shall now take up some of the *siddhis* (attainments) of Patanjali, and try to show how they are the land-marks of our progress, and how our *dharma* leads up to them naturally.

The highest *dharma* of the *manas* in evolution, or say of man, is of course *darshana* (the expansion of consciousness) as already remarked. Knowing and being are the same. What we know we become, and we cannot be said to know what we do not become.

It is impossible to discuss in these papers the whole system of education laid down by Patanjali. Any reference to them, however, that may appear to be necessary in the following discussion, had better be made there.

I take up first a very high-class attainment.

"By concentration (*Samyama*) on the sun, knowledge of the regions."

I shall now translate the commentary of Vyâsa on this aphorism, and give in explanation a quotation from a MS. of my own written long ago. The discussion will be rather long, but I have chosen this particular attainment, because it lays open a large field of possible human knowledge, gives an idea of the *post mortem* states of human life, and brings into relief some important points in the science of culture, giving us a very good idea of the sort of work which a Yogî must do on the physical plane, as a preparation to his introduction to the higher planes of consciousness.

The commentary runs as follows :—

"Their detail :—There are seven regions of these. Beginning from the *arîchi* to the back of the Meru is the region called *Bhār*.

Beginning from the back of the Meru up to the pole-star (*dhrura*) adorned by planets, asterisms and stars, is the Starry Region—the *antariksha*.

"Beyond that is the region *Savar*, having five planes. The third is *Mâhendra* ; the fourth is the *Mahârloka* of the *prajāpatis* ; then is the threefold BRĀHMA region. These are the *Ĵanaloka*, the *Tapoloka* and the *Satya loka*.

' First comes the triple plane
Of Brahma's region high ;
Creation's Lords have then
Their region ; and then,
Cometh Indra's region—
Known all these as Heaven ;
Then come the Stars above,
And the last cometh *Bhūr*.'

This verse puts all these together.

"Then up to the *arîchi*, one placed one above the other, are the six great hells—the *Mahākāla* (1), the *Ambarîsha* (2), the *Raurava* (3), the *Mahāraurava* (4), the *Kālasūtra* (5), and the *andhatamisra* (6), in which are the excesses of *earth, water, air, fire, ākāśa* and *darkness (tamas)* respectively. Here are born beings who have to suffer from the consequences of their stored up *Karma*."

Then there are the seven *pāṇḍalas*—*Sutala* (1), *Vitala* (2), *Talātala* (3), *Mahātala* (4), *Rasātala* (5), *Atala* (6), and *Pātala* (7).

"The eighth is this earth, having seven *dvīpas*, and known as *Vasumati*. In the middle thereof is the golden king of mountains, *Sumeru*. Its peaks are of silver, coral, crystal, gold and pearl. Here blue like the leaf of blue lotus ; on account of the sheen of the light of coral is the southern portion of the heavens. The eastern is white, the western bright (*Sivachchha*) ; the northern is yellow."

"And on its own right side is a *jambu*, whence is this called the *Jambudvīpa*. Its night and day take their round of existence from the motion of the sun."

"This has three northern mountain chains, having blue and white peaks. Their length is 2,000 [*yojanas*]. Surrounded by these mountains are three continents, nine thousand *yojanas* each—*Ramanaka* (1), *Hiranmaya* (2), and *Uttarakuru* (3). To the south are three mountain chains—*Nishāda*, *Hemakūla* and *Hemashringa*, 2,000 [*Yojanas*] in extension. Among these are three continents—*Harivarsha*, *Kimpurusha* and *Bhārata*."

"The eastern regions of *Sumeru* are bounded by *Bhadraśkva* and *Malayavat* ; the western by *Kelumālā* and *Gandhamādana*."

In the middle is the continent of *Ilāvṛtta*. All this is 100,000 *yojanas* of *Sumeru*, each side being half of that dimension.

"It is to be known that this *Jambudvīpa* is 100,000 [*yojanas*] in dimension. It is surrounded by double its extent of salt ocean.

"Each twice as large as the preceding one are the other *dvīpas*—*Shāka*, *Kusha*, *Krauncha*, *Shālmala*, *Gomedha* and *Pushkara*. So are there seven oceans ; there are beautiful mountains looking like mustard seed. The seven oceans which surround these like bracelets, taste as sugar-cane, wine, clarified butter, curds, gruel and milk (besides the salt one). They reach up to the real horizon, and measure fifty crores (50,00,00,000) of *yojanas*. All this is well arranged in the circle of the phenomenal world. Here then in the *pāṇḍalas*, the ocean and the mountains are the habitations of elementals. The *asuras*, *gandharvas*, *kinmaras*, *yakshas*, *rākshasas*, *bhūtas*, *pretas*, *piśāchas*, *apsmā-rakas*, *apsaras*, *brahmarakshasas*, *kushmandas*, and *vinayakas* live here."

"In all the *dvīpas* live good men and gods. *Sumeru* is the garden of the gods. The gardens there are *Mishravana*, *Nandana*, *Chaitra-*

vana and *Sumanas*. *Sudharmā* is the Council of the gods, *Sudarshana* their city, *Vaijayanta* their palace."

"Above the *Sumeru* is the astral region, in which the planets, asterisms and stars move round the pole-star, carried on in their courses by certain motive forces (*Vāyus*)."

"In the *Māhendra loka* live six classes of *devas* (gods)—the *tridashas*, *agnishvāttas*, *yāmyas*, *tushitas*, *aparinirmita vashavartinas* and *parinirmilavashavartinas*. All of them have the power of fulfilment of desires by mere thought, and are possessed of the attainments known as *anima*, &c. Their life-times are measured by a *Kalpa*. They are very beautiful. They enjoy their desires. Their bodies come into existence without parents by the mere force of their good actions. They have good and obedient nymphs in their families."

"In the great *prājāpatya* regions there are five descriptions of gods—*kumadas*, *ribbus*, *pratardanas*, *añjanabhas* and *prachitābhas*. They have the *Mahābhūtas* in their power. Contemplation (*Dhyāna*) is their food. They live on for a thousand *Kalpas*."

"In the first sphere of *Brahmā*, the *Janaloka*, there are four classes of gods—the *Brahmāpurohitas*, the *Brahmāmakākāyikas*, the *Brahmākāyikas* and the *Amaras*. They have power over the *bhūtas* and *indriyas*. Each lives twice as long as the preceding one."

"In the second, the *tapoloka*, there are three classes of gods—the *ābhāsvaras*, the *mahābhāsvaras* and the *satyamahābhāsvaras*. They have power over the source of *bhūtas* and *indriyas*, the *tanmātras*. Each lives twice as long as the preceding one."

"All of them are nourished by contemplation. Their knowledge is not checked in the region above them. There is nothing which is hidden from them on the lower planes."

"In the third sphere of *Brahma*, the *satyaloka*, live four classes of gods—the *achyutas*, the *shuddhanivāsas*, the *satyalokas*, and the *sanjñāsanjñīnas*. They do not build habitations. They live in themselves, one above the other. They have their power over the *mūlaprakṛiti*, and live on till the end of Creation. Of these the *achyutas* enjoy the bliss of the *savitarka samādhi*; the *shuddhanivāsas* enjoy the bliss of the *savichara samādhi*; the *satyalokas* revel in pure elation (*ānanda*); the *sanjñāsanjñīnas* are happy in the *śāsmīta samādhi*. They live within the three regions."

"These are the seven regions including the *Brahmalokas*. The *Videhas* and the *prakṛiti layas* have reached the state of *Moksha*; they have therefore not been placed in the phenomenal world."

"All this *the yet unseen* the Yogî must see by performing *samya-ma*, over the solar entrance, and thence on other connected objects. Let him practice until all this becomes apparent."

And now to explain all this so far as it is possible.

[To be continued.]

RAMA PRASAD.

WHO ARE THE PITRIS INVOKED IN THE S'RÂDDHA ?

[Continued from p. 616.]

THERE follows another grammatical digression. Then we read :
 "[Objection] 'But we see that the same designation is used for the race (*gotra*) and the offspring (*santâna*), as *Babhrû*, *Mandû*, etc. [are at the same time family and proper names, as, e.g., we hear : 'He is a *Babhrû*,' so that, if the *Pitṛis* are named *Somaṣas*, etc., then that name means the whole race at the same time].'"

"Here this is to be considered : What does this word 'race' (*gotra*) mean ? Does it mean that it is the primeval man, the inventor of the name ; that one who by his knowledge, wealth, heroism, generosity, and other virtues is the most famous one—whose name is applied to the race, after whom the sons are designated ? If so [we answer that], with the Brahmins as well as all other people there are many sub-races (*antara-gotrâṇi*). And with this man those who have been born as his descendants connect this remembrance : 'We have been born in his family (*kula*),' by the name of that one [the race] is suitably designated. For nobody recollects the *Somaṣas* as his race [saying] : 'We are *Somaṣas*,' in the way he remembers *Brîgu*, *Garga*, *Gâlava*, etc. And by these [latter names, not by the name *Somaṣa*] the Brahmins rightly designate their race. For these are the chief (*eternal*) races, and to these [alone] the word race (*gotra*) is applied by traditional usage. For in their (the Brahmins) geneal-

ogy such a principle as 'the [name of the] race * is [that of] the primeval man, the name giver' has no place, *because those (their) races, like the castes, Brahmins, etc., have no beginning* [but are eternal, *i.e.*, re-appear as the Vedas, at the beginning of every Manvantara]. Some Brahmins, indeed, think that before the birth of Parāśara there cannot be the naming after Parāśara. Were this so, it would follow that the Veda has a beginning [what no Hindu can believe]. It is [therefore] because of the eternity of this designation that at the water libation and other [ceremonies done for the *Pitris*] that mentioned race [only] is to be considered. As, however, to the name-givers, they are not eternal, but ephemeral and uneternal. And consequently the mentioning of uneternal *Somapas* in the Vedic service is not right.† Therefore by the Brahmins, according to their race, first a reference is made by the word : 'To the *Gārgya*—or to the race of *Garga*—this shall be an offering. To ye veneration shall be,' etc., and then the pronouncing of the [personal] name, the giving [of the food], etc., is to be done. With the Kshatriyas etc., there does not exist a usage like this concerning the *Gotra*.‡ For the Kshatriyas, etc., do not, as the Brāhmaṇa does, think of their *Gotra* as a permanent one. Therefore these have a *worldly Gotra*, [starting from] a primeval man, the name-giver, or the most famous [of the fore-fathers]. Therefore those [name-givers etc.] are not designated as *Gotra* in the S'rāddha, etc. ¶ That they have a beginning (are not eternal) is proved by the name itself [as not being included in the list of the eternal *Gotras*]. And it is not allowed to name in a S'rāddha, etc., the *Itavirblujs* etc., as the *Gotra* of those Kshatriyas [etc.].

"And as to that other opinion that 'those who do not know the name of their father, etc., have to pronounce [the] two invitations to the S'rāddha, etc., by these words : 'I invite the *Somapas*! *Svadhā* to the *Somapas*!'—that too is not right. For he who, not knowing the names [of his ancestors], [yet] wishes [to perform the

* The Sanskrit word (*gotra*) means 'race' as well as [family] name.'

† *I.e.*, provided the author's unproved belief—that no other *Gotras* but those of the Brahmins are eternal,—be right.

‡ Comp. last note but one.

¶ The *Gotra* of the Kshatriya [or Vais'ya] is not named at all, but the officiating priest names his own *Gotra*.

S'râddha], [says] : 'Grandfather !' 'Great-grandfather !' [without saying any name.]

"And [after all] : whenever it is possible to grasp some [satisfactory] meaning by understanding [the subject in question] to be an explanatory gloss (*arthavâda*), i.e., a supplement to some original subject, * then by this way the alternatives have to be decided ; and when by reconciling different statements a [good] meaning may be established, then a meaning found by taking them as unconnected with each other is not acceptable (*Mīmāṃsā*)."

So far Medhâtithi. Resuming his words we may say that in his time (the ninth century A.D.) there existed at least four different interpretations of the words of Manu concerning the *Pitris* :

(1) By *Somapas*, *Harirbhuj*s, *Ajyapas*, etc., the *Pitris* as well as the *Gotra* of the Brâhmanas, Kshatriyas, Vaiśyas, etc., respectively are meant, † and in the S'râddha consequently not *Babhrû*, *Maṇḍu*, etc., but only the *Somapas* have to be named as the *Gotra*.

(2) In the S'râddha the dead father, grandfather, great-grandfather [along with the *Gotra*] are to be meditated upon as *Somapas*, etc., † but as the *Gotra* the *Babhrû*, *Maṇḍu*, *Vatsa*, etc., are to be named.

(3) Only by those who do not know the names of their ancestors these have to be invoked as *Somapas*, etc.

(4) The *Pitris* have nothing at all to do with the *Somapas*, etc., and their being identified with these by Manu is a mere lure for the ignorant people (Medhâtithi's view).

Of these opinions the first and the third must be declined as erroneous, not so much for the reasons alleged by Medhâtithi, but chiefly because of their extending the terms *Somapas*, etc., which in the Manu Smṛiti are clearly restricted to the superhuman predecessors of mankind, ‡ to the present races of men. As, further, to the fourth opinion, this cannot possibly be made consistent with the spirit of our Smṛiti, and other reasons too exclude it, e.g., the part played by the *Somapas*, etc., in other texts.¶ So we find ourselves confined to the

* Comp. second note on page 615.

† This may be supported by Manu III., 200 : "But it must be understood that of those chief classes of Pitris which we have described, their exist also innumerable sons and grandsons in this world."

‡ Manu III. 192 (in the preceding *Theosophist* the first verse on page 614).

¶ We shall return to this in the course of our article.

practice mentioned as No. 2 : while pronouncing with the respective formula, first the family and then the individual name, and while offering the sacrificial food, one meditates upon the great forefathers of mankind. This would also be in accordance with the Secret Doctrine: "It is generally believed," says H.P.B., "that the Hindu term (*Pitri*) means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and Yogîs) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution *preceded our races* of men, and they were *physically, as well as spiritually, far superior* to our modern pigmies."* It must, however, be stated that in the Manu-Smṛiti, although the use of the word *Pitri* seems to be restricted to the ancestors of human kind, yet *it is one and the same ceremony by which the "old goddesses of the S'râddha"* (Soma-*pas*, etc., III., 213, 192) *and the three youngest of the dead forefathers* (III., 220, 221; IX., 186) *are satisfied*; that since the oldest times the latter are likewise called *Pitris*, and that at present almost every Hindu, while doing his S'râddha, is likely to think of these alone.

So the end of our enquiry would be that, at least by the weighty authority of Manu, the S'râddha is taught to be directed to two kinds of beings at the same time, *viz.*, to the oldest and to the youngest ones of our ancestors. As to the middle ones, upward from the great-grandfather exclusively, they had to be looked at as out of connection with us because of their having reached "heaven" [or "hell"] or as having already taken a human body again.† A serious difficulty, however, arises, if we try to fix the limits between these "middle" and the

* "Isis Unveiled," I. XXXVIII. "Secret Doctrine," II., 95, note; "Theosophical Glossary," p. 255. The subsequent sentence: "In Mânava Dharma Shâstra they are called the *Lunar Ancestors*," seems to refer to the lost "Vridhha-Manu," as with the present Manu-Smṛiti it does not hold good, although there too some relation of the manes to the moon is indicated, *viz.*, in I., 66: "One month [of ours] is one day and night of the *Pitris*. The division, however, is by fortnights: the dark one is their day for working and moving, the bright one their night for sleep," and in XI., 220, 221 (221, 222) mentioning that the lunar penance, by which one attains to become an inhabitant of the world of the moon (*candra-yatni salekaldm*), has also been practised by the Rudras, Âdityas, Vasus, Maruts, and Maharshis.

† Comp. "Sanâtana Dharma Series" No. III., page 190.

"oldest" ancestors,* and besides there is another complication of the case which has not been taken into account as yet.

Says Manu (III., 284) : "The [deceased] *fathers* are called *Vasus*, the *grandfathers*, *Rudras*, and likewise the *great-grandfathers*, *Ādityas*. This is a primeval Vedic teaching."

This notice stands perfectly isolated, and no trial whatever is made to bring it in harmony with the previous statement on the *Somapas* etc.—nothing strange in our Manu who is evidently disinclined to the principle of unification, and simply and honestly gives *two* opinions where they exist,† as other Dharma and Grihya-Sūtras also do frequently enough. But how do our commentators make out the verse ? For they, of course, ought to show the connection or non-connection of this and the previous statement.

Nobody does. But the explanations, nevertheless, must not be omitted.

The text of the S'ruti in question is declared by Sarvajña-Nārāyaṇa to be lost, but its application is according to Rāmacandra this one : "Ho father, who art [like] a Vasu ! Ho grandfather, who art [like] a Rudra ! Ho, great-grandfather who art [like] an Āditya" (*He pītaḥ Vasu-rāpa ! He pīlāmaha Rudra-rāpa ! He prapīlāmaha Āditya-rāpa !*), and this is preserved in the present-day S'raddha the form of which will be discussed later on.

Medhātithi : "This [saying] has the purpose to help him who for hatred against his fathers would not succeed otherwise.‡ The fathers, while enjoying the *Pitṛas*, are identical with the goddesses who are at the head of those who abide in the three regions (*tristhānva-sthāyā devakāḥ*). Therefore they are to be looked at as goddesses. This is the text of a S'ruti (Veda)."

Sarvajña-Nārāyaṇa : "But if the fathers be in hell, and unable therefore, to give the reward [to him who performs] the S'raddha, how shall he get then the desirable reward of the S'raddha ?' Foreseeing this [objection] he (Manu) says : 'They call Vasus,' etc. ['Primeval' or] ancient, means that it (the S'ruti in question) is no longer obtain-

* In the Rig-Veda, indeed, the "lowest, highest and midmost fathers" are distinguished, but in quite another sense, as we shall see hereafter.

† Comp. e.g., the two reports of the Creation in the first book. How much of this belonged to the *original* Manu, we are of course unable to say.

‡ Comp. page 615.

able (*idāntm apāthyamānā*). [The verse] declares that the S'râddha, although being performed with reference to one's own father, etc., yet at the same time satisfies the Vasus, etc., and they [not the *Pitris* or dead forefathers], when satisfied, give the reward."

Kullûka : "Because there is a beginningless Vedic text on them, saying that the fathers, etc., are the Vasus, etc., therefore Manu and other [law-givers] declare the fathers [to be identical with] the gods called Vasus, the grandfathers [with] the Rudras, and the great-grand-fathers [with] the Âdityas. And as [hereby] the settled invocation [in the S'râddha] might appear useless, a rule (*vidhi*) is pronounced that *in the S'râddha the fathers, etc., are to be meditated upon under the form of Vasus, etc.* Says Paithînasi : 'Whoso, knowing this, makes his offering, with him the Vasus, Rudras and Âdityas become pleased.'"

Râghavânanda : "The meaning of the S'lôka is that by the *Tarpana* (S'râddha) one obtains (may obtain) every thing [desirable] because by satiating the triad of father, etc., the Vasus, Rudras, and Âdityas are satisfied."

To this may be added a later text, namely, the corresponding passage of the S'uddhi-Vilocana, a very clear commentary on the Pitṛmedha-Sâra :

"For by the words 'father,' etc., not only Devadatta, etc. (the human fathers, etc.) are understood as those who receive the gift in the S'râddha ceremony, but *along with them the Vasus and other tutelâr deities*, just as by the words Devadatta, etc., neither the body nor the soul exclusively, but souls endowed with bodies, are meant, . . . As a mother by the food, drink, etc., suitable to her state of pregnancy, which was given to her by somebody else for feeding her embryo and was eaten by herself, is [herself] satisfied (1) and satiates the offspring being in her belly, (2) and the givers of the food, etc., acquire [at the same time] a claim to the reward corresponding to their service, (3) just so the Vasus, Rudras and sons of Aditi . . . are the receivers of the gifts, but, [after] being themselves satisfied by the S'râddha (1) they satiate the fathers of men, Devadatta, etc., (2) and, further, by the pre-eminence of their knowledge and power, they do not only satisfy the fathers, but also to the performers of the S'râddha *the manes (pitâmahâh)*, i.e., *the Vasus, etc.*, when they themselves are pleased, give health and the other rewards promised in the S'âstras, and other rewards too (3)."

Now compare with these various opinions the following intima-

tions on the *Somapas* being the glosses of Kullûka and Nandana on Manu III., 201 :

"The mentioned introduction of the *Somapas* and other classes of *Pitris* (*pitri-gaṇāḥ*) is intended to be a praise (*stuti*) * of the *S'râddha* directed to the father, etc., in as far as the *Somapas*, etc., by being likewise worshipped become fit for giving the reward of the *S'râddha*."

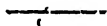
"Now in worldly books it is a commonplace that by the *S'râddhas* the dead father, grandfather, etc., are satisfied. So, if here the *Somapas* are named, that is a contradiction. It is *no* contradiction, because just as by satiating the [officiating] *Brâhmanas* the *Pitris* are satiated, even so by the satisfaction of the *Pitris* that of the dead father, grandfather, etc., takes place."

How then ? May we direct in the *S'râddha* just as we like at the moment, either to the *Somapas*, etc., or to the *Vasus*, etc., our meditations and wishes ?

In my opinion, all these contradictions and forced explanations of the commentaries show quite distinctly only one thing : that we have here some very old doctrine before us the original meaning of which was no longer understood. And what this doctrine was and why it *could* not possibly be understood since a very remote time, I will now try to explain.

DR. OTTO SCHRADER.

(*To be continued.*)



* Comp. page 615.

BĀLABODHINĪ.

CHAPTER II : ON THE ORIGIN OF JĪVAS.

[Continued from p. 613.]

Question.—*Jīva*, the reflection (or the lower self) can be merged into *Kūṭastha*, the original (or the higher SELF). But *Kūṭastha* is limited like the ether in the pot. If the *Jīva*, by constant meditation, undergo *laya* in this *Kūṭastha*, then there will be no chance of his being merged into *Parabrahman* (the highest SELF) that transcends the original *Kūṭastha* or the higher SELF). If it be contended that *Jīva* (the reflection) after undergoing *laya* in *Kūṭastha* (the original), will naturally be absorbed, in due course, into *Brahman*—just as a man who steps on a slippery rock falls flat on the ground,—we answer that it is untenable. Why? because several *Sṛuti* and *Smṛti* texts declare that “as he meditates so he becomes.” Therefore the aspirant cannot attain *Brahman* (the highest SELF) which transcends the original *Kūṭastha* or the higher SELF). As it is established that the said *Brahman* is beyond speech and mind, it is not possible for any one to meditate upon it. It is therefore reasonable to hold that it is enough if the aspirant understand the doctrine of the identity of *Jīva* and *Brahman*—after discarding the doctrine which establishes the same relation between *Brahman* and *Jīva* as between the original and its reflection.

Answer.—True, if the aspirant for liberation end his practice with the meditation on *Kūṭastha* (the original), then he will not attain the desired identity with *Brahman*. Hence, immediately after seeing the *Kūṭastha* (his original or higher SELF) with the aid of the initiation obtained from the secondary *guru*, he should necessarily practise, without break, the meditation on *Brahman* the unlimited, which transcends *Kūṭastha* (the original), by means of *Dhyāna yoga*. It (the said *Brahman*) is not beyond speech and mind. We have, again and again, stated the fact that, being undivided Existence—Intelligence—Bliss, it is within the reach of pure mind and speech. It is this undivided SELF and not the *Kūṭastha* that would represent the slippery rock in the simile quoted above. It is this *Nirguṇa*

Sat-Cit-Ananda Brahman that should constantly be meditated upon, without the least notion of difference, as directed by the great *Yajurveda* text which teaches "I am *Brahman*." The natural result of this meditation being the attainment of the *Arūpa Brahman* which transcends the *Nirguṇa*, the *Īśva*, without being affected by the *S'ruti*—"as he meditates, so he becomes"—will, in the end, reach that *Arūpa Brahman*. There is, therefore, no necessity to discard the doctrine of "the original and the reflection." Even though the aspirant understands, from the teacher, the doctrine of the identity of *Īśva* and *Brahman* as taught by the *Sāmaveda* text, yet it is very necessary that he should practise that *Nididhyāsana* or meditation by which alone he can accomplish that identity. It should therefore be understood that there is no objection in having recourse to the doctrine of "the original and its reflection."

Question.—The original called *Kūṭastha* (the *Pratyagātman* or the higher SELF) is aimed at by the word "thou" in the text "That thou art (going to be)," and the reflection called *Īśva* (or the lower self) is expressed by the same word.* Now, tell me the *S'ruti* which distinctly makes mention of these two selves (the higher and the lower).

Answer.—In the *Sarasvatīrahasyopaniṣad* it is said thus :—"That *Cit* (Intelligence) that shines (reflected) before the witness (supreme SELF) and is coupled with the *linga deha* becomes, in conjunction with *Chāyā* (or physical body), the *Īśva* of ordinary conception." *Commentary on the text quoted above.*

The REFLECTED Intelligence that is severally known as *Sushuṭpa*, *Prājña* and *Pāramārthika*, and that shines before the ORIGINAL Intelligence (SELF) called *Turiya Kūṭastha*, the witness of the three states, the three *Īśvas*, etc., becomes, in conjunction with the subtle body, what is known severally as *Svapna kalpita*, *Taijasa* and *Prātibhāsika*, and then on entering the physical body becomes the *Īśva* known severally as *Cidābhāsa Viśva* and *Iyāvahārika*.

Question.—How can you say that the *Kūṭastha* is the witness? Would it not be reasonable to call that alone the witness above which there is none greater? In the *S'valāṣṭavara S'ruti* too we find authority to support this—"He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works,

* The ORIGINAL is the *lakṣyārtha* of "thou," and the REFLECTION is its *Vač'yārtha*.

dwelling in all beings, the witness, the perceiver, the only one, free from qualities." Because what is called 'witness' in this text is said to be 'all-pervading' and because there is none higher than the *Arūpa Brahman* called *Niṣpratiyogika*, it is but proper to say that that alone is the 'witness' and not the 'original' called *Kūṭastha* nor the one transcending it called the *Sapratyogika-Cidrūpa-Brahman*.

Answer.—The 'original' called *Kūṭastha* is the individual (microcosmic) witness, the one transcending that 'original,' viz., the one called the *Sapratyogika-Cidrūpa-Brahman* is the Universal (microcosmic) witness. Even though the *Niṣpratiyogika* is the ultimate principle that remains in the end, it is incorrect to attribute to it the function of being the witness, because, it is said to be devoid of all functions. The *S'ruti* text quoted above applies to the *Sapratyogika-Cidrūpa-Brahman* alone, as such application very well fits in with the context.

Question.—Just as there is the authority of the *S'ruti* in support of the statement that the *Cidrūpa-Brahman* which transcends the 'original,' is the witness of the macrocosm, is there any authority to support the statement that the *Kūṭastha* who is the 'original' is the witness of the microcosm?

Answer.—Whatever in the three states is the object of enjoyment, the enjoyer and the enjoyment itself, from them distinct am I, the witness, the pure Intelligence, the ever-good (*Kāvalya*, 18). Does not the pronoun "I" in this *S'ruti* refer to the *Kūṭastha*? It should, therefore, be understood that the statement regarding the microcosmic witness too is supported by authority.

Question.—What you have established, viz., that "the *Kūṭastha* is the original and the *Īśvarman* is its reflection," only goes to prove that the physical, subtle, causal and the *turiya* bodies have origin. It does not prove that the *Īśvārthas* and the *lakṣyārthas* *Kūṭasthas* have origin. We should therefore conclude that, by the "origin of *Īśvas*" is meant only the "origin respectively of *avidyā* or the *Turiya* body, of *Āvarāṇa* or the causal body, of *Sūkṣma Vikṣepa* or the subtle body, and of *Sthūla Vikṣepa* or the gross body."

Answer.—As the *Varāṇasī* enumerates the THREE BODIES as well as the THREE JĪVAS to complete the list of 96 *Tattvas* or principles, there is no room to suppose that *Īśva* is one alone and that he is not distinct from *Brahman* in the *Īyavāhāra* state or in the

ordinary intercourse of life. Because we find that distinct names are given to the *Jīvas* in the four states of consciousness (such as the waking state, etc.), it is but reasonable that the four *Jīvas* should have four distinct forms too, to express themselves. This fact is also supported by scriptural text, reason and experience. It need not be doubted that, because it is experienced by every one that "I myself who was in the waking state saw the dream and that the same myself went into the state of deep sleep," no one has experienced that THREE are the entities that possess the three states of consciousness. Why? because it is only those ignorant people who have not scrutinised the four states of consciousness that possess the experience that *Jīva* is one alone. But, as the notion of "I" in the case of the four kinds of knowers—*Brahmavid*, *Īra*, *Varīya* and *Varīṣṭha*—differs according to the comparative experience of each of them, it is unreasonable to hold that the *Jīva* is one alone and that there are no separate entities or limited *Jīvas* apart from *Aviḍya*, *Āvarāṇa* and the two kinds of *Vikṣepa* (subtile and gross) by which they are respectively limited. If it be contended that the said limitations belong to *Brahman*, then those who hold to *S'rutis* and other authorities—that maintain that *Brahman* is unlimited and that it is free from enjoyments and sufferings pertaining to the *Samsāra*—will get extremely annoyed, it is therefore highly necessary that we should accept the limited *Jīvas* between *Brahman* on the one side and *Aviḍya* and other limitations on the other.

Question.—It is wrong to decide that *Jīva* is subject to destruction because the *S'ruti* (*S'vetāśvatara*, V. 9.) says thus :—"That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is said to be eternal."

Answer.—*Jīva* is the Ego or the "I"-making faculty. We have decided with the help of scriptural authorities that it will undergo final destruction or *laya* in *Brahman* alone. We have also decided that it will undergo such *laya* in no other (PRINCIPLE). The doctrine of the "origin and *laya* of *Jīva*" is not therefore opposed even to the *S'ruti* just quoted. As the Ego or the "I"-making faculty is destroyed in the case of those who FIRST UNDERSTAND the limited *Jīva* to be unlimited *Brahman* and THEN DAILY MEDITATE UPON IT accordingly, it is but reasonable to hold that the Ego is subject to destruction. But if it be asked, 'Why is egoism not entirely destroyed in the case of a *Sāṅkhya-Yogī-Varīṣṭha* who has attained

bodiless liberation even while living in his body,' we answer thus :— It is only the egoism—pertaining to his physical body—that has not been entirely destroyed, for the purpose of keeping up that body (to be able to work out the last item of his *Prārabdha*). But the egoism pertaining to his subtle, causal and fourth bodies, has entirely been destroyed. It should, therefore, be understood that there is no flaw in the doctrine of immediate bodiless liberation.

Question.—Because the *Īśva* possessing the physical egoism has not undergone *laya* in the case of the said *Varīṣṭha*, he will be subjected to rebirth by his deeds of virtue and vice. He can, therefore, be called a liberated one, only after the destruction of the said egoism and after the fall of his physical body.

Answer.—" . . . His vital currents do not depart elsewhere—being *Brahman*, he goes to *Brahman*" (*Bṛihadāraṇyaka* iv. 4. 6). "When all desires which once entered his heart are undone, then does the mortal become immortal here" (*Ibid* iv. 4. 7). "He who knows *Brahman*, becomes (even) *Brahman*" (*Muṇḍaka* 3. 2. 9). When the above *Śruti*s do not declare rebirth even in the case of the knower of *Brahman*, why should we doubt liberation in the case of a *Varīṣṭha* ?

Question.—Then what of the deeds of merit and demerit of such a *Varīṣṭha* ?

Answer.—Because the effects of his deeds of merit and demerit are shared thereafter (*i.e.*, after his becoming a *Varīṣṭha* and before the fall of his physical body) by those who befriend and serve him and by those who hate and molest him respectively (as declared by the *Śruti*), there is no need for rebirth in the case of a *Varīṣṭha*.

Question.—We have heard that the four great texts (*Mahāvākyas*), if their meanings are clearly grasped, would bring about the final liberation of the aspirant by merging the four *Īśvas*—*Viśva*, *Taijasa*, *Prājña* and *Turiya*—into the four kinds of *Caitanya* (Intelligence)—*Puṇsa*, *Prakṛti*, *Brahman* and *Cic'chakti*. Please therefore be good enough to propound their meanings clearly.

Answer.—Because it has already been decided that the union with *Brahman* or in other words the complete *laya* of your *Īśva* can only be brought about by the *Yoga* of meditation on the meanings of the great texts, you will do well to practise such meditation.

Question.—You have decided that the INITIATION INTO THE TEXT OF THE MAHAVAKYAS should be in the order of the *Vedas*, *Rk.*, etc., to which they respectively belong; that the INITIATION INTO THE MEANINGS OF THOSE TEXTS should be in their inverted order; and that the fourth text (i.e., the one belonging to the *Atharva Veda*) refers to *Adhikāri*, the first of the four well-known kinds of mutual relation, viz., *Adhikāri*, *Sambandha*, *Viśaya* and *Prayojana*. I think this is not correct, for the following reasons :—That the *Parabrahman* having the privative attributes of *Sat-Cit-A'nanda* is alone the Eternal Principle is only theoretically understood by the help of the well-known four requisite means of liberation mentioned in the *Vedānta*, viz. :—(1) the discrimination of the eternal and the non-eternal, (2) dispassion for the pleasures enjoyable in this and other worlds, (3) the attainment of the six qualifications *sama* (control of senses), etc., and (4) an ardent longing for liberation. But the practical or experiential knowledge of the union of the SELF with *Brahman* which alone is the real one, has not as yet dawned upon the aspirant. Now, let us see what the text of the *Atharva Veda* teaches. It says that "this *Ātman* is *Brahman*" and thus teaches the identity of the two. Such being the case, how can it be said that it relates to the *Adhikāri* or qualified student? *

Answer.—It is well known, that he is an aspirant of third grade qualification who has understood that the *Saguṇeśvara* who is the author of the Universe is alone the eternal one; that he is an aspirant of second grade qualification who believes that the *Nirguṇa-Puruṣa* who is the inner ruler of the said *Īśvara* and the source of the *Īśvas* is alone the eternal one; and that he is an aspirant of first grade qualification who has always the firm conviction that his SELF and the *Nirguṇa-Puruṣa* are one and the same, because their relation is that of the part and the whole. The statement that the text of the fourth Veda refers to the qualified man or the first of the aforesaid four kinds of relation, is therefore correct, because it applies to the aspirant of first grade qualification. But it should not be supposed that for the purpose of acquiring the said first grade qualification, the

* The reader is recommended to carefully peruse Chapter xiv, of the *Rāma Gītā* (English translation) to enable him to follow the questions and answers regarding *Mahāvākyas*.

mere hearing* of the identity of the SELF and the *Puruṣa* will alone suffice. After having heard from the teacher about the identity, it is indispensable that the aspirant should every day practise, according to the rules, the *Haṭharāja Yoga* which is the chief means of accomplishing that identity.

Question.—When it has been established by the *Upaniṣads* and all other scriptural authorities that the aspirant should, after undergoing *śravaṇa* or hearing, practise *manana* or reflection and then *Nididhyāsana* or concentrated meditation, you have, instead of saying so, recommended the practice of *Haṭharāja Yoga*. What is the reason?

Answer.—That is *manana* or reflection which immediately follows the hearing of the *Sāma Veda* text which is the one above the *Atharva Veda* text. As the latter text is termed the *Darśana Vākya* (or the text which requires the aspirant to see his SELF), it is highly necessary that he should, after understanding from the ordinary teacher the identity of his SELF and *Nirguṇa Brahman*, practise *Haṭharāja Yoga* every day with the aid of *śaṇmukhī-mudra* (explained in the *Rāma-Gītā*, Verses 57 to 59 of Chapter xvi).

That is called *Haṭha Yoga* which is mainly concerned with the performance of *prāṇāyāma* (or the control of breath) according to the rules. That is called *Rāja-Yoga* by which the SELF which is the Light of Lights is directly seen (by the aspirant) between his eyebrows by meditating upon the same in the form of the flame of a lamp. The simultaneous performance of the said two is what is termed *Haṭharāja Yoga*.

If mere *Haṭha Yoga* is practised without combining the said two, then *Kāyasiddhi* and other accomplishments will result therefrom, but not *mokṣa*.

If mere *Rāja Yoga* is practised, then will the practitioner attain ordinary purity of mind, resulting from the perception of various forms of light like those of the flame of the lamp, etc., but will not realise the identity of SELF and *Brahman*.

It should therefore be understood that the only means of attaining liberation is that of realising, by the practice of *Haṭharāja Yoga*, the

* According to the Sage *Yāmarakya* one becomes qualified to hear (from the teacher about the SELF), only after he has seen it; and he will be enabled to see it only after a long course of practice in and as a combined result of, self-sacrifice, right conduct, control of senses, non-injury, charity, and continued study of scriptures.

identity of the *Turtya-Kūṣastha A'tman* who is above the three *Jīvas*—*Viśva*, *Taijasa* and *Prāṇa* and of the *Turtya-Nirguna-Brahman* who is above the three *Īśvaras*—*Hiraṇyagarbha*, *Sūtrātman*, and *Antaryāmin*.

Question.—Because you have already taught that the great text of the Atharva Veda refers to the qualified student, (i.e., that it is *adhikāri-para*), it is not right to say now in contradiction to it that it pertains to liberation. If by means of the *Atharva* text alone one can secure liberation, then we have to come to the undesirable conclusion that the remaining texts (of the *Sāma* and other *Vedas*) are superfluous. In the *Haṭhārāja-Yoga* under reference, the *A'tman* which is directly cognised by meditation, attains union with *Brahman* by means of *Prāṇāyāma*. If this union too were attainable by meditation, then it could be said that the *A'tman* will become one with or be completely merged into *Brahman* like water and water, milk and milk and oil and oil. That union which is attained without the aid of *Akhaṇḍa-Brahma-dhyāna* or the meditation on the undivided *Brahman* will be like that of milk and water, or water and oil. It is therefore wrong to say that this identity of *A'tman* and *Brahman* (found in the *Atharva* text) is the means of attaining liberation, because the idea of duality is still present in it.

Answer.—True, even this cannot be called complete direct cognition, because at the time of the said union with the undivided *Brahman*, there will still be the three-fold difference of the SEER, the SEEN and the SIGHT. But even then, it is not wrong to term it the means of liberation. Why? because, out of the three well-known kinds of *mukti*, viz., gradual liberation, liberation while living, and bodiless liberation; the first one, obtained through the world of *Brahmā* is certainly secured by the aspirant who perceives the identity of the SELF and *Brahman*. Rebirth as well as return from higher worlds will accrue only to those who possess many *Ṛttis* (mental modifications), but not at all to those who possess only *Dravita Ṛtti* or the idea of duality. But if you say that in the *Taittirīya Upaniṣad* it is said that there is fear for him who has the idea of duality, we answer that he will have only temporary fear due to the differences arising out of the relation that will be established in the world of *Brahmā* between himself as disciple and his teacher (elect) there. Even then such relation will not give rise to the fear of rebirth. Are

not even the *Jñānmuklas* here subject to the fear arising out of pleasures and pains attached to the *Prārabdha* accruing from their notion of phenomenal duality?

G. KRISHNASASTRI,

Translator.

[To be continued.]

S'RÎ-MADHVÂC'ĀRYA AND THE GĪTĀ.

THE relation of Bādarāyana, the renowned author of the Vedānta Sūtras, to his successors, the Bhāṣhyakaras, has a curious similarity to that of the great German philosopher Kant and his successors : the *whole* of Kant's views and likewise the *whole* of Bādarāyana's are claimed for themselves and explained as the fundamental authority of *their* system by the most opposite schools—Subjective Idealism, Transcendental Realism, Positivism, Theistic Dualism, etc. ; Dvaita, Advaita, Dvaitādvaita, Viśiṣṭādvaita, etc. What the real doctrine of Bādarāyana was, is a fascinating problem unsolved at present, but solvable in all probability. The present state of the question seems to be that Rāmānuja is nearest to, and Madhva farthest from the system of Bādarāyana, while the latter is rather accomplished and idealised than simply accepted by S'ankara.

Now these same great philosophers have commented on the Gītā too. But here the problem as to the original attitude of the text is much less complicated than in the case of the Sūtras. There can hardly be any doubt that the bigger part of the Gītā was originally a text book of the Bhāgavatas or Vāsudevakas, *i.e.*, a theistic sect which originated among the *Kṣatriyas* by *Kṛishna Vāsudeva* (mentioned in Chānd. Up. III, 17, 6) before the time of the Buddha, introduced or at least emphasized more than had ever been done before, the practice of the *bhakti*, and finally—the necessity of a philosophical base being felt—adopted and assimilated most of the Sāṃkhya-Yoga doctrines. In my opinion, we have to distinguish in the history of the Gītā the following four stages :

(1) The original stock consisted of the *first Adhyāya* and the *first thirty-eight verses of the second Adhyāya*. This part belonged, although perhaps not in just the same form, to the old Mahābhārata, or rather to the [originally independent] *ākhyāna* (bardic song) on the death of Bhīṣma. Its philosophical standpoint is that of the *Nirīśvara-Sāṃkhya* not yet detached from the Upaniṣad tradition (II, 17 being a palpable Vedāntic interpolation). The last verse (II, 38) was followed by the first verse of the Bhīṣmavādha Parvan (Mahābh. VI, Adhy. 43), either directly or connected with it by another verse telling that Arjuna took up once again his Gāndiva, resolute to fight.

(2) This original stock was amplified by the Bhāgavatas to a separate text book of their own religion, and that at a time in which the latter had already mixed with *Sāmkhya-Yoga*.

(3) An approach took place between the Bhāgavatas and the Vaishnavas, resulting in the *identification of Krishna and Vishnu*, and a further considerable amplification of the poem. This step, however, did not yet lead to an acknowledgment of the Vedas by the Bhāgavatas,* the latter being known as opposers of the Vedas still at the time of S'ankara (Brahma Sūtra II., 2, 45).

(4) While the songs on the great Bhārata war were being collected and united in one great epic, † the Bhagavad Gītā likewise entered the collection, but not before an orthodox *Advaitin* had worked it over and divided the whole in as many *Adhyāyas* as there are *Parvans* of the Epic (18).

From this scheme (which, of course, needs still to be worked out in its details)‡ it would follow that, reading the Gītā we have, as a rule *first* to consult Madhva, then Rāmānuja, last S'ankara. But I must confess that in the *present* Gītā the *Vaishnava* tone seems to me the predominant one. As to the Advaita (I mean, of course, the system), it is now almost generally granted in the West that it came *last* in the development of the Gītā, and not first, as was thought for so long a time. Besides, the so-called S'ankara-Bhāshya on the Gītā is so weak a work that we have certainly a right to believe according to an old rumour, that it is not at all the genuine S'ankara-Bhāshya.

So the works of S'rī-Madhvacārya on the Gītā belong to those which ought to be consulted in the *first* instance by those who want a thorough knowledge of the Gītā, and this not only because the Bhāgavata religion started from theism (Dvaita), but also on account of the comparatively high age of those writings (Madhva lived, as Rāmānuja, in the twelfth century A.D.), and, last not least, for the *extraordinary powers of criticism* of their author, a fine proof of which is his following (although somewhat exaggerated) judgment on the Mahābhārata: "Even a millionth part cannot be found of the genuine Bhārata. It has been hacked and hewed and mutilated, nay, it has given place to altogether foreign matter, until at last nothing but the name remains. Hence, with great difficulty, after deep researches and due considerations, the subject-matter of the original is briefly presented in this work" (Nirnaya). ¶ Where are the Pandits capable of a scientific freedom like this?

There are passages in the Gītā of which Madhva gives a more natural explanation than the other commentators, and even some the original idea of which seems to have been recognized by Madhva alone. On the other hand, of course, there are many passages which

* Comp. passages like Bhg. G. II, 45 "The Vedas treat on the three Gunas; become free from the three Gunas, O Arjuna!"—S'ankara quotes the Gītā by the name *Is'vara-Gītāh* "Songs of the Lord."

† Several centuries after the Buddha, as results from Prof. Rhys Davids' splendid inquiry (Buddhist India, p. 180 et seq.)

‡ This has partly been done already, in as far as in Prof. Garbe's German translation of the Gītā the Vedāntic additions are marked by smaller print.

¶ Quoted on p. 23 of the book reviewed below.

have in their origin nothing to do with Dvaita and seem to directly exclude a theistic explanation. But it is surprising to see how easily Madhva removes these apparent obstacles by well-fitting quotations from S'ruti and Smṛiti, so even in the case of the *jīva* being declared as an *ams'a* (part) of the Lord. (Gītā XV, 7; Sūtra II., 3, 43).

S'rî-Madhvâc'ārya has written a "Gītā-Bhāṣhya" and a "Gītā-Tātparya" ("Purpose of the Gītā"). The information of both is condensed in S'rî-Rāghavānanda-Svāmī's exposition, a translation of which is now offered to the public by S. Subba Rau, M.A., the translator of Madhva's commentary on the Brahma-Sūtras (Madras, 1904).

The translation is meant to be an introduction to the study of the advanced discourses in the Bhāṣhya and the Tātparya, and as such it must be warmly recommended, although we should have liked more a translation of the Bhāṣhya itself.

The "Introduction" (pp. 19 to 33), dealing with the date of the Gītā, etc., is, I am sorry to say, absolutely uncritical. The Sāṃkhya system which plays so important a part in the Gītā, is not even mentioned, and the hopeless view is maintained that the Gītā is an original whole, nay that it was, together with the Mahābhārata, composed by the author of the Vedānta-Sūtras, Bādarāyana Vyāsa! Mr. Subba Rau ridicules and pities European scholarship which, as he thinks, "cannot see or would not have it (the Gītā)* a great work of art." It is exactly the case of K. T. Telang on whom Professor Garbe writes: "Telang's arguments are, indeed, so weak that one might wonder how a man of his scholarship and ingeniousness failed to know their frailty, unless a psychological moment would give us an explanation thereof. To Telang, as to every Hindu, even the enlightened one, it is a need of the heart to believe in a high age of the Bhagavad-Gītā. And where wants like this are powerful, critics cease, as it is known." It should finally be understood in India that the idea about a work as a whole and as a work of art is absolutely independent from any historical research.

Excellent is the "Short Memoir" (pp. 7—18) on S'rî-Madhvâc'ārya. It gives an interesting sketch of the Āc'ārya's life, and then discusses with great ability the question of his date, taking into account the lately examined inscriptions which seemed to contradict the tradition now established again that the years 1118—1198 A.D. were the time of his activity. This is a valuable contribution to science.

We want to hear more and oftener on S'rî-Madhvâc'ārya than we have as yet. Would not perhaps Mr. Subba Rau take the great pains to translate, with extracts from its famous commentary, the Anu-vyākhyāna being the Āc'ārya's justification of his philosophy? He might be sure of a thankful public.

DR. OTTO SCHRÄDER.

* P. 57 of his introduction to the Gītā (Leipzig 1905) of which I hope to get the right of translation.

MEETING OF THE CONGRESS OF FEDERATED EUROPEAN SECTIONS OF THE T. S.*

ON Sunday, third June, at the Washington Palace, 14 rue Magellan, Paris, our President-Founder, Col. Olcott, opened the third Annual International Congress of the European Sections of the T.S.

There were about 450 members present, including representatives from fifteen different countries and six organised Sections. On the platform supporting the President-Founder were the General Secretaries of the six different Sections: Scandinavia, France, England, Italy, Germany and Holland. Proceedings began by the singing, by a choir of women's voices, of an "Ode to the Sun" written and composed by a member, Mons. Edward Bailly. Dr. Pascal, General Secretary of the French Section, gave an address of welcome, which was followed by a most stimulating and helpful discourse to the members by the President-Founder. After expressing his pleasure in meeting so many members face to face he contrasted the present prosperous condition of the Society in France with its meagre beginning when he and H. P. B. visited the country in 1884. Then there were only three small groups, two mixed up with Spiritualism and the other with occultism, while at the close of 1905 there had been issued 850 charters, of which 459 survived as living branches. The Colonel spoke of the international character of the movement, with its vital heart at Adyar, and its platform so broad as to exclude the usual points of quarrel—sex, caste, creed, &c. He gave again the oft repeated warning to members not to put any of the leaders of the movement on a pedestal and expect them to be immaculate; still less to reject any teaching because it came through someone proved faulty like ourselves. The loftiest teaching may come through an imperfect medium. And all must be tested and tried on its own merits. If we keep before us the Golden Rule, and consistently practice tolerance and brotherliness, the Society will pass safely through the shocks bound to be before it, as it has passed through so many now behind it. The Masters are at the back of this Society, and as long as even a handful of brave, devoted and loyal workers remains so long the Society must live. The Colonel also warned members of the danger of narrowing the broad platform of the Society by identifying it as a whole with any one movement—however lofty in its aims. Individual members are of course perfectly free to work for any of those causes, but the Society should officially keep itself perfectly neutral. Another danger the President-Founder warned us against was the confusing between psychic gifts

* The reports received from H. W. and another correspondent are combined.
—Ed. Note.

and spirituality. The possession of psychic powers may be helpful, or may be side roads leading away from the true path, and they may often lead to hysteria and mental derangement. We must guard against too easy credulity, and yet be ready to accept true teaching through any channel. We must learn to discriminate between the True and the False.

The President-Founder concluded by presenting the Subba Row Medal to Dr. Pascal, as a mark of recognition not only of his literary work but also of his devotion to the Society.

Then followed short messages of greeting, spoken—each in his or her own language—by representatives from Scandinavia, Italy, France, England, Holland, Germany, India, Cuba, Russia, Belgium, Australia, America and Bohemia.

In the afternoon there was a discussion on questions put as to propaganda and dogmas, taken part in by several members. The speeches were principally in French though one or two were in English. The general trend of what was said was to the effect that some propaganda was inevitable if members were full of the truths that had helped them so much, but that that only was effective which expressed the real conviction of the speaker; and generally, that the life taught more than words, and that words should be very carefully chosen, avoiding special and peculiar terms.

In the evening we had two very fine lectures—in English by Mr. Mead, on "The Religion of the Mind," and in French by M. Bernard, on "Problems of the Present Day."

On Monday morning two halls were devoted to the reading of papers. Under the heading "Religion, Mysticism, Myths and Legends, Folklore," there was one by Ed. E. Long on "An Aspect of Islâm," giving a very lofty and noble view of that great religion so much misrepresented; a paper on "Popular Customs and Superstitions" (chiefly in Devonshire), by George M. Doe; a résumé of the results of research in the early religions of the Slav nations, by Frau von Ulrich, and a very fine speech (in German) by Dr. Steiner, on "Theosophy in Germany 100 years ago." In the other Section were papers on Philosophy.

In the afternoon the discussion on propaganda and other points was continued.

In the evening the French members, many of them professional musicians, gave a very fine concert, which was greatly enjoyed. Refreshments and a short time of social intercourse finished the evening.

On Tuesday morning there were papers on Esperanto, on early Egyptian music, illustrated by an ancient Egyptian invocation to the planetary gods, sung in unison by women's voices; on the Seven Vowel Sounds (instead of words), each representing a different planet; and on Theosophical Work in India, by a Parsee, P. C. Taraponvalla. In the Science Section there was a study of Dream Consciousness by Dr. Pascal, and other papers.

At 4 o'clock the Congress was brought to a close. To the great disappointment of the members the President-Founder was unable to be present, owing to a slight indisposition. Farewell addresses were given by Dr. Pascal, M. Bernard, and the General Secretaries, and cordial thanks were offered for all the hearty hospitality shown by the French members, and the willing co-operation of the visitors.

The French Committees of Reception and Arrangements exerted themselves to the utmost to make their foreign visitors feel at home, and the whole affair wound up on the 4th day with a steam-boat excursion and picnic to a lovely part of the river Seine. Colonel Olcott's address gave a strong and clear keynote to the gathering. It is pleasant to know that it met with universal approval. It is said to have been just the word of advice that was needed at this crisis through which the Society is now being forced to pass.

The Paris Congress has unquestionably helped to strengthen the tie of brotherhood between our members of different nationalities and to make the grandeur of the Theosophical movement somewhat more realized than it has been. On behalf of the German Section, Dr. Rudolf Steiner, the General Secretary, invited the Federation to meet next year in Germany, and the probability is that the Federation meeting will be held in the beautiful city of Munich.

REVIEWS.

THE BROTHERHOOD OF HEALERS.*

This little book is attractively gotten up, and is dedicated "to all lovers and healers of man and beast." It has a message for 'Practical Mystics,' and treats of the "essential principles of Spiritual, Psychic and Mental Healing." The author says in his Preface:—

I would that in letters of living fire I could write the necessity for the perfect Love in all those who would give themselves to spiritual healing. For, so many are the risks of being caught by the wiles of the vain selfhood, who is the evil one in us, ever ready to claim for self the good which alone can belong to the Spirit, that they who are gifted with the healing power have no other safety than in being clothed all over with the perfect garment of the selfless Love, whose greatest beauty and sweetest grace for men and women is humility, the very soul of all true health.

The book contains some extraordinary experiences, and gives much excellent advice to those who seek to be healers. A spirit of humility and love pervades the work throughout.

W. A. E.

* By James Macleth, author of "The Opening of the Gates," "The Song of the Cross," "Breathings of the Angels' Love," etc. Theosophical Publishing Society, London.

THE CENTRAL HINDU COLLEGE REPORT.

The seventh annual report of this useful Institution, for the year ending September, 1905, shows a condition of continued growth and prosperity in its various departments. There are now 48 teachers on the staff, the whole number of pupils being 574. The religious instruction which is imparted to the pupils is a marked feature of the College. The text-books, being specially prepared for it, and sufficiently unsectarian to be used by the different Hindu schools in India, are being translated into the leading vernaculars of the country. The most important addition to the College work is the school for the education of Hindu Girls, which Mrs. Besant and her faithful colleagues have succeeded in establishing. In this School the girls receive religious and secular instruction and training, the object being to fit them for the duties of life which they will be called upon to perform, in superintending the health and welfare of their households and instructing and training their own children. Together with suitable literary and scientific education the girls receive artistic instruction, including music, drawing, painting, embroidery and needlework; and physical instruction and training in such exercises as will develop and strengthen their bodies—thus fitting them, along these lines, to become mothers of their race. We rejoice to know that similar Girls' Schools have been established in various other places in India—including Lahore, Delhi, Madura, Tanjore and Hyderabad. Concerning the education of Indian girls the Report says :

Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward hand in hand to the raising of India, else will she never be raised at all. The battle for the religious and moral education of boys is won, although the victory has still to be made effective all over India. The battle for the education of girls is just beginning, and may Kṛṣṇa bless those who are the vanguard, and all beneficent Powers enlighten their minds and make strong their hearts.

MAGAZINES.

The Theosophical Review for June has an interesting 'Watch-Tower' item relating to the recent discovery of a very ancient fragment of vellum on which was written in minute but quite legible Greek characters a portion of a sermon of the Christ, on "Purity." Jesus and his disciples being in the Temple, a Pharisee, replying to a question put by Jesus, describes the usual process of purification.

Then follows a powerful and eloquent denunciation by Jesus of mere outward purification. He says that he and his disciples have been purified with the 'living water' or 'water of life.' Another new point brought out by the fragment is the first mention of a portion of the Temple called the 'Hagneuterion,' or place of purification. This, too, has never been spoken of before, so far as is known.

"The strange story of a Hidden Book," by Bhagavân Dâs, is concluded. This narrative must have attracted much attention among those who are interested in the ancient literature of India. "A Weird Experience," by Edward E. Long, is a thrilling statement of events which happened on board a ship. "More from the Legends of the Giants," is contributed by Erinyes. In "The Religion of the Mind," Mr. Mead gives us his valuable thoughts on "the Gnosis of Thrice-greatest Hermes," some of which are of prime importance (see Cuttings and Comments in this number of the *Theosophist*). Michael Wood furnishes another article in the vein so characteristic of this author,—entitled, The "Joyous Shepherd." Francis Sedlak's paper—"Mr. Bhagavân Dâs *versus* Hegel"—is mainly of the nature of a criticism of the views held by Mr. Dâs. The two following articles "Matter, Planes and States of Consciousness,"—this being the first portion of a metaphysical contribution, by Hadrien—and "On the Screen of Time," by N. D. K., complete the main text.

Sophia (May). In remembrance of the White Lotus Day, Rafael Urbano meditates upon the "Serene Glance," of H. P. B., and in another small article reminds us of the merits of D. Francisco Montolieu who died fourteen years ago after a life of enthusiastic propaganda for the Theosophical teachings. The "Epilogues of the month" contain two small essays on "The Unmovable Eternal," and "The Good Prophets," giving a further proof of the splendid philosophical and rhetorical talent of Senor Arimi. The translations of Mrs. Besant's "Spiritual Genealogy," and H. J. van Ginkel's "Great Pyramid," are continued, and besides there is the beginning of the article on "The Science of To-morrow and the Mediæval Mysticism," by Gabriela Cunningham Graham.

La Verdad (May). Lob-Nor continues his translation of "The Mass and its Mysteries." Besides there are translations from H. P. B., Mr. Sinnett, and Mrs. Besant.

Revue Théosophique (May). The number opens with a portrait of Colonel Olcott followed by a short review of his life and some hearty and suitable words on his character, by M. Courmes. There is further a translation of Mrs. Besant's "Perfect Man," the continued translations of Mrs. Besant's "Avatâras" and H. P. B.'s "Theosophical

Glossary," and a paper by A. J. Willson on "Indian Funerals." Among the "Echoes of the Theosophical World" we meet the interesting account of an article on hunting, by Prince Albert of Monaco, in which the Prince harshly condemns the chase as unworthy of a civilized nation, and decidedly approves of vegetarianism.

Received with thanks: *Theosophie* (Antwerp, May) ; *De Theosophische Beweging* (June) ; *Der Vdhan* (May).

Theosophical Books in Finland. We are glad to acknowledge the receipt of the following books published in 1905 and 1906. "Buddhist Catechism," by H. S. Olcott, Finnish translation by Pekka Ervast.

Bhagavad Gîtâ, Finnish translation, according to the English translation of Annie Besant and the German one of Dr. Franz Hartmann, by Martti Humu. A small theosophical glossary (Finnish original), by Pekka Ervast.

"Vital Questions," by Tuntematon ('An Unknown'), (Finnish original).

"The Law of Thoughts," by W. W. Atkinson ; Finnish translation (abridged), by Matti Kurikka.

Theosophia, April, has the following articles : "The Sin of Separateness," by G. Henvelman ; "In the Space," by Mrs. A. S. Obreen ; "Karma and Free Will, according to Astrology," by H. J. van Ginkel ; "Active and Passive Good," by Louise F. G. Joret ; "Some Quotations from Prof. Darwin's Lectures," by P. P. S. ; "The Mystery of the Son of God, II," by Michael Wood ; "Letter to the L'Essor Lodge, Paris," by 'Lotus ;' "From Foreign Periodicals," by Lena C. de Beer.

The May number has, after the Foreword, "Old Diary Leaves," by H. S. Olcott ; "Growth," by W. L. Van Vlaardingen ; "Riches," by Betsy Themans ; "The Coming Period of our Movement," by Dr. Hübbe Schleiden ; "Discourses on Theosophy," by Dr. J. W. Boisservain ; Reviews of Periodicals, by Lena C. de Beer.

Broad Views. The June number of this magazine has a rich and interesting table of contents, the thoughts of the contributors being characterised by breadth of view, vigor and suggestiveness. The articles are—"Matrimonial Fetters," by Walter Pierce ; "Married by Degrees," by A. P. Sinnett ; "A Human Curiosity," by W. Osborne Moore ; "The worship of Physical Culture," by Wilfrid M. Leadman ; "A Broad View of the Land Question," by J. W. Petavel ; "Thoughts on the Trinity," by Alice C. Ames ; and the following, which are un-

signed : "Unconscious Authorship," "The Music of Verse," and "Light Pressure."

East and West, June, is full of attractive articles, though from lack of space we must be content to merely mention them. First we have "The Study of Indian Social History," then follow—"Akbar's Country House," "The Educational Policy of Lord Curzon's administration," "Nur Jahan," "Some Recent Interpretations of Wagner's Music Dramas," "Pratap Chunder Mazoomdar," "Homer, Then and Now," "How the East Strikes the West," "The East," "The Oriental Spirit in Paul Verlaine," "Colonel Memory," "India and World Politics," to which are added the long and very important Editorial on "Sympathy,"—treating mainly of the feeling which should exist between England and India—and the notes on "Current Events."

Theosophy in Australasia, May, contains the report of the Twelfth annual convention of the Section, which assembled in Sydney on April 13th. Mr. H. W. Hunt of Melbourne was voted to the Chair, and in his address to the meeting, referred, among other things, to "the passing away of the old-time prejudice of the press towards Theosophy ; the present great wave of psychic enquiry, beginning even to touch the territory of science, towards which Myers' great book on 'Human Personality' had contributed very largely ; the splendid work done in Australia by Mr. Leadbeater, and the prospect of a coming visit by Mrs. Besant. The General Secretary's Report for 1895 has an encouraging outlook. There has been an increase of 133 members, 'as against 14 for the previous year.' One new Branch has been added to the list, much general interest has been awakened in our movement as a result of Mr. Leadbeater's tour, and the sale of our literature has largely increased.

It is to be regretted that the General Secretary could not arrange to be present at our last Convention at Adyar.

The Theosophic Gleaner, June. Following the Editorial notes we find a continued article by 'Secker', on, "How shall we be Free?" one by Fio Hara, on "The Eras of the Shu King and its Four Books", to be continued ; "The day of Remembrance, in Bombay," containing the speeches of Mr. R. N. Bijur and the Editor of the *Gleaner* ; "The Tortures of the Personal Man ;" by J. D. Máhluxmivâla, (also to be continued), and various reprints.

The N. Z. Theosophical Magazine, May, continues Mr. Leadbeater's excellent lecture on "The Power and Use of Thought." Then follow

"The Highest Problem of Philosophy," by R. H., to be continued, and other matters worthy of perusal.

Charaka Samhita. We have received Parts XXXV. and XXXVI. of the English translation of this valuable work. These numbers treat of aphrodisiac preparations and the origin and treatment of fevers.

The Central Hindu College Magazine. We find in 'The Crow's Nest' a sad commentary on the present condition of Society, especially in India, which is shown in the fact that a large majority of prisoners "gain in weight when they are in jail." The larger portion of the prisoners belong to the agricultural classes. Concerning this, the Editor says :—

This pitiful fact, true in England as in India, that the criminals in jails are better fed than the honest toiling men and women outside, is a perennial condemnation of modern civilization. But in England only about one-tenth of the population,—10 per cent.—are in this position ; in India, 80 per cent. suffer.

Attention is called to the needs of the Central Hindu College Girls' School, and an item relating to this matter, is to be found in our 'Cuttings and Comments' column. A large proportion of the articles are continued and the number is an interesting one.

Received with thanks: *Modern Astrology, Light, Theosophic Messenger, Lotus Journal, Harbinger of Light, Fragments, Teosofisk, Tidskrift, Omakuntlo, Notes and Queries, The Light of Reason, The Theist, Indian Journal of Education, Phrenological Journal, The Hindu Spiritual Magazine, The Madras Review, Metaphysical Magazine, Mind.*

Also acknowledged with thanks:—

"Samātana Dharma, Part III." An Advanced Text Book—translated into Tamil and published by Mr. P. Narayana Aiyar, B.A., B.L., President, Madura Branch, T. S. An excellent edition that deserves to be put into the hands of every Tamil-knowing student of Hindu Religion and philosophy.

S'ri Vāṇi Vilāsini—Vol. II. No. 9.—Sankrānti number for January 1906. Beautifully illustrated and excellently got up as usual. Full of interesting and instructive matter. Deserves to be in the studio of every lover of Tamil literature.

"S'ri Vāṇi Vilāsini" Sanskrit series No. 1.—'Pārvatī Parinaya'—a carefully edited Sanskrit drama printed in beautiful Devanagari types with an introduction and footnotes by Pandit R. V. Krishnamāchārya.

A reprint of a lecture (covering 18 pages demi 8 vo.) on "The Unseen World," delivered by Mr. C. W. Leadbeater at Madura in December last, issued by the Madura. T. S.

Madura Hall of Theosophy.—Tamil Tracts Nos. 12, 13, 14 and 15.

Bhagavad Gîtâ with S'ankara's commentary (in Grantha and Tamil) proposed to be completed in 12 parts by Mr. J. Sundararâja S'arma. The 1st part before us contains the text and commentary up to Verse 39, Chapter II., in Grantha characters with their translation into good Tamil printed in excellent type on feather-weight paper at the Ananda Steam Press. The get-up is excellent and the edition, if completed, will be a very useful one to the Tamils. Published by the Manager, Gîtâ Office, 33, Armenian Street, George Town, Madras.

The Voice of the Silence (Gebi A'vâja.)*

This translation into Gujarathi by Nasarvanji Framji Billimoria appears to be well done. The original notes of H. P. B. are incorporated in the body of the book in their proper places, making reference quick and easy. The translator's notes are also quite helpful. Price not given.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

We copy the following brief gem from J. L. Macbeth Bain's recent work, "The Brotherhood of
What God's body is. *Healers :*"

"When we realise that all that is manifest to our senses, as well as all that is not thus manifest, is the body of God we are filled with love and reverence for all creation. As truly as the race of mankind is the human body of God, so truly is the brute kind the brute body of God, the plant kind is the plant body of God, the mineral kind the mineral body of God, and so on to the deeps even as to the heights of creation . . . Now when we eat of the food that nourishes the flesh, if we do so intelligently, we shall realise that we are, in this bread of the earth's fruit, actually breaking and absorbing into our body the substance of God. We shall eat with reverence and love for the Creating Spirit, who thus brings forth into our sphere of life what is needed for our present support."

* * *

A second storey is being added to the Central Hindu College Girl's School, and it is proposed to use these rooms, built round a courtyard in Hindu fashion, for the housing of Indian lady teachers. Friends of the Girl's School should take this opportunity of helping the Committee with donations for the building, each giver thus laying a few bricks in the structure. Still more are monthly subscriptions

needed to meet the growing expenses of the School, as the number of girls attending steadily increases. Teachers must be paid, for voluntary teachers can, by the nature of things, be few and the burden presses heavily on the few who give time, money and work to this noble cause.—

Central Hindu College Magazine.

*Fruits as
germ-killers.*

Among some "Science Notes," re-published by the *Indian Mirror*, we glean the following relating to the virtues of fruit. This is supplemental to the well-known effect of the juice of acid fruits, such as limes, apples, pineapples, etc., in mitigating the craving for alcoholic drinks: It is said that an eminent Japanese bacteriologist has recently shown, with success, that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs which cause disease and pain in the human body. The acids citric and malic contained in the fruit juices, probably have the effect of killing these disease germs. Cholera germs are said to be killed in fifteen minutes by lemon juice or apple juice and even typhoid germs which have great resisting power are killed in about thirty minutes by either of these acids even in a very diluted form. A tumbler full of cold water saturated with cholera bacilli might be gulped down one's throat with impunity, provided a lemon has been squeezed into it about fifteen or twenty minutes prior to the act. The safety here lies in the absolute certainty of the destruction of the bacilli by the action of the lemon juice. What is a delicious drink to the human being is here evidently a poison to these micro-organisms. Thus the two most dreaded diseases in India, i.e., Asiatic Cholera and typhoid fever, have a simple remedy to checkmate their ravages. These prevalent and universal diseases have now this universal remedy. Limes are within the reach of the poorest people in India and they could be secured for a pie even in the districts of great scarcity. Even the very poor people by having a plentiful supply of lemons and oranges, in the times of epidemics, could tide over the infection with great credit. The Western physicians pledge their faith to the unscientific system of inoculation even as regards cholera and typhoid fever. But of course, our Eastern bacteriologist has given us the safest, the cheapest and the most natural of all remedies advocated for these terrible maladies of humanity. Then is it not true to say that to live a happy, healthy and cheerful life one has to live more and more according to nature.

*Mr. Mead
on the
Gnosis of
Hermes.*

We call the following beautiful passages from Mr. G. R. S. Mead's article on "The Religion of the Mind," in June *Theosophical Review*:

"He who is coming unto himself, who from the unconscious and the dead is beginning to return to consciousness and rise into life, self-consecrates his every act for ever deeper realisation of the mystery of his divine nature; for now no longer is he an embryo within the womb, nourished in all things by the Mother-Soul, but a man-babe new-born, breathing the freer spirit of the greater life, the cosmic airs of the Father-Mind.

And so it is that every act and function of the body should be consecrated to the soul and mind ; the traveller on his way should pray unceasingly, by devoting his every act unto his God, thinking when eating : As this food nourishes the body, so may the food of wisdom nourish the mind ; or when bathing : As this water purifies the body, so may the water of life vivify the mind ; or when freeing the body of impurities : As these impurities pass from the body, so may the refuse of opinion pass from the mind !

Not, however, that he should think that anything is in itself unclean or common, for all is of the divine substance and of mother-matter ; this he already knows in his heart of hearts, but his lower members are not as yet knit together in right harmony ; they are as yet away, not centered in the perfect whole."

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It has been proposed to return the skull of Sir Thomas Browne, a distinguished doctor who died some centuries ago, to the authorities of St. Peter's Church, Mancroft, Norwich, so that it may be 'reverently re-interred' in the tomb from which it was, reputedly, taken in 1840. Commenting upon this, some months ago, the *Eastern Daily Press* says ;

What is a man's skull, this implement of mere bone, what is it, when he has done with it, more than his old shoe or a brick of the house he lived in ? *He* is not disfigured by its ignominy. He is not there in it at all. It is just a little lime and phosphate, curiously and ingeniously shaped, that was once useful to him. We do not understand this reverence for empty rooms that people have moved out of. It is a reverence that seems to us to contain the whole materialistic philosophy of what man is ; a little dust, eddying in the wind of separate existence for a moment and sinking into dust again. . . . As having had an intimate association with the man himself, a man's bones are interesting, as all relics of those we know - the glove they wore or the chair they sat in—are interesting ; but only for the association's sake. To talk of them as if they were in any sense the man himself, and to speak of doing reverence to them, is to talk in terms of absolute materialism about life. For man is a living spirit, and not a little curiously shaped dust and lime. For our part, once we have done with it, we can contemplate with equanimity whatever may happen to this implement of body. Whether you use it for a football or reverently inter it, is a matter of complete indifference to us ; we shall not be there. Indeed, in the permutations of nature which passes the same dust through all sorts of organisms over and over again, it does pass into the footballs we kick about over the grass and into the grass over which we kick them. Into what organism and to what use it may pass next and next and next, in the infinite plasticity of the material world, who knows ? To think of all this as being ourselves is to mistake the coat for the wearer and shadows for the reality of things."

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1906.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

PARIS, 17th May, 1906.

Serious charges having been preferred against Mr. C. W. Leadbeater by the Executive Committee of the American Section T. S., the President-Founder called a meeting on the 16th May, at London, of an Advisory Board, consisting of the whole Executive Committee of the British Section and delegates from the American and French Sections, to counsel with him as to the best course to take.

After careful consideration of the charges, and the hearing of Mr. Leadbeater's verbal explanations, the following resolution was adopted :

"That having considered certain charges brought against Mr. C. W. Leadbeater and having listened to his explanations, the Committee unanimously recommends the acceptance by the President-Founder of his resignation already offered in anticipation of the Committee's decision."

The membership of Mr. Leadbeater in the Theosophical Society having thus ceased, his appointment as Presidential Delegate is hereby cancelled.

H. S. OLCOTT.

P. T. S.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st May to 20th June 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, British Section, T. S., fees and dues for one year, £110-0-0	1,650	0	0
General Secretary, New Zealand Section, T. S., fees and dues for 1905 £13-8-5	201	5	0
General Secretary, Scandinavian Section, T. S., fees and dues for 1906 £32-2-7	481	15	0
General Secretary, Cuban Section, T. S., fees and dues for 1905 £21-8-0	321	0	0
General Secretary, Australasian Section T. S., fees and dues for 1905, £10-0-0	150	0	0
Do. do. Donation £4-0-0	60	0	0
A friend, Mysapore Subscription for March, April and May 1906	4	8	0

CONVENTION EXPENSES ACCOUNT.		Rs.	A.	P.
Secretary, Cuddapah Branch, T. S., for food expenses of last convention	... ..	20	0	0
T. V. CHARLU ACCOUNT.				
Secretary, Ananda T. S., Allahabad	... ..	3	5	0

ADYAR LIBRARY FUND.

An F. T. S. of Burmah, Donation	... ..	50	0	0
W. A. ENGLISH,				
<i>Treasurer.</i>				

OLCOTT PANCHAMA FREE SCHOOLS.

Ananda Lodge, T. S., Allahabad, donation	... ..	10	0	0
A Friend, Mylapore, Subscription for April and May 1906.	... ..	2	0	0
WM. GLENNY KEAGEY,				
<i>Secretary and Treasurer.</i>				

COL. OLCOTT'S TOUR IN THE NORTH OF ENGLAND.

About twenty of the Lodges of the Theosophical Society—in the north of England and the south of Scotland—are associated together in what is known as "The Northern Federation." For many years it has been the custom of these federated Lodges to hold a quarterly "conference"—generally at Harrogate, a beautiful pleasure and health resort in Yorkshire, famous for its medicinal wells. The 49th of these conferences was held on May 12th and 13th, presided over by Col. Olcott; and advantage was taken of his presence in the north of England to arrange a tour by him, among some half-dozen of the federated Lodges.

Departing from London, Col. Olcott stopped first at Birmingham, where he met the members of the Birmingham Lodge in the evening, and on the following day had a chat with some of them at his hotel, prior to leaving for Sheffield. The visit was the subject of friendly comment in one of the Birmingham daily papers, which published an article outlining the work accomplished by the President-Founder in the cause of Theosophy.

The Sheffield members next accorded him a hearty welcome at two meetings. Arriving afterwards in Manchester, Col. Olcott held a reception at a hotel in that city, which was attended by nearly a hundred members, drawn from the three Manchester Lodges, with visitors from the neighbouring city of Liverpool. On the afternoon of the next day (Sunday) his host and hostess (Mr. and Mrs. Larmuth) kept "open house" for all the members in the district, who once again had the pleasure of an address from "the Colonel."

Edinburgh was the place next visited, and as Col. Olcott's stay of several days included White Lotus Day, that anniversary was commemorated with the President-Founder in the chair. The Edinburgh Lodge counts more than sixty members, and to these were added visitors from the Lodge at Glasgow. While in the Scottish capital, Col. Olcott visited also the Scottish Lodge, which is not among those affiliated to the Northern Federation.

Turning again southward, Col. Olcott arrived in Harrogate in time to hold a reception at the Harrogate Lodge on the afternoon of the 7th and to address the members the same evening. Next afternoon he presided over the conference of the Federation, and again addressed the members in the evening. During the interval for tea, which was served in the "Winter Gardens," a large group photograph was taken, with the President-Founder as the central figure. Next evening Col. Olcott delivered a public lecture on his work among the Buddhists.

At all the gatherings of members the President-Founder made it his endeavour to shake hands with every one, thereby winning the affection, as he had already won the esteem, of his large family of "children," and his departure for London *en route* to Paris, was made the occasion of a hearty north-country "send-off" at the Harrogate railway-station.

E. E. M.

The Secretary of the Edinburgh Lodge also writes as follows :—

The members of the Edinburgh Lodge have had, in this month of May, the great pleasure of welcoming into their midst once more, the Venerable President-Founder. He arrived in Edinburgh on the 7th, leaving again on the 10th. But especially did they feel themselves privileged that he should be with them on White Lotus or Commemoration Day. The Lodge Room had, for that occasion, been decorated by loving hands, with many white flowers. Members from Glasgow, also some few from the country who had come on purpose to meet the President-Founder, were present. The latter gave an address which was listened to by all present with deep attention and great interest. On the following evening the President-Founder delivered a public lecture upon his work among the Buddhists of Ceylon, the hall on that occasion being crowded. And also at the house of his hostess he held two afternoon receptions, which were largely attended; many welcoming this opportunity of coming—if but for a brief space—into touch with the Father of the Society.

Certainly his visit to us has been a brief one but it has given a fresh impetus to our work. We trust our venerable President-Founder will not let so long a time elapse ere he comes again, and that he has taken back with him the remembrance of a very warm welcome from the Scottish Branches.

MRS. HIGGINS' SCHOOL FOR BUDDHIST GIRLS.

We are glad to know that Her Excellency, Lady Blake, recently paid a visit to Mrs. Higgins's Boarding School for Buddhist Girls, at Rosmead Place, Cinnamon Gardens, Colombo. After inspecting the different departments of the school she expressed herself as being much pleased with what she had witnessed. This school is doing good work and deserves the patronage especially of the Buddhists of Ceylon.

SONGS FOR LOTUS CIRCLES.

There are now between twenty and thirty Lotus Circles in the Theosophical Society, and the need for printed copies of the Lotus Songs—which are important features of the work amongst children—has become pressing.

A friend has compiled a manuscript of words and music, which he has passed on to the Editors of the *Lotus Journal* for publication. The cost of printing a selection of some seventy of these songs would be about £100, as printing music is very expensive. Thanks to the generosity of two friends, £70 has already been promised for this purpose. The Editors of the *Lotus Journal* venture to appeal for help to sympathisers in the different Sections of the Society. The amount still required is about £30. Contributions would be gratefully received if sent to the Editors *Lotus Journal*, 8, Inverness Place, Bayswater, London W.

NEW BRANCHES.

SCANDINAVIAN SECTION.

A charter was issued on April 8th 1906, to form a Branch of the Theosophical Society at Mjölby (Sweden) to be known as the Mjölby Lodge of the T. S.: President and Secretary, Mr. A.M. Carlson, Mjölby, Sweden.

ARVID KNÖS,
General Secretary.

INDIAN SECTION.

A charter was issued on May 30th 1906, to form a Branch of the Theosophical Society at Hindupur to be known as the Hindupur Branch of the T. S.: President, Mr. A. Venkatachari, Secretary, Mr. B. Narayan Iyengar, Station Master, Hindupur, S. M. Ry.

REVIVAL OF BRANCHES.

Gudivada:—This Branch was revived by the efforts of Mr. J. Srinivasa Row, T. S., Branch Inspector, with 8 members, on May 8th 1906. The Secretary is Mr. T. Gopalakrishna Murthy.

Noakhali:—This Branch was revived by the efforts of Babu Uddanath Ghosal with 6 members on May 7th 1906. The Secretary is Babu Anath Bandhu Dey.

Amalapuram:—This Branch was revived by the exertions of the members themselves, with 8 members, on April 25th 1906. The Secretary is Mr. C. Perayya.

D. K. BISVAS,
Assistant Secretary.

BRANCHES DISSOLVED.

AMERICAN SECTION.

The Ft. Wayne T. S., Ft. Wayne, Ind., has relinquished its charter and dissolved.

The Executive Committee have suppressed the charter of Pohialoha Lodge, Honolulu, H. I. There remain seventy Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

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